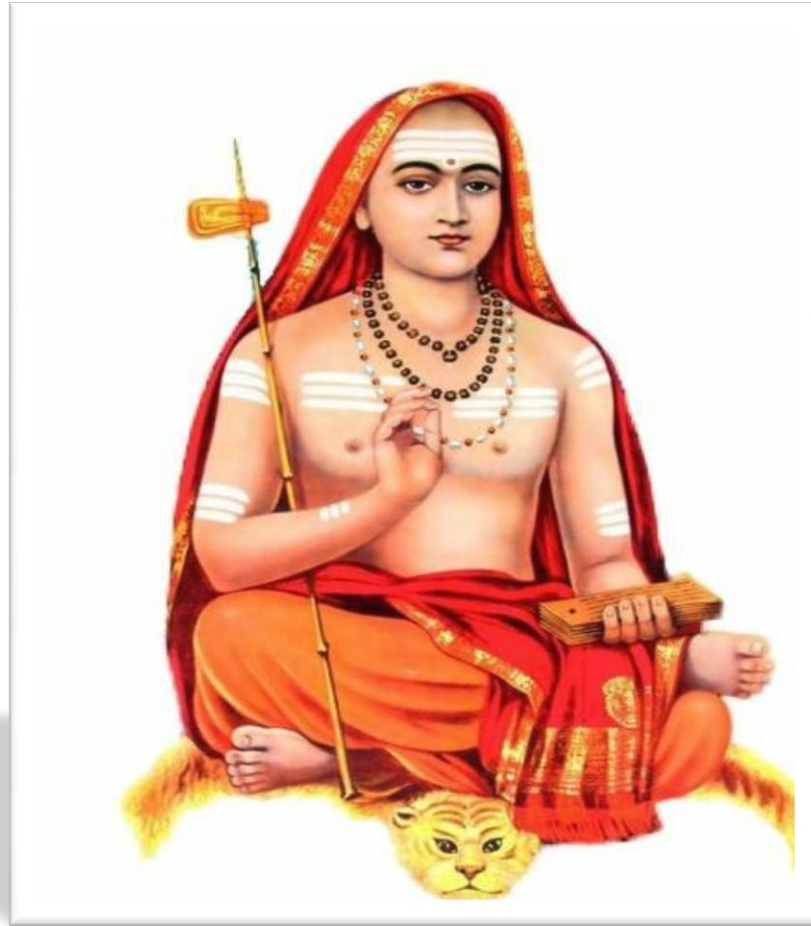


Adi Sankaracharya's
VIVEKACHUDAMANI



Volume 01

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Lecture 1

1) 3 Sources of Vedas :

- Prasthanas Trayam(3 Main sources of Vedas)
- Upanishads - Sruti Prasthanam Main - Original -Revelation from lord, Vedanta - Final portion revealed through Rishis, Apaurusheyam - Not humans Origin.
- Gita - Smriti Prasthanam
- Brahma Sutras - Nyaya Prasthanam

Smriti : Paureshaya

- Human origin
- Compiled by Vyasa
 - Lucidly given
 - Practical tips
 - Preparatory Sadhanas... Not in Upanishads.
- Gita Contains Brahma vidya and yoga Shastras(Preparatory Disciplines)
- Brahma sutra - Written by Vyasa
 - Gives logical support to Sruti / Not logical proof
 - Vedanta not logically proved - Beyond logic.
- Logic based on Perceptual data.

- Consciousness / Brahman never Available for perception, therefore not logically proved.
- Therefore no Experiment on Brahman possible.
- Intellect - Wants to gather teaching in a format.
- Logic to give teaching in a format not to prove...

Proving Logic	Supporting Logic
Nischayaka Yukti	Sambavana Yukti
	- All reasoning in Vedanta

3 Books - Main sources :-

- Do not present teaching in systematic manner.
- Stages implicit - Not clear explicit

Independent work :

- Prakarana Granthas / Vedanta treatises



‘Gita Upanishad based ‘ - Fun

Advanced Prakarna Granthas :

- More topics from Brahma Sutra
- Refutes other Philosophers
- Siddhi Granthas - Technical
 - Logical
 - Vyakaranam / Tarqa / Mimamsa - Should be known.

Fundamental / Primary Prakarana Grantha :

- Tattwa Bodha / Vivekachoodamani / Vedanta Sara / Panchadasi / Magnified Tattwa Bodha / in Bigger canvas.

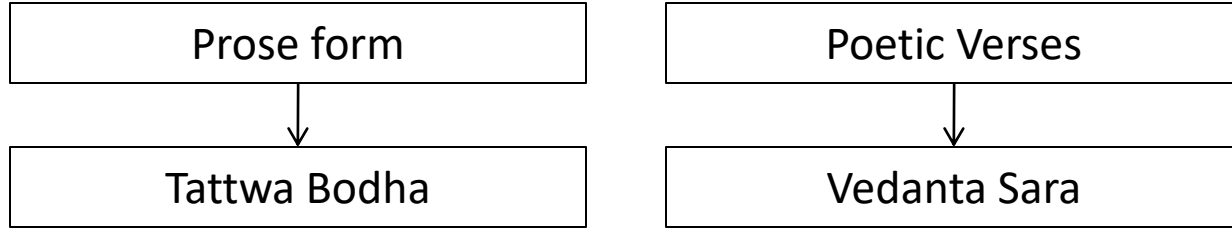
Sharira Trayam = ½ Page... Here Elaborate :

- Pancha Koshas
- Atma Svarupam
- Jivatma / Paramatma Aikyam
- Sadhana Chatustaya Sampatti
- Jeevan Mukti
- Sarva Vedanta
- Siddanta Sara Sangraha for Mananam.

Present Teaching Systematically :

- Atma Bodha - Sadhana Chatushtaya Sampatti not clear there
 - All important ideas given with example
 - Presentation not Systematic

2 Formats :



Format :

Aparoksha Anubuti	Vivekachoodamani
- All in one Metre	Several Metrires : <ul style="list-style-type: none">- Long- Short

- Adi Sankaracharya wrote... '580 Verses'

Commentary : Sringeri Shankaras

- Chandrashekara Bharathy Swami
- Learn Sanskrit through commentary
- Samasa - How compound words formed

2) :

Vivekachoodamani (3 Meanings)

- Power of Discrimination
- Faculty which Humans Enjoy
- Viveka Shakti Present all the time

- Process of Discrimination
In which we operate,
Shakti
- Use Shakti - When you want coffee / Tea / This route / That Route
- Travelling no Discrimination
- Vyapara / Viveka Kriya

- Viveka Jnanam
- Knowledge born out of Discrimination by Operation of Viveka Shakti

Take 2nd / 3rd Meaning :

- There is a process of Discrimination.

End of Book :

- 'Knowledge' of discrimination.

3) Discrimination - Meanings :

Negative	Positive
<ul style="list-style-type: none">- Partiality- Gender- Racial Negative Virtue	<ul style="list-style-type: none">- Discerning power- Clarity of Vision- Virtue

4) Discrimination between What?

We use our choice :

- Truth - Falsehood
- Reality - Unreality
- Sat - Asat
- Real - Unreal

Om Asato Ma Sadgamaya :

ॐ असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर्मा अमृतं गमय ।
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Asato Maa Sad-Gamaya |
Tamaso Maa Jyotir-Gamaya |
Mrtyor-Maa Amrtam Gamaya |
Om Shaantih Shaantih Shaantih ||

Om, (O Lord) Keep me not in the Unreality (of the bondage of the Phenomenal World), but lead me towards the Reality (of the Eternal Self), (O Lord) Keep me not in the Darkness (of Ignorance), but lead me towards the Light (of Spiritual Knowledge), (O Lord) Keep me not in the (Fear of) Death (due to the bondage of the Mortal World), but lead me towards the Immortality (gained by the Knowledge of the Immortal Self beyond Death), Om, (May there be) Peace, Peace, Peace (at the three levels - Adideivika, Adibautika and Adhyatmika).[Verse 1]

Go to mortality from Immortality :

- To Sat from Asat
- To Atma from Anatma
- To Shariri from Shariram
- To Nitya from Anitya

Vivekachoodamani

5) Tattwa Viveka : Atma Satyam

- Choodamani → 'Head' (Chooda) Mani = Jewel / Gem.
- Crest Jewel - Head ornament
 - Most important Ornament
 - See at 1st Sight
- Real ornament = Vedantic Virtues
- Ornament = Viveka / Vairagya / Kshama / Dama / Titiksha



Stands out

- Vedic life begins with Vivekachoodamani.
- Lead life of Dharma... before coming to Vedanta

Study Purva Baga :

- Athato Dharma Jingyasa / Athato Adharma Jingyasa
- Lead Virtuous life

Dharma	Adharma
<ul style="list-style-type: none">- Knowing for Following- Do's	<ul style="list-style-type: none">- Know for Dropping- Don'ts

- } - Gives Jnana Yogyata
- Veda Purva

- Later Nitya Anitya Viveka → Vedanta
→ Gives Jnanam

Being clear about priorities of life :

- Personal / Social / Family - Duties... (Priorities required)
- Choose every moment correctly.

Verse 1 : Invocation :

सर्वविदान्तसिद्धान्तगोचरं तमगोचरम् ।

गोविन्दं परमानन्दं सद्गुरुं प्रणतोऽस्म्यहम् ॥ 1 ॥

sarvavedāntasiddhāntagocaram tamagocaram |

govindam paramānandam sadgurum praṇato'smyaham || 1 ||

My salutations to Sri Sad-Guru Govinda who is of the nature of Bliss Supreme, who can be known only through the import of the essence of Vedanta and who is beyond the reach of the known instruments of perception. [Verse 1]

- Normally Ishvara Namaskara, here Guru Namaskara.
- No difference between Guru / Ishvara.
- प्रणतोऽस्म्यहम् (Do Namaskara) = Guru to teach
= Granthi, one who teaches, Upadesha

Sad Guru :

- Teacher of Sad / Pure existence Brahman.

What type of Guru :

- Embodiment of Ananda – Paramananda

Sad Guru : Name :

- Govinda Bhagawat Padacharya is “Guru”
- Gauda Pada → Mandukya Karika

What is his Nature?

- Not Physical body - Brahman - Not born one day

Paramatma :

- Tam - Agocharam - Not Available for any regular instrument of knowledge.

Gochara - Object :

- Agochara = Not object of perception / Inference / Scientific experimentation.
- Beyond Paureshaya Pramanas - Not available for human instruments of knowledge.

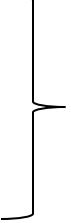
Collect data from matter :

- Matter available for data collection / For science / For senses.
- 'Consciousness' - Have hypothesis / Not conclusive.
- Where physics stops... Available for metaphysics = Vedanta.

Available for Apaurusheya Pramana :

- Instrument of knowledge available for revelation through Scriptures.
- Gochara = Subject Matter
- Siddanta = Tatparyam
- Tatparya Vishaya Siddanta Gochara = 'Essential teaching' of Sarva Vedanta.
- Paramatma = Essential teaching of all Upanishads
- In Upanishad - Annamaya Kosha... Not Tatparya Vishaya.

Anna :

- Body grows because of food
 - Body Sustained in food
 - Body Dissolves into food
 - Topic of Matter = Annamaya
- 
- Taittiriya Upanishad

Upanishad :

- Talks about - Srishti - Cosmology... Don't compare to today's cosmology.
- How perception takes place.
- Stepping stone, arrive at 'Consciousness' and drop everything

In Gita :

- Krishna's conch = Panchajanyam
- Not Tatparyam / Not matter
- Na Tato Vidyate Bavaha
- Spirit

Upanishad :

- Not for study for Matter
- Mind = Matter
- Brain / Psychology, Science will know
- Spirit not Available for science

2 Instruments

Science to study Matter

Vedanta to Study consciousness

- तमगोचरम् - Not available for science / Senses.
- Fire is hot... not from Upanishad
- To prove colour... Use eyes - Not ears
- To prove sound.... Use ears
- To prove consciousness... Use Vedanta

Who is Paramatma? My Guru :

- Mangala Sloka / Prayer verse
- Verse 2 - 3 - 4 - 5 → Glory of Manushya Janma

Verse 2 :

जन्तूनां नरजन्म दुर्लभमतः पुंस्त्वं ततो विप्रता
तस्माद्वैदिकधर्ममार्गपरता विद्वत्त्वमस्मात्परम् ।
आत्मानात्मविवेचनं स्वनुभवो ब्रह्मात्मना संस्थितिः
मुक्तिर्नो शतजन्मकोटिसुकृतैः पुण्यैर्विना लभ्यते ॥ 2 ॥

jantūnāṃ narajanma durlabhamataḥ puṃstvaṃ tato vipratā
tasmādvaidikadharmamārgaparatā vidvattvamasmatparam |
ātmānātmavivecanaṃ svanubhavo brahmātmanā saṁsthitiḥ
muktirno śatajanmakotiṣukṛtaiḥ puṇyairvinā labhyate || 2 ||

For all living creatures, a human birth is indeed rare; much more difficult it is to attain full manhood; rarer than this is a Sattvic attitude in life. Even after gaining all these rare chances, to have steadfastness on the spiritual path as explained in Vedic literature is yet rarer; much more so to have a correct understanding of the deep import of the scriptures. Discrimination between the Real and the unreal, a personal realization of spiritual Glory and ultimately to get fully established in the living consciousness that the Self in me is the Self in all---these come only later on, and culminate in one's liberation. This kind of a perfect liberation cannot be obtained without the meritorious deeds of many millions of well-lived lives.[Verse 2]

Rare is Manushya Janma :

- 84 Lakhs - Species of living beings

Ant :

- No Freewill to do or to know - Require Purushartha
 - Self Consciousness
 - Self Judgment
 - Self Identity
 - Self Confusion and Clarification of self
- Can't follow Karma Khanda...
- Cow = Can't Study...
- Dog owners take part in competition, no arrogance / Jealousy in dogs.
- Free from self consciousness - No ego problem.
- Instinctive ego for their transaction... Mate / Eat specific food.
- Purushartha - Free will in human / Miss this birth - when is next birth?

Favourable conditions required for Moksha :

- Jantu = Jiva = Jayate /... Iti Jantu
 - = Born again and again
 - = Acquiring physical body = Birth

- Jeeva = Sukshma Shariram and Karana Shariram and Chaitanyam / Subtle body is called Jeeva
- Acquiring physical body is called Janma / Rebirth
- Dropping physical body is Maranam.
- Jantu - Acquires many bodies... Nara Janma humans, Physical body is Durlabam.
- Manushya Sharira Prapti... is superior...

Sukshma Shariram can fully express itself :

- 5 Karma indriyams
 - 5 Jnana Indriyams
 - 5 Pranas
 - Manaha, Chitta, Buddhi, Ahamkara - 4
- Total 19 components
- Elephants... Can't express, Because body is elephant body.
 - In human Sharira... Buddhi is capable of fully expressing... Glorious.
 - Sthula Sharira doesn't have Buddhi
 - Buddhi belongs to Sukshma Sharira only.
 - Sthula Sharira can express if Buddhi is in Sukshma Shariram in Jantu - Human Sharira(Jantu)

Lecture 2

1) Jiva can attain Any physical body at birth out of 84 Lakhs Species

Katho Upanishad :

- Deva Loka not ideal for Atma Jnanam
- Bu Loka... / Best out of 14 Lokas



Most ideal

- पुंस्त्वं - Courage / Manliness / Emotional independence.

Weak Mind :

- Wants to cling to Someone / Creeper mind / Wants dependence.

Sanyasa / Moksha :

- No dependence / Moksha - Atman Eva Atmana Tushtaha.. (Gita : Chapter 2 - Verse 55)

- No dependence on god... Self dependence or
Independence = Aim of Moksha

Gita :

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥

The Blessed Lord said : When a man completely casts off,
O Partha, all the desires of the mind and is satisfied
in the Self by the Self, then is he said to be one of
steady wisdom. [Chapter 2 - Verse 55]

- If we hold to anything... it is weak mind.
- Therefore “Thyaga “ important - Sarva Sankalpa Parityaga, Mental strength required...
- Temporary dependence = Stepping stone, Child - Uses walking stick... Take and drop.
- Drop worldly / Guru / God(Ishta Devata) / Dependence

Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 - Verse 4]

- Nedam Yad Idam Upasate... Drop Upasya Vastu and swallow it in the Self.
- Person has inner strength to go to Kaivalyam - Non Duality / Advaitam.

Mundak Upanishad :

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ ३ ॥

*nāyamātmā pravacanena labhyo na medhayā na bahunā śrutenā |
yamevaiṣa vṛṇute tena labhyastasyaiṣa ātmā vivṛṇute tanūṃ svām || 3 ||*

This Atman cannot be attained by dint of study or intelligence or much hearing—whom he wishes to attain—by that it can be attained. To him this Atman reveals its true nature. [3 - 2 - 3]

- Emotional person = Weak / clinging Mind, Non clinging Mind required for Vedanta.
- If mind is non clinging / Non-emotional – Sentimental = Strong mind = Manly Mind. 15

- Person holds - Mother's sari - Eternally... Getting permission = Not manly .
- ततो विप्रता ; Scriptural study
- All by birth - Shudra... Even Brahman.
- Takes to Sacred thread = Dvija born / Twice born = Enter spiritual study - Born 2nd time.
- 1st Birth - Not studied scriptures - Prakruta Purushe
- After Upanayanam - Tamed / Samskruta Purusha
- Enter Gurukula - Know dharma / Adharma...
- Dvaja promoted to Vipraha = How to live in the world / Way of life / Art of living.
- Manushyatvam - Purushatvam → Vedic learning - Learning = Academic... knows dharma / Adharma.

Must Follow :

- Dharma Madharma, Achara / Anushtanam Guru.
- Not for Speaking
- For Practicing - Values
- Duryodhana = Scholar... Proof of Leaning = Change of Personality... Veidica Dharma Marga... Must have Sraddha in Scriptures.
- Viprata = Faith in Scriptures and Learning.
= Sraddha and Jnanam.

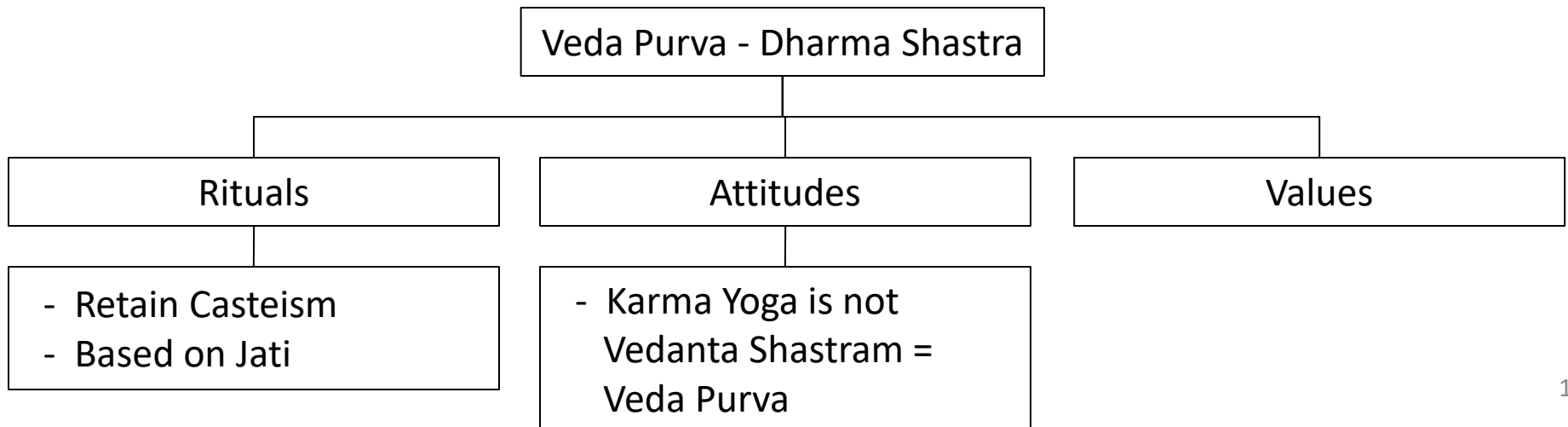
- Brahmachari study = 10 - 15 Years
- Grahasta and Vanaprastha = Practice dharma / Religious lifestyle
= Jnana Yogyata / Till he gets Sadhana Chatushtaya
Sampatti
- विद्वत्त्वमस्मात्परम् = Vedantic learning.

Vedic Shastram :

- Dharma Shastra Jnanam
- Vedantic Learning = Attend - Never to be introduced in colleges

Vedantic Teaching :

- To be taught after following dharma Shastra / Religious life style - Gaining Jnana Yogyata.



- Viprata - Athato Dharma Jingyasa - For schools
- Vidwata - Athato Brahma Jingyasa = Sravanam(Requires Guru) and Mananam and Nididhyasanam.

Rare :

- Manushyatvam - Rare
- Vipratatvam - Rare
- Veidica Marga Vidwatvam - Rare
- No means to know who is Brahma Nishta.
- Pray and will get appropriate guru / At appropriate time

After Sravanam :

- 'Mananam' - Using independent thinking Not blindly follow teacher.
- Independent thinking required... Then knowledge becomes his own - Find my own method of reasoning.
- Be rational / Intellectual, Therefore study Tarqa / Mimamsa... 'Improve thinking'

Need Manomaya	Vigyanamaya
Minds Devotion	Independent thinking required

- Student who can't think independently... For him Shastra can't give Much.

Example :

- Mirror has capacity to reflect face, Therefore useless unless I have eye to look into Mirror.

- Mirror and eye = Perception, Shastram and independent thinking = Blessed.

Panditaha	Medhavi
<ul style="list-style-type: none"> - Has Shastric - Leaning 	<ul style="list-style-type: none"> - Has Independent Thinking - If a person has no independent thinking... I can use - Only Swamis words

Gauda Padacharya Example :

- Used today present teaching with my words / My example... “Viveka Shakti”
- आत्मानात्मविवेचनं - Capacity to independently discriminate Atma - Anatma.
- विद्वत्त्वम = Sravanam
- विवेचनं = Mananam
- स्वनुभवो = Aparoksha Jnanam = ‘Nididhyasanam’
= Internalisation of teaching, Assimilating teaching
- Capacity to replace Brahma / Atma by I.

Until now	Now / Aparokshi Karana
<ul style="list-style-type: none"> - Brahman is free 	<ul style="list-style-type: none"> - I am free / Pure / Independent say from heart - world can't Disturb Aham Jeevan Mukta - Subjective understanding = Nididhyasanam - Reflection = ‘Mind’ is, understand Brahman exists / is free Mukta / Objective understanding

- ब्रह्मात्मना संस्थितिः(Jeevan Mukti) - Abiding in Brahma, Brahmana Rupena Avasthana

Nididhyasanam	
<ul style="list-style-type: none"> - Brahma Nishta - Atma Nishta - Jnana Nishta - Brahmi Sthithi - Sthira Pragya - Jeevan Mukti <p style="text-align: center;">↓</p> <p>Knowledge is Spontaneous / Natural / Normal</p>	<ul style="list-style-type: none"> - Effort involved in remaining in the Knowledge <p>Say :</p> <ul style="list-style-type: none"> - Aham Brahmasmi - Requires will power / Effort

Say :

- With Nishta, Aham Brahmasmi - Doesn't require will
- Jeevan Mukta continues till Prarabda - Death of Jnani = Videha Mukti = Freedom from body.
- Freedom / Sharirashraya Bangaha / Videha Mukti (मुक्ति) / Nara to Mukti = Journey.
- पुण्यैर्विना लभ्यते - Without Punyam(Effort) / Ishvara Anugraha(Can't replace effort / extra Aerial)

Effort and Grace = Success :

- शतजन्मकोटिसुकृतैः 100 Crores of Janmas - Punya = Fuel should be full
- Luck favors Brave

Verse 3 :

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।

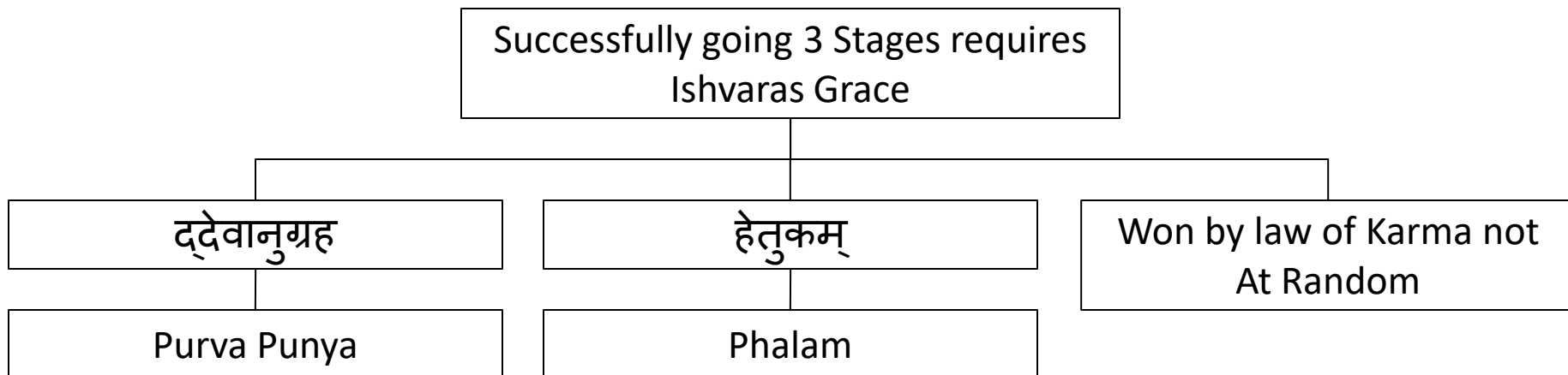
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ 3 ॥

durlabham trayamevaitaddevānugrahaḥetukam |

manuṣyatvaṁ mumukṣutvaṁ mahāpuruṣasaṁśrayaḥ || 3 ||

Very rare indeed are these three things and happen only due to the utmost Grace of God—a human birth, a burning desire for liberation, and the blessed refuge of an illuminated sage. [Verse 3]

- दुर्लभं - Rareness... Important / Often quoted Sloka.



- I have earned Punyam = without acknowledging uncontrollable factors.

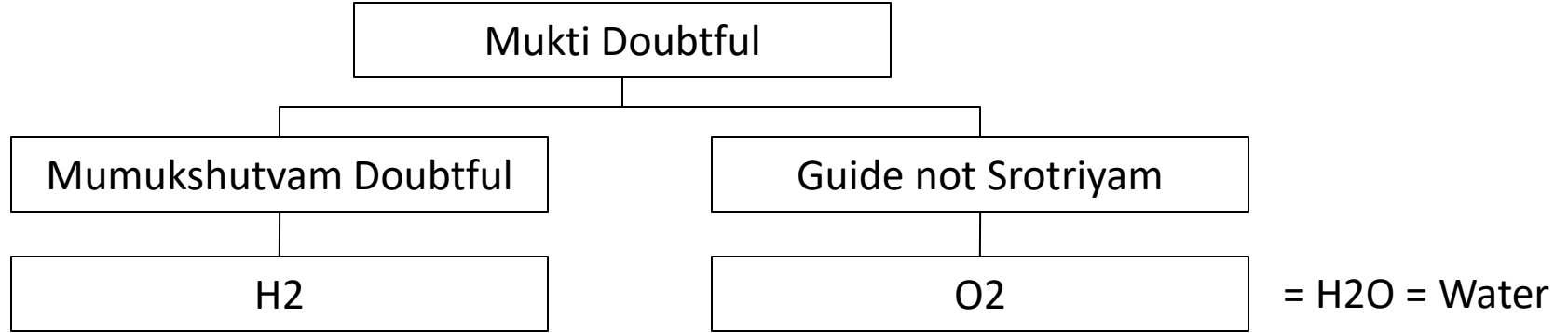
1) Manushyatvam : Human Birth

2) Mumukshutvam :

- Desire for Moksha (Not for dharma / Artha / Kama)
- Recognise superiority of Moksha / Convert it into top priority of life.
- Require Dharma / Artha / Kama - Proportion of qty should be clear.

3) महापुरुषसंश्रयः :

- Support of Guru / Guide / Mukta Purusha / Srotriya Brahma Nishta Guru.
- Verse 1, 2, 3 - Gained by Ishvara Anugraha... Mukti is definite.



- Helplessly Sishya gets liberated.

Verse 4 :

लब्ध्वा कथचिन्नरजन्म दुर्लभं
तत्रापि पुंस्त्वं श्रुतिपारदर्शनम् ।
यस्त्वात्ममुक्तौ न यतेत मूढधीः
स ह्यात्महा स्वं विनिहन्त्यसद्ग्राहः ॥ 4 ॥

*labdhvā kathacinannarajanma durlabham
tatrāpi puṁstvam śrutipāradarśanam |
yastvātmamuktau na yateta mūḍhādhīḥ
sa hyātmahā svaṁ vinihantyasadgrahāt || 4 ||*

Is there a man who, having somehow obtained this rare human birth, together with masculine temperament and also a complete knowledge of the scriptures, is foolish enough not to strive hard for Self-realisation? One verily commits suicide, clinging to things unreal. [Verse 4]

- Having coming to such a height... in this Janma he has destroyed this life.
- Don't know which Punya - Resulted in this Janma
- कथंचि - Somehow.

Has पुंस्त्वं :

- Freedom from emotional complex / Mentally sane.

श्रुतिपारदर्शनम् :

- Knows remedy for Samsara - Purushe Jnanam.
- I am Samsari - Require Vedanta Jnanam for liberation.
- Indians blessed with knowledge, that our goal is Jnanam and Moksha.
- Nobel prize in foolishness... Self destroyer if knowledge not utilised.

Lecture 3

1) Verse 2 to 5 :

- Glorifies human birth
- Janma / Interest to develop spirituality / Getting guru..

(1) Manushyatvam	(2) Mumukshutvam	(3) Maha Purushamanasamshaya
<ul style="list-style-type: none">- From Punya- Karma- From effect cause is inferred		<ul style="list-style-type: none">- Strong Mind to become independent

Aavani Attam :

- Anaadi Avidya Vasanaya... Because of Beginningless Avidya... I have taken so many births Pakshi / Pashu / Mriga / Janma.
- I Myself do not know what, Punya karma I have done.
- Weak mind = Samsari.

Vedanta :

- Sanyasi mind - Don't lean on anyone
- Mentally Sanyasi (Purustvam)

Materialistic Society :

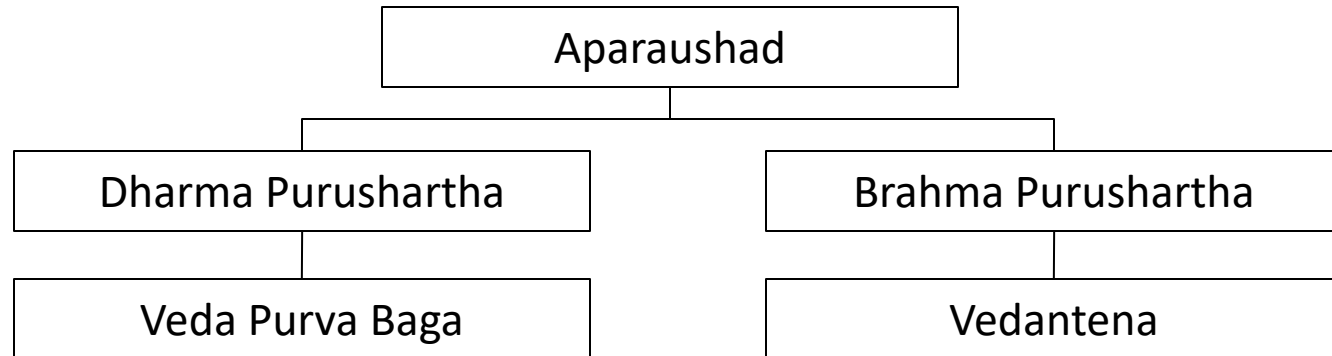
- Knowledge / Religion - Converted into Money Artha / Kama.

Material Society	Religious Society
<ul style="list-style-type: none"> - People will go Himalayas if gold is there - 2 Purushartha - Artha / Kama 	<ul style="list-style-type: none"> - Temple in Kedarnath, people will go <p>What's Motive?</p> <ul style="list-style-type: none"> - Culture with Spiritual values / Punyam - Here alone can learn <p>Purushartha :</p> <ul style="list-style-type: none"> - Dharma (Punyam) / Moksha(Brahman) - Can't be revealed through perception - Adrishtam = Pratyaksha and Anumana Agocharam - Beyond perception and Inference - Through Veda Purva - Atenindriya / Apaurusheya - Vishaya beyond Human instrument - Where Veda is there, there alone will be Dharma Purushartha

- Atma / Brahman / Moksha / Chaitanyam... Atenindriyam, Beyond human instrument - can't be studied by perception / Logic / Maths / Science - Experimentation..
- We do experience consciousness through matter...
- Matter-free consciousness can never be understood without Shastra Pramanam.
- 'Consciousness' is a phenomenon of brain / Neurological / Electrical phenomenon with science.

Consciousness :

- Independent of Brain known through Shastra = Moksha = 4th Purushartha.
- Known through Vedanta.



- Can take dharma / Moksha... Only through Vedanta.

Buddha :

- Got knowledge through Vedas... Wayne Dyer... Talks about Dharma / Moksha.
- Priorities confused - If US settled.

India :

- Greatness with respect to dharma / Moksha - Artha - Kama subservient.
- In USA - Dharma / Moksha - Non existent... Or Subservient.
- Suppose there is conflict between.

Duty	Spirituality
To others	Duty to our self

- Kusalam Di Pratatitanyam - Don't be negligent of duty to yourself....
- Spend time for my dharma / Artha / Kama / Moksha.
- Fulfil others to get Moksha...
- He is Jivatma / Has dharma / Artha / Kama.
- If a person doesn't work for Moksha - He is confused and priorities not clear.. .
- Self destroyer / Holds on to Anatma / Asat...(All except Jnanam and Moksha)
- Serving fully / body/ society... Preoccupied... No time for spirituality.
- Anatma = Asat = Mithya = Unreal world of action / Results of things / Beings And drops real = Self destruction.

Verse 5 :

इतः को न्वस्ति मूढात्मा यस्तु स्वार्थे प्रमाद्यति ।
दुर्लभं मानुषं देहं प्राप्य तत्रापि पौरुषम् ॥ 5 ॥

*itaḥ ko nvasti mūḍhātmā yastu svārthe pramādyati |
durlabham mānuṣam deham prāpya tatrāpi pauruṣam || 5 ||*

Is there a greater fool than the person who, having got the rare chance of a human birth and there too, the masculine qualities of the head and heart, falls short in his efforts to realize his own highest good? [Verse 5]

What did I Achieve in 53Years? Introspect? Wake up to reality

Baja Govindam :

- Moha Mudgara - ஓலக்கை - Hitting head.

“Delusion”

- W.r.t Priorities - Holding on to wife / Parents / how long will they Survive....

मूढात्मा	यस्तु स्वार्थे	प्रमाद्यति
- Fool w.r.t	- Ones own Purushartha - Ones own Health	- Negligent - Foolishness

- Squanders health in search of wealth.
- Squanders wealth in search of health
- Ultimately loses both
- Health - Basic foundation on which dharma / Artha / Kama / “Moksha” are resting.
- Parents can be proxy for loan, When I am hungry... I have to work.
- For our Moksha - No guru / can help.
- Alone to the Alone and All alone - Chinmaya



Traveller Destination - Advaitam

- Attained rare Manushya Janma... Has Value for independence.
- Snake and Ladder - Verse 94 put 6... Happy Home
 - Verse 95, 97, 99 → 3 Snakes... Back to 1
- Manushya Janma Mahima - Over.

Verse 6 to 13 :

- Importance of Jnanam and Enquiry.

Verse 6 :

वदन्तु शास्त्राणि यजन्तु देवान्
कुर्वन्तु कर्माणि भजन्तु देवताः ।
आत्मैक्यबोधेन विनापि मुक्तिः
न सिध्यति ब्रह्मशतान्तरेऽपि ॥ 6 ॥

*vadantu śāstrāṇi yajantu devān
kurvantu karmāṇi bhajantu devatāḥ |
ātmaikyabodbena vināpi muktiḥ
na sidhyati brahmaśatāntare'pi || 6||*

Let erudite scholars quote all the scripture, let gods be invoked through sacrifices, let elaborate rituals be performed, let personal gods be propitiated---yet, without the realization of one's identity with the Self, there shall be no liberation for the individual, not even in the life times of a hundred Brahmas put together. [Verse 6]

- Jnanam alone can give Moksha

Misconception :

- Many paths to Moksha.
- No physical travel... If there is physical distance - Go by air / Land / Sea.
- If time wise distance - Many paths possible.

Moksha :

- Distance caused by ignorance(Between me and my goal)
- Many paths for Jnana Yogyata.
- For getting prepared mind - Japa / Puja / Service / Pilgrimage.

4th Chapter : Many Paths for Purification :

- Dravya / Tapo / Yoga - Svadhyaya Parayanam / Vratam / Pranayama.

- Without Jnanam person can practice many Sadhanas
- Japa / 3 Hours Puja / Sundara Kanda Parayanam... Not study Vedanta.

Realise Atma :

- Look inside - Why look outside
- Without Jnanam - No Moksha
- वदन्तु शास्त्रा - Let him study Mimamsa / Tarqa / Vyavahara / Science...
- यजन्तु देवान्
- Dukrin (Name of Root) Karne(Meaning to Root)

Roots :

- Verbs born out of root
- Noon born out of root (Dhatus)
- Vad – To Speak
- Gam – To Go
- Da – To Give
- Let him do Ramnavami / Krishnashtami / Yogas in scriptures.

27 Years for Grihasta :

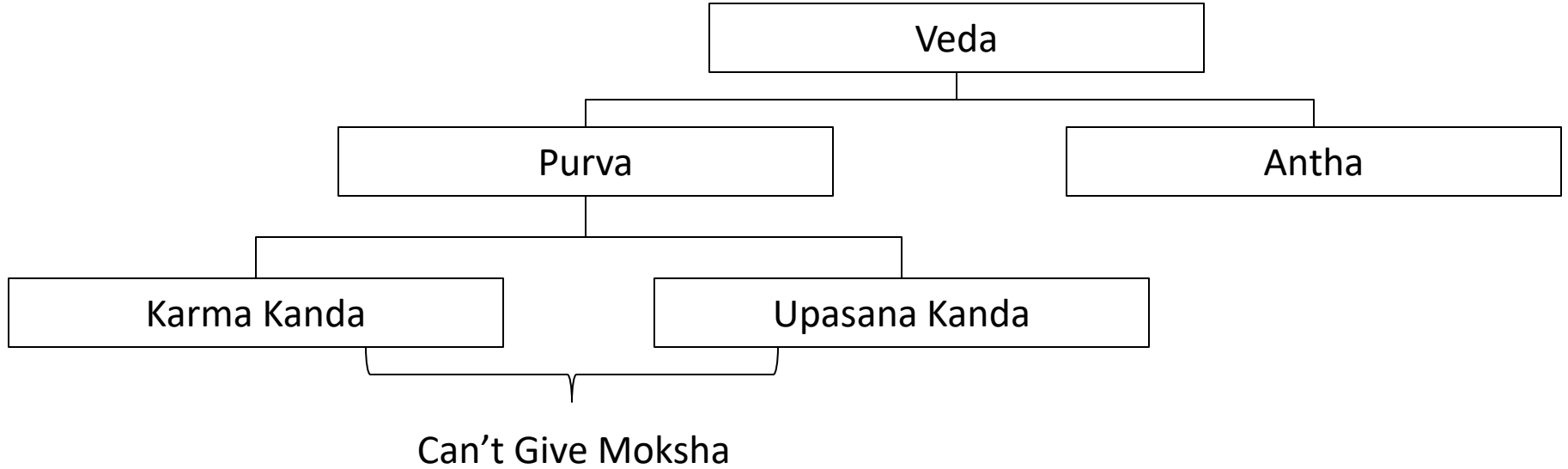
- 7 Havir
 - 7 Soma
 - 7 Paka
- } Panchamaha Yagna and 26 Compulsory

कुर्वन्तु कर्माणि :

- Let him do Any no action

भजन्तु देवताः :

- Let him do Devata Meditations.



ब्रह्मशतान्तरेऽ - पि मुक्तिः :

- No Mukti for 100 Brahmaji's
- Brahmaji = 1 Day = 2000 Chatur Yuga(2000 × 43,200 Years)



100 Years of life = 311,040,000,000,000

- Without knowledge of Jivatma / Paramatma - Aikyam... no Moksha.
- आत्मैक्यबोधेन विना न सिध्यति
- Can't give up religious life style - Puja / Japa / Tapa

- Dropping easy - Not condemn role of religious practices, But highlight role of knowledge.
- Extremely important for Chitta Shudhi
- Without Jnanam - Pujas are incomplete
- Without Puja - Jnanam is impossible
- Without Advaitam - Dvaitam is incomplete
- Without Dvaitam - Advaitam is impossible
- Without Puja... One can't get Jnanam...

Why :

- Upasana and Veda Purva... Then Veda = Jnana Kanda
- 3 Ashramas and karma and Upasana and Jnanam.
- Don't stop with that... Go to next stage.

Lecture 4

Verse 6 - 74 :

Verse 6

वदन्तु शास्त्राणि यजन्तु देवान्
कुर्वन्तु कर्माणि भजन्तु देवताः ।
आत्मैक्यबोधेन विनापि मुक्तिः
न सिध्यति ब्रह्मशतान्तरेऽपि ॥ 6 ॥

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Let erudite scholars quote all the scripture, let gods be invoked through sacrifices, let elaborate rituals be performed, let personal gods be propitiated---yet, without the realization of one's identity with the Self, there shall be no liberation for the individual, not even in the life times of a hundred Brahmas put together. [Verse 6]

Jnanam and Jnana	Sadhanam
<ul style="list-style-type: none">- Self Knowledge- Gives Liberation	<ul style="list-style-type: none">- Means of self knowledge- Rituals / Upasana can't give liberation but can't but renounced but very useful to come to Jnanam

Verse 7 :

अमृतत्वस्य नाशास्ति वित्तेनेत्येव हि श्रुतिः ।
ब्रवीति कर्मणो मुक्तेरहेतुत्वं स्फुटं यतः ॥ 7 ॥

*amṛtatvasya nāśāsti vittenetyeva hi śrutih |
bravīti karmaṇo mukterahetutvaṁ sphuṭam yataḥ || 7||*

It is clear that liberation cannot be the result of good works, for Sruti itself declares that there is no hope for immortality by means of wealth.[Verse 7]

Brihadaranyaka Upanishad :

- अमृतत्वस्य नाशास्ति - No hope for immortality through wealth.

Meitreyi Brahmanam :

- ना कर्मणो... Money is means for performing rituals.

Money :

- Karma Sadhanam... / Normally for Kama Sadhanam - For food / Pleasures.
- Vithena Na Moksha = Money based karma can't give Moksha.

Money :

- Incapable of giving liberation...
- Ritual is born out of money...
- Money can't give Moksha...
- Karma Upalakshanam indicative of all Upasana.
- Upasana = Mental activity... Manasam karma.
- All mental activities not Upasana
- All Tamilians are Indians
- All Indians not Tamilians.

Logical Support :

- All karma Phalams - End products of a process in time... Physical / Mental processes ... End product... Has got beginning and end.

Phalam :

- Phalguta
- That which rots and perishes = Phalam
- Karma Phalam... Perishable...

Moksha :

- Not end product of any process..
- Don't expect Moksha to happen in future.
- If it comes in time... it is event... will go away also
- Discover Moksha as eternal fact... Not to attain as an event...

स्फुटं :

- Upanishad clearly tells... With karma No Moksha.

Verse 8 :

अतो विमुक्त्यै प्रयतेत विद्वान्
संन्यस्तबाह्यार्थसुखस्पृहः सन् ।
सन्तं महान्तं समुपेत्य देशिकं
तेनोपदिष्टार्थसमाहितात्मा ॥ ८ ॥

*ato vimuktyai prayateta vidvān
sannyastabāhyārthasukhaspṛhaḥ san |
santaṁ mahāntaṁ samupetya deśikaṁ
tenopadiṣṭārthasamāhitātmā || 8||*

Therefore, the learned seeker who is striving to gain this liberation and who has renounced all his desires for pleasures in the external sense-objects, should duly approach a good and generous Master and must live attuned to the true significances of the words of the Master. [Verse 8]

- Every intelligent person should work for Moksha / Jnanam...

Vidwan :

- Nitya / Anitya Vastu Viveki
- Sashvatam / Asashavatvam
- Has Vairagyam towards pleasures born out of external objects...

Spriha - Craving :

- Person should become free from sensory pleasures...
- Once a person gets Viveka / Vairagyam... A lot of time is saved...
- Entertainment - Not primary objective... Mind wants relaxation / Diversion...

Gita :

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ ६.१७ ॥

Yoga becomes the destroyer of pain for him who is moderate in eating and recreation, who is moderate in his exertion during his actions, who is moderate in sleep and wakefulness. [Chapter 6 - Verse 17]

- Priorities clear... Mature should work for Liberation.
- Mind with Guidance of 'Upanishad'

देशिकं समुपेत्य :

- Guru... one who teaches scriptures Shastram Upashakti Iti Desha...
- For worship gods... blesses... Many inspires...
- सन्तं - Competent teacher...

Mundak Upanishad :

Srotriyam	Brahma Nishtam
<ul style="list-style-type: none">- Teacher must reveal Brahman as yourself..- Not object to be realised at a later time Student should Say : <ul style="list-style-type: none">- Aham Brahmasmi	<ul style="list-style-type: none">- Abiding in his teaching- What he teachesWhat he is <p>} Brahman</p> <ul style="list-style-type: none">- If I am Brahman... I create objectification tendency...- I have known Brahman not come across Brahman

Teacher should Say :

- Tat Tvam Asi...

Brahma Nishta :

- For one, subject Matter and Himself are identical.

Srotriyam.. Method of communication :

- Introduce a concept
- Go to a higher concept
- Negate 1st concept
- Finally negate... what is left after negating Negatable... Negator left out...

Adhyaropa	Apavada
Introduction	Negation

- Un Negatable / Un Objectifiable 'Consciousness' = Brahman.
- One who knows this method and Knack of handling of method...
- Student stops expecting Moksha as an event...

Will say :

- I am not a Samsari

Has Moksha come :

- Will not reply
- Drop notion of Bandah...
- Ideal communication...

Student :

- I don't expect Moksha to happen
- I am not Samsari
- Method is successful
- Brahma Nishta... Mystic... Not Deshika Srotريا... Deshika / Not mystic.
- Srotريا Brahma Nishtam... महान्तं - Compassionate / generous.
- I have liberation / Free... Share others also to enjoy freedom.
- Without any motive... Not get status guru... Last bondage...
- Free means... not disciple...
- One who gives out knowledge = Mahan / Compassionate.

- Receive and dwell on teaching / Absorbed... Mind should be Absorbed...
- Until you get comprehensive / Total picture... then 'Question' And Mananam begins.. Initially only receive...
- Have comprehensive hearing.

Verse 9 :

उद्धरेदात्मनात्मानं मग्नं संसारवारिधौ ।

योगारूढत्वमासाद्य सम्यग्दर्शननिष्ठया ॥ ९ ॥

uddharedātmanātmānam magnam saṁsāravāridhau |

yogārūḍhatvamāsādyā samyagdarśananiṣṭhayā || 9||

Having ascended the path of yoga through continuous and right discrimination, one should lift oneself from the ocean of change and finitude wherein one has come to be drowned. [Verse 9]

- Jnana Sadhanams = Vedanta Vichara / Sravanam.

योगारूढत्वमा :

- Before entering scriptural enquiry, one should attain fitness for enquiry... Vichara Yogyata - Sadhana Chatushtaya Sampatti through Karma and Upasana...
- Veda Parayanam and Prayer (Gets Sadhana Chatushtaya Sampatti)
- Look at Veda as Means of knowledge...

Veda :

- Doesn't talk about doing something to get knowledge.
- Knowledge which inference / logic can't reveal.
- Not experiments to be done... And know Directly giving knowledge...

- Understand what Veda communicates.
- What sense objects communicate... we take as knowledge.
- Not check / Prove / Disprove another organ.
- What eyes reveal = Knowledge for me.
- Eyes - Reveals something in its field
- Ear - Reveals something in its field
- Veda - Reveals something in its field
- What ear reveals... can't be disproved by eyes.
- If knowledge not clear (Use eyes only)... Go back to Vedanta...

Develop :

- Pramana Buddhi = Developing attitude that Veda is Pramanam.
- Veda Pramanam in its field... Sraddha = One of Sadhana Chatushtaya Sampatti...
- If Pramanya Buddhi is not there... We say study useless... Without Sraddha.. Study useless.
- After attaining Yoga Rudatvam.. Need.
- सम्यग्दर्शननिष्ठया..... Must be committed to Vedanta Vicharanam.

1st :

- Vedanta Vichara Yogyata - Brahmacharya / Grihastha.

2nd :

- Vedanta Vichara Yogyata - Sanyasa
 - Uplift oneself by oneself
 - Importance of self effort / Free will highlighted.
 - Ishvara's grace
 - Guru's grace
 - Shastra's grace
- } Grace can't replace self effort
- Grace boosts self effort...
 - Uddaret...i should have will power
 - Where there is will there is way... God will support will power...

Where has Jeeva Fallen?

- Self is Submerged / Drowned in Ocean of Samsara... Therefore Uddaret Uplift

45 : 50 : संन्यस्य सर्वकर्माणि :

Verse 10 :

संन्यस्य सर्वकर्माणि भवबन्धविमुक्तये ।

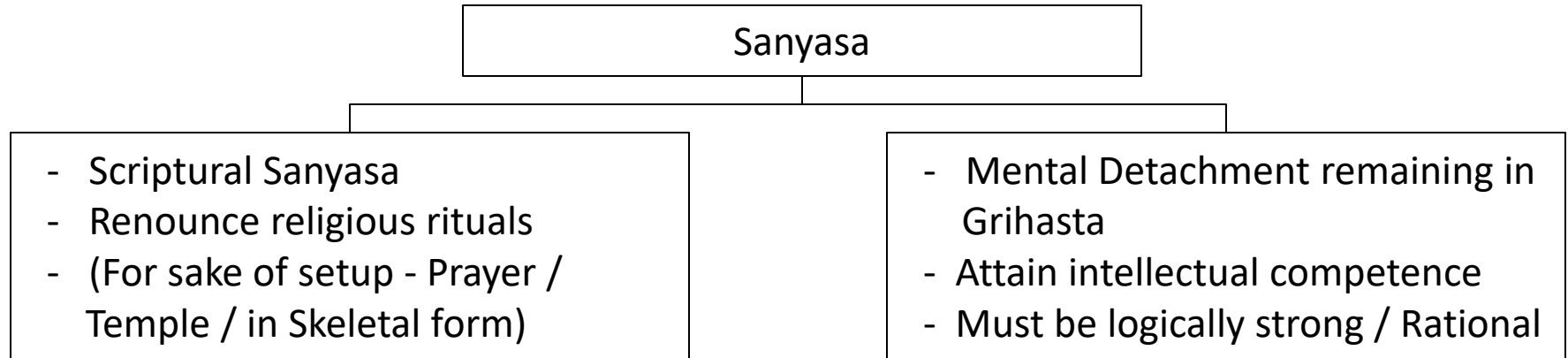
यत्यतां पण्डितैर्धैरैरात्माभ्यास उपस्थितैः ॥ 10 ॥

sannyasya sarvakarmāṇi bhavabandhavimuktaye |

yatyatāṁ paṇḍitairdhīrairātmābhyāsa upasthitaiḥ || 10 ||

May the wise and learned man give up all actions motivated by desires and start the practice of realization of the Self and thereby attain freedom from the bondage of birth and death. [Verse 10]

- Renounce karma after, attaining benefit of karma...
- Renounce womb not in 3 months... Remain Grow Renounce.
- Enter - Get benefit - Graduate - Renounce...
- After Sadhana Chatushtaya Sampatti / Purity of mind / Neutralising Raag - Dvesha / Mature / Priorities-clear.



Tarqa	Vyakaranam	Mimamsa
Thinking	Communication Language	Logic

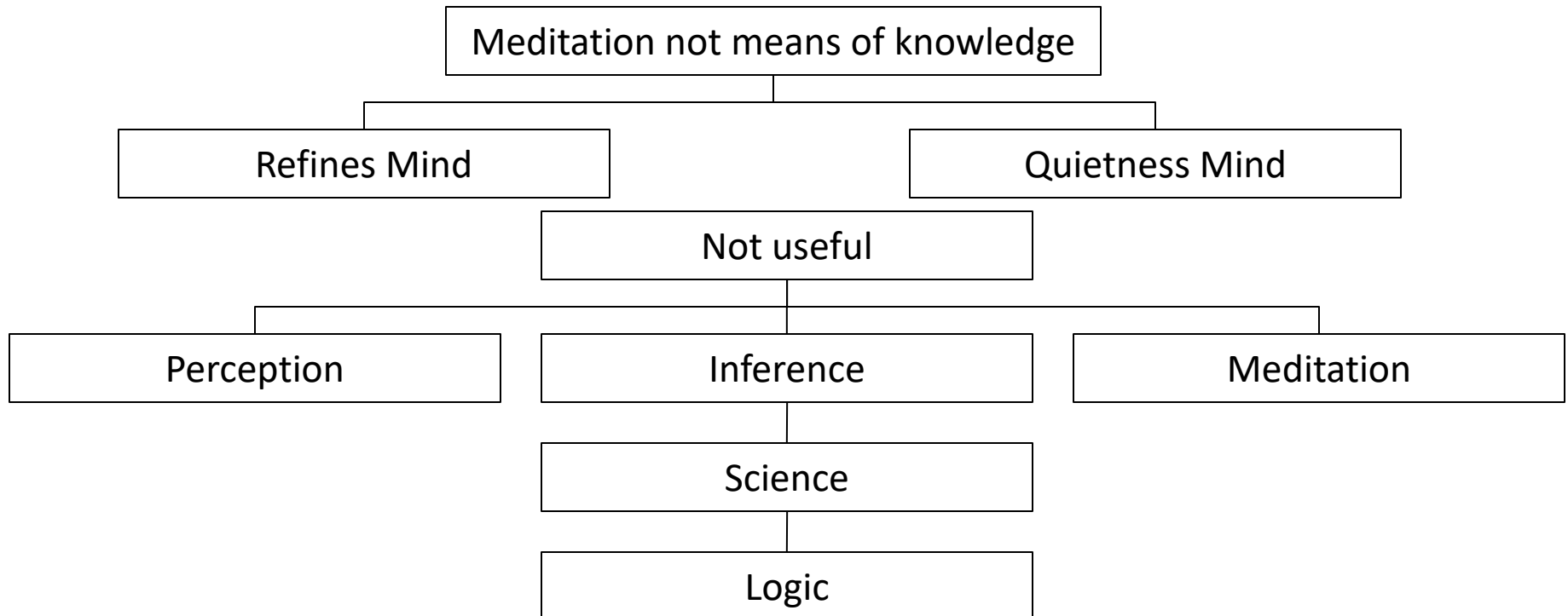
Lecture 5

1) Jnana Yogyata :

- Many Paths / Sadhanas to enter temple... Many path / 4 Door
- To enter deity... / Garbagriha / 1 Door
- Moksha Prapyartham - One Path.

2) Perception through sense organs - Not possible :

- Therefore scientific data not possible - Shastra only way.



- How can Shastram - Outside / External knowledge lead to internal knowledge.

Example : Seeing Mirror :

- Eyes turned outside
- Not seeing object but seer I
- Mirror - External instrument... Gives knowledge of seer i... external subject.

Gives Subjective Knowledge :

- Shastra like mirror, look into, Shastra more, see real Mirror.

Mirror	Shastras
<ul style="list-style-type: none">- Gives knowledge of Superficial seer eyes	<ul style="list-style-type: none">- Gives knowledge of Intrinsic / internal / Seer - Inner self- Shastra Darpanaha - Book- Study not Academic / Intellectual Cystic / Not ego Boosting but pursuit of self- Shastra Vichara = Atma Vichara

- Tamil Vicharam = Kavalai
- Here Vicharam = Analysis / Enquiry / Mimamsa (Enquiry into Scriptures)

Vichara	Mimamsa
<ul style="list-style-type: none">- Secular Enquiry- External enquiry- Science	<ul style="list-style-type: none">- Sacred Enquiry- Scriptures- Pujita Vichara = Mimamsa

Verse 10 :

संन्यस्य सर्वकर्माणि भवबन्धविमुक्तये ।
यत्यतां पण्डितैर्धैरिरात्माभ्यास उपस्थितैः ॥ 10 ॥

*sannyasya sarvakarmāṇi bhavabandhavimuktaye |
yatyatāṇi paṇḍitairdhīrairātmābhyāsa upasthitaiḥ || 10 ||*

May the wise and learned man give up all actions motivated by desires and start the practice of realization of the Self and thereby attain freedom from the bondage of birth and death. [Verse 10]

- Do Vichara after renouncing karmas (Formally renounced - Sanyasa Ashrama) or in Grihasta.
- Finding quality mind difficult / Withdrawn mind difficult.
- With detachment... Finding 10 minutes easy.
- One should become Panditaha - Capable of logical thinking / Knowing...
- Vedanta not new experience... Rishikesh... Just go!
- Clear understanding of ordinarily available 'Consciousness' in every experience.
- 'Consciousness' not extraordinary - Pratibodha Veditam madam, More ordinary - Than objects...
- Other objects come and go but Consciousness - Experiencer always is.
- Jagrat / Swapna / Sushupti - Sarva Avastha
 - Sarva Desha
 - Sarva Kala
- Aham Aham Iti... Ever evident.
- Most ordinary thing... Not part of matter... Independent - My nature.

When I assimilate this, intellect raises ‘Question’

- Therefore lot of thinking involved.

Panditaha :

- Logical thinker required.

Therefore 3 Sciences :

Tarqa	Vyakaranam	Mimamsa
Thought level logic	Convert thought into word	Analysis

Appropriate word required - Student :

- Reconverts word into thought.

Transmission :

- Pictures - Waves - “Class “

TV :

- Wave - Picture - Receiving set

Thought	Word	Mimamsa
<ul style="list-style-type: none">- Tarqa- Science of precise thinking	<ul style="list-style-type: none">- Vyakaranam- Pada Shastram- Precisely Expressing	<ul style="list-style-type: none">- Understand sentence in Back ground of Shastra / context(Influences Meaning)

Karma - Not means of Moksha :

- Therefore interpret properly
 - Krishna
 - Vyasa
- } Mistaken Avatara

Therefore have Global Thinking :

- Through karma get Moksha

Gita :

कर्मणैव हि संसिद्धिमास्थिता जनकादयः।
लोकसङ्ग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ ३.२० ॥

Janaka and others attained Perfection verily through action alone; even with a view to protecting the masses you should perform action. [Chapter 3 - Verse 20]

- Look at Statement in totally Samsiddhi = Chitta Shudhi.

Verse 20 : 28 :

- Shad Linga Analysis = Mimamsa
- Science of Interpretation.
- Pandita = Scholarship - Reasonable sound thinking.

धीरै :

- Seeker of Moksha (Teevira Mumukshu) - Moksha Ichha
- Discover problem of Samsara - All doors closed
- In extreme sorrow - Wealth / Name / Fame useless / Wife / Brothers / Viveki.

Panditvam	Dheeratvam	Commitment to Atmabyasa
	Moksha Ichha	Self Enquiry - Sravanam / Mananam / Nididhyasanam

यत्नतां - Put Effort :

Verse 11 : Oft Quoted :

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये ।
वस्तुसिद्धिर्विचारेण न किञ्चित्कर्मकोटिभिः ॥ ११ ॥

cittasya śuddhaye karma na tu vastūpalabdhaye |
vastusiddhirvicāreṇa na kiñcitkarmakoṭibhiḥ || 11 ||

Actions help to purify the mind but they do not, by themselves, contribute to the attainment of Reality. The attainment of the Reality brought about only by Self-Inquiry and not in the least by even ten million acts. [Verse 11]

- चित्तस्य शुद्धये



Relative role of Karma Yoga and Vichara

- Dharmic = Religious way of life
- Panchamaha Yoga

Dharma

Rituals Religious example

- Puja / Japa
- Temple Visit
- Apply Vibuti
- Reminds other and me lord is mine
- 'Not Ahankara' Respect lord within
- Beyond rituals is complex
- Religious life for Chitta Shudhi
- Can never give self knowledge
- Purer / Humbler / Ego thinner

Values

- Character
- Quality, Modify improvement

Attribute

- Way you look at Creation / Oneself / People Around
- Respect yourself not Sinners
- I am great because lord is inside / residing in me... Why feel Small
- Universe is saved
- Not Embodiment of Raag / Dvesha
- वस्तु - Here reality / पलब्ध्ये Praptihi / Brahman / Atman / Jnana

वस्तू :

- To Exist Sarvada Asti
- Trikalē Tishtati Iti Sat
- Only Substantial entity = Brahman

- Brahman is never possible to be obtained by religion.
- Brahman / Jnana Prapti through Shastra Vichara... Philosophical Pursuit.

- वस्तुसिद्धि... Attain Moksha... न किञ्चित्कर्मकोटिभिः
- Yaga / Puja / Intense Bajan / Cry will not replace enquiry.
- Lord will make you love enquiry.
- Lord will change Mind / Attribute.

Religious	Philosophy
<ul style="list-style-type: none"> - Gives Purity - Purva Mimamsa 	<ul style="list-style-type: none"> - Give Knowledge which gives freedom - Uttara Mimamsa - Not Fantastic / Short sighted Approach - Accept all religious / Catholic at heart / Generous / All religious lead to Moksha - Nada / Kundalini Yoga Also

Verse 12 :

सम्यग्विचारतः सिद्धा रज्जुतत्त्वावधारणा ।
भ्रान्तोदितमहासर्पभयदुःखविनाशिनी ॥ 12 ॥

samyagvicārataḥ siddhā rajjutattvāvadhāraṇā |
bhrāntoditamahāsarpabhayaduḥkhavināśinī || 12 ||

The fear and sorrow created by the delusory serpent in the rope can be ended only after fully ascertaining the truth of the rope through steady and balanced thinking. [Verse 12]

- Be Fantastic than Lunatic.
- Fact / Not Fanaticism

Example :

- Rope – Snake Error.

In Semi Darkness :

- Person sees rope.

Full Darkness / Full Brightness	in Semi light / Semi Darkness
<ul style="list-style-type: none">- No Sight- No Error- Total ignorance bliss / Knowledge- Samanya Jnana Purvaka.. Vishesha Jnana Abava- Mind in Sarpa Samskara	<ul style="list-style-type: none">- See something / Bent / Read about snakes...- There is Samanya Jnanam but no Specific Jnanam- There is general knowledge, something is there, but no Specific knowledge

Error :

- It is Snake



Born out Rope Agyanam



Vishesha Jnana Abavat Utpanaha

- Once Snake is born... fear / Sampanna - Shivering / Suffocating
- Ajnanam - Ajnana Janya Sarpaha - Bayam
- Ignorance - Ignorance born snake - Fear

How many methods to remove Bayam? Snake has to go!

- Gauda mantra / Call snake charmer...
- Snake goes when ignorance goes...
- Not shake head / Shake! Jnana Eva Agyana Nasha.
- Accommodate people ok, Value Clarification
- Not accommodate notion... Moksha not in heaven / We are not sinners... sons of immortality - Sin is superficial not intrinsic nature.
- Jnana Moksha = Fact / Not fanatic - Bakti will give Moksha
 - If Bakti means Moksha
- Mimamsa - Interpret... Bakti will give indirectly, Give Moksha by taking you to knowledge.
- Clarity of thinking / Understanding.
- Tattvam = Mithya Sarpa Adhishtanam = Rope... Avadhara Nischaya Jnanam



Not may be rope... touch it.. why risk

- World may be Brahman... not enough
- Avadharana this is whole truth



Destroyer of fear

How this snake comes into Existence :

- Purely through भ्रान्तोदित - illusion.
- Erroneous perception.
- Clear knowledge of rope = Destroyer of fear born out of Snake which is because of Erroneous perception.

How this knowledge comes?

- Not chanting Vishnu Sahasranamam... Pranayama...
- Need torch.. And see



Take Shastra Pramanam... light up and See...

- Them whole Dvaitam is error upon Advaitam.
- Samsara Bayam should go - Atma Jnanam comes with Vichara

Lecture 6

1) Shastra Vichara :

- Jnana Karanam... keeping mirror in front and make enquiry of Shastra = Cleaning the mirror and cleaner is vision of myself.

Knowledge of rope :

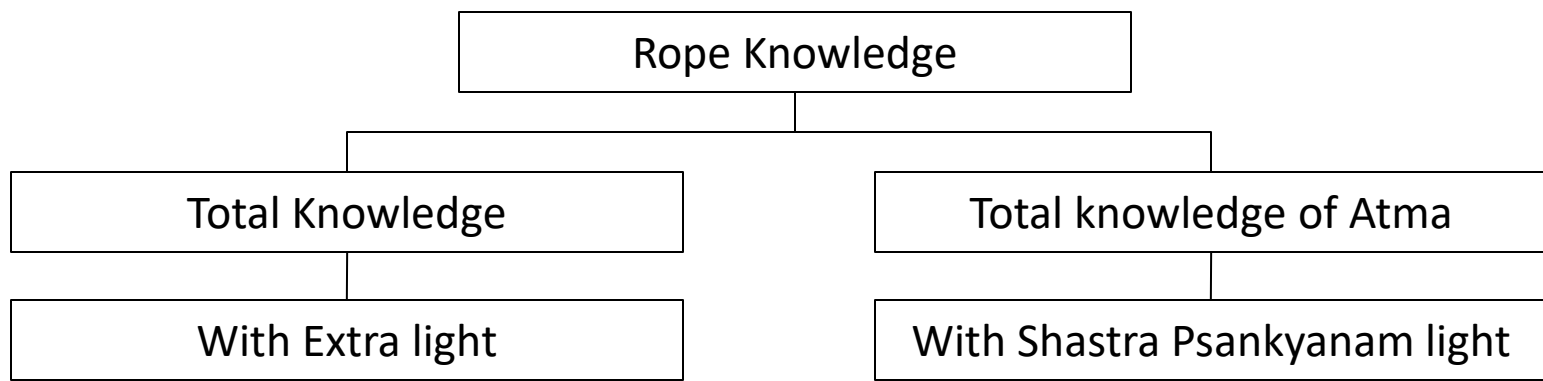
- By enquiring rope...
- Go near rope and see
- Supplemented by extra light.

Atma :

- Needs Shastra light
- In sleep : Totally self ignorant - Therefore ignorance = bliss.
- In Jagrat and Svapna self ignorance = Partial.

Jagrat and Svapna	Sleep
<ul style="list-style-type: none">- I know I am- I don't know I am Brahman	<ul style="list-style-type: none">- I don't know I am

- I Ness and Am - Ness - Known - Partial knowledge - Samanya Jnanam
- Brahmaness not known Vishesha Jnana Abava.



- Without Shastra - Dullness continues
 - Surrounding Dull Therefore Need light
 - Close Eyes.. I Ask / Meditate / Intuition to be generated... will not work without Shastra light.
- Enquiry and Shastra light = Atma Jnanam.

2nd Part :

- Rope knowledge destroys fear born of snake.
 - Self knowledge destroys fear born of wrong self judgement.
 - I am Jeeva... this is snake... wrong judgement
 - Jeevatvam / Mortality
 - Need external support to be complete
- } Wrong Judgement in all

Jeeva Food Poisonous :

- Husband / Father / Miserable / Others taking care of me / I am Taking care
- Samsara

Verse 13 : Vyatireka :

अर्थस्य निश्चयो दृष्टो विचारेण हितोक्तितः ।
न स्नानेन न दानेन प्राणायामशतेन वा ॥ 13 ॥

arthasya niścayo dṛṣṭo vicāreṇa hitoktitaḥ |
na snānena na dānena prāṇāyamaśatena vā || 13 ||

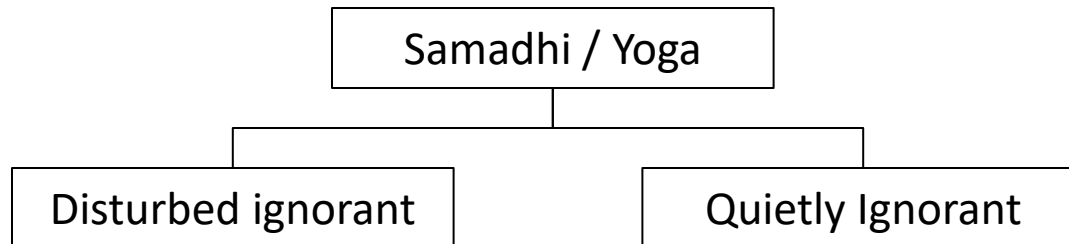
Neither sacred baths nor any amount of charity nor even hundreds of Pranayamas* can give us the knowledge about our own Self. The firm experience of the nature of the Self is seen to proceed from inquiry along the lines of the salutary advices of the wise.[Verse 13]

Jeeva	Artha / Reality
- Snake - Silver	- Rope - Shell

Before	Here
- Enquiry alone - Give's Knowledge + - Shastra Vakyam is Extra light	- Nothing else - Gives Knowledge - Guru Vakyam is extra light - Not his own experience / Independent intellect has Limitation

- Eyes and Extra Light - Both important
- Eyes and Mirror - Both Important
- Vichara(Enquiry) and हितोक्तितः (Shastra)

- No use doing Snanam... To remove fear of rope snake.
- No use doing Charity / Pranayama / Samadhi / Yoga to remove fear out of rope snake.



To tone Up :

- Pranamaya
- Annamaya
- Manomaya
- Integrates personality

Gita : Chapter 18 :

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८-५ ॥

Acts of sacrifice, charity and austerity should not be abandoned, but should be performed; worship, charity, and also austerity, are the purifiers of even the 'Wise'. [Chapter 18 - Verse 5]

- Should never give up Grihasta.

Verses 6 and 7 / 581 :

- Sadhana Chatushtaya Sampatti = Qualification of Student / Adhikaratvam Eligibility. 57

- Jnanam Vichara topic over



Alone gives knowledge

- Desirer of knowledge of self / Mumukshu अत्म वस्तु - Atma reality
- Self ignorance and wrong self judgement is root cause of all emotional sorrows.

Cause :

- Not wife / Not good time... 1 Finger showing outside
3 Fingers showing inside
- Wrong self identity - Root cause of mental sorrow
 - I am illuminator of the mind
 - I am not the thoughts (Sorrowful)
- Vedanta doesn't deal with physical problem / Sorrow.
- Mature student discovers problem of self identity.

Guru :

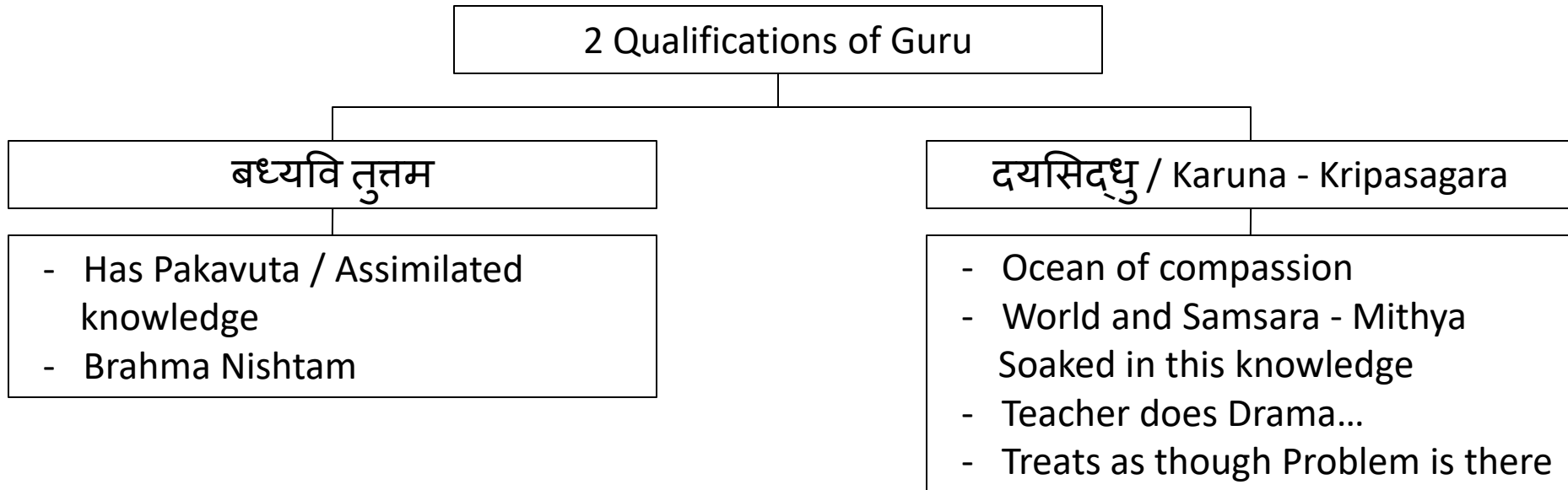
- 1) Grinati / Atma Tattvam Upadeshati tit
- To communicate / impart knowledge.

2) :

Gu	Ru
<ul style="list-style-type: none">- Darkness- Ignorance	<ul style="list-style-type: none">- Remover- Remover

Guru Gita :

- Glory of Guru...



- (Srotريا - Mundak Upanishad - Scriptural Method of communication)

Gita :

तमुवाच हृषीकेशः प्रहसन्निव भारत।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ २.१० ॥

To him who was despondent in the midst of the two armies, Hrishikesa, as if smiling, O Bharata, spoke these words. [Chapter 2 - Verse 10]

- Smile... Confusions unnecessary confusions... As though pretension... to Create Sraddha..
- Teaching non existent problem as seriously existing!

Verse 14 :

अधिकारिणमाशास्ते फलसिद्धिर्विशेषतः ।

उपाया देशकालाद्याः सन्त्यस्मिन्सहकारिणः ॥ 14 ॥

adhikāriṇamāśāste phalasiddhirviśeṣataḥ |

upāyā deśakālādyāḥ santyasminsahakāriṇaḥ || 14||

Ultimate success in spiritual endeavors depends chiefly upon the qualifications of the seeker. Auxiliary conveniences such as time and place all have a place indeed, but they are essentially secondary. [Verse 14]

Verse 15 : Adhikari - Qualification of Student :

अतो विचारः कर्तव्यो जिज्ञासोरात्मवस्तुनः ॥

समासाद्य दयासिन्धुं गुरुं ब्रह्मविदुत्तमम् ॥ 15 ॥

ato vicāraḥ kartavyo jijñāsorātmavastunaḥ ||

samāsādyā dayāsindhuṁ gurum brahmaaviduttamam || 15||

Therefore, a true seeker of the Self should proceed with his inquiry after duly approaching a Master who is established in the experience of the Self and who is an ocean of compassion. [Verse 15]

- Qualifications Plays important role in the rise of knowledge.

Example :

- Prepared plant required... for seed to grow.
- Desert Land - No Use - Not Mistake of seed
- Tilling land important.

- Moksha depends on competency of study.
- Vedanta Rahasyam... Siksha Valli - Upanishad
 - = Rahasyam
 - = Guhyam
 - = Guhyatama
 - = Sacred

Therefore not taught to public :

- Why kept secret... Success depends on receiver
- Vedanta counter product... न बुद्धि Bhedam Janeyat.

Karma Yoga (Not Vedanta):

- Values / Ashtanga yoga / Yama - Niyama... dharma Shastra... in schools / Colleges.
- 1/6 - 2/16 - 3/17 - 4/3 → No Vedanta...

Dharma Shastra :

- Upanishad - Morning talks - in Secret to Adhikari

Chandogyo Upanishad : 8th Chapter :

- Brahmaji - 4 Heads - 4 Vedas

Indra	Virocana
Deva	Asura
<ul style="list-style-type: none"> - Didn't Understand - 4th Time gains knowledge 	<ul style="list-style-type: none"> - Didn't Understand - Sensualist / Money Pradhana

देशकालाद्या :

- Ideal place... Required not central Station.
- Gurukula / Sacred place / Time - Age(Parikshya Lokan Karma Chitan)
- Sanyashrama contributory causes.

Dakshinamurthy Stotram :

मौनव्याख्या प्रकटित परब्रह्मतत्त्वं युवानं
वर्षिष्ठांते वसद् ऋषिगणैः आवृतं ब्रह्मनिष्ठैः ।
आचार्येन्द्रं करकलित चिन्मुद्रमानंदमूर्तिं
स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे ॥१॥

Mauna-Vyaakhyaa Prakattita Para-Brahma-Tattvam Yuvaanam
Varssissthaam-Te Vasad Rssigannaih Aavrtam Brahma-
Nisstthaih |
Aacaarye[a-I]ndram Kara-Kalita Cin-Mudram-Aananda-
Muurtim
Sva-[A]atmaaraamam Mudita-Vadanam Dakssinnaamuurti-
Miiidde ||1||

Whose Exposition through Profound Silence is Awakening the Knowledge of the Supreme Brahman in the Hearts of His Disciples; Who is Himself Youthful.. but is Sitting Surrounded by Old and Great Sages who are Devoted to Brahman, The Hands of the Supreme Spiritual Teacher is Forming the Cin-Mudra (gesture of the Knowledge of Brahman) and Whose Appearance is Still and Blissful, Who is Rejoicing in His Own Self which is reflected on His Blissful Face; Salutations to Sri Dakshinamurthy.[Verse 1]

- Varssisstham - Te - Old Students.

Karma Yoga	Jnana Yoga
- Youngsters	- Maturity required.. Seen what material things can give

आध्या :

- Environment - Not in Living Room
- Nimittam = Condition... / उपाया Support - Means Auxiliary causes.

आस्मिन् :

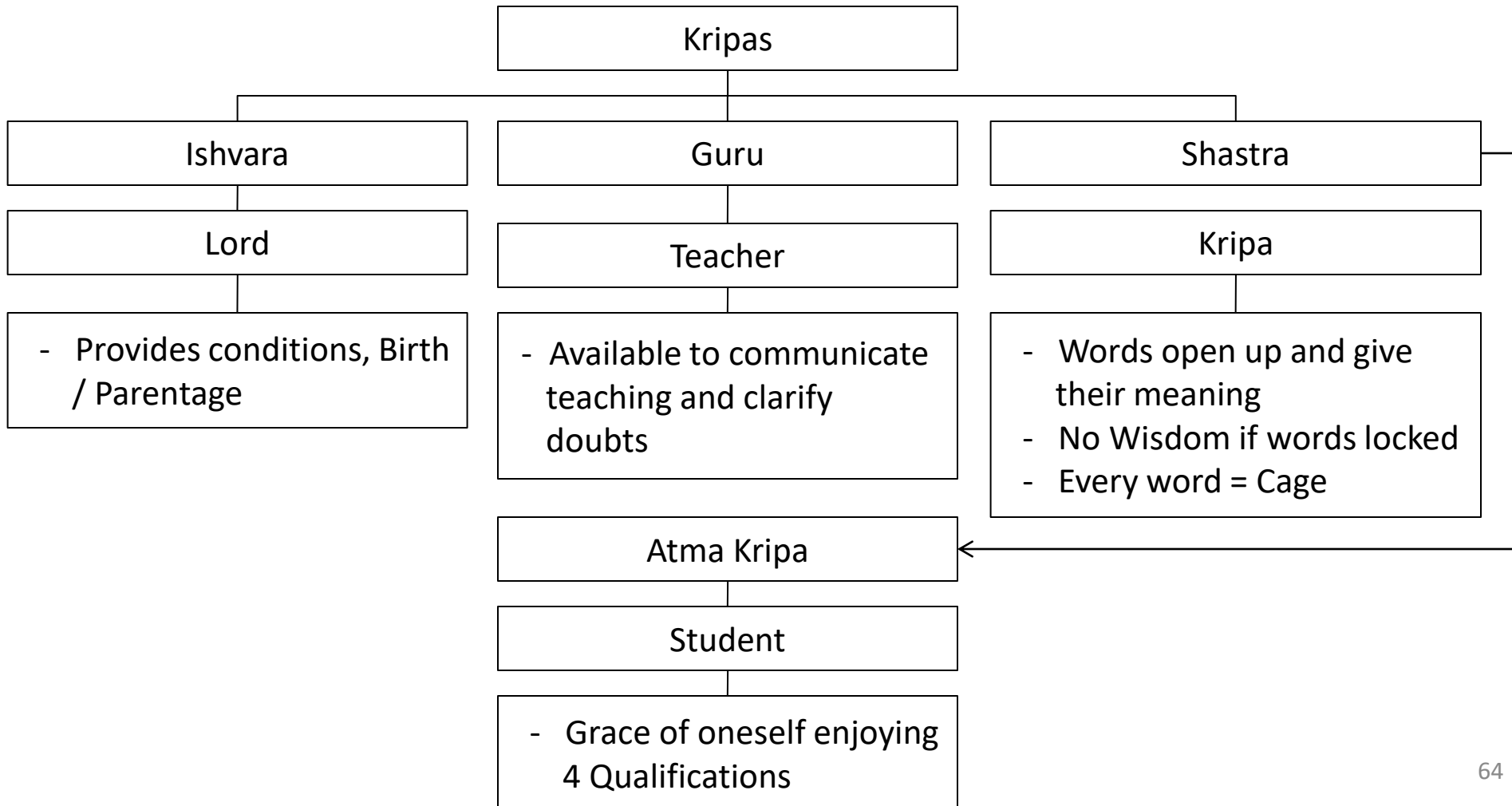
- For Moksha.

Lecture 7

1) Preparatory Steps : 14 - 40

Verse 13 :

Role of Sadhana Chatushtaya Sampatti	Guru Upasadhanam
Qualification Makes Mind ready	Fills Mind with wisdom



- Moksha = Jnanam bird engaged in words.
- Sampradaya key opens Cage of Upanishadic word... Makes Jnanam bird gets released.
- Shastra words become factual for me in my heart... is opening of Shastram.

What is most important?

- Atma Kripa... other 3 automatic
- Rising sun - Waiting people to tap the light...
- Guru / Shastra / Ishvara Kripa - Open... Available all the time.

Verse 16 : General qualification for student :

मेधावी पुरुषो विद्वानूहपोहविचक्षणः ।

अधिकायात्मविद्यायामुक्तलक्षणलक्षितः ॥ 16 ॥

medhāvī puruṣo vidvānūhāpohavicakṣaṇaḥ |
adhikāryātmavidyāyāmuktalakṣaṇalakṣitaḥ || 16 ||

One who has a keen memory and can argue for the scriptures and refute arguments against them, is fit for receiving Atma-vidya or the knowledge of the Self. [Verse 16]

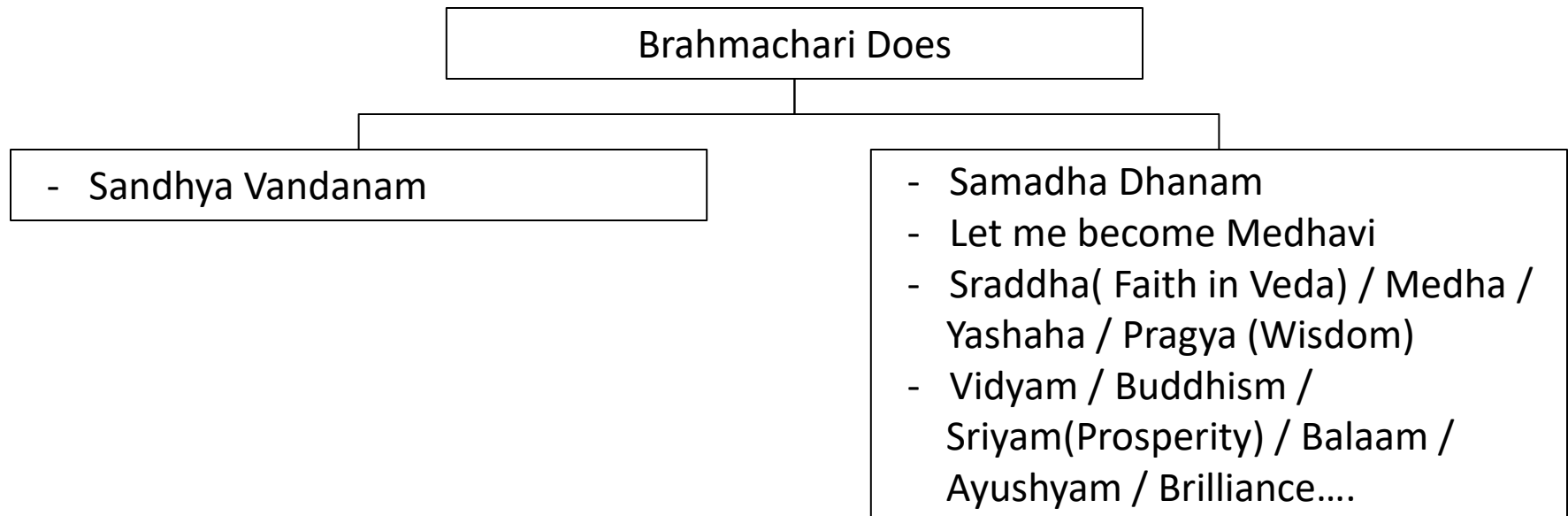
Vidwan :

- Think Independently logically and Assimilate.

Rituals	Mystic experience	Knowledge
<ul style="list-style-type: none"> - No Intelligence required - Shodasa Kala Puja - Faith and action 	<ul style="list-style-type: none"> - No intellect required 	<ul style="list-style-type: none"> - Based on thinking and Analysing - Matter of Knowing

मेधावी :

- Grahana (capacity to grasp) Dharana (Retain) Shakti मेधा



Yash Chandasa :

- Expert in Accepting / Rejecting from Scriptures...

Accepting	Rejecting
अहंहा	आपोहनम

- Sugarcane... Take juice... Remove balance Chakkai.

Gita : Chapter 1 : Don't do research on what others did?

- Krishna – Existed... Don't care

- Avatara makes no dent in Vedic wisdom.
- Vyasa's imagination / Fiction / Fact...
- Believe / Don't staunchly prove it.
- When there is attachment / Sorrow / Conflict... human has no solution = Samsara... overpowers... Get external help - Approach Guru.
- What is Samsara / Surrender - Objective of 1st Chapter, Juice of 1st Chapter.. Others Chakkai chapters.

Ooha / Apoha :

- Scriptures - Not history
- Dharma and Jnanam.

Tarqa	Mimamsa
<ul style="list-style-type: none"> - Svarga Sukham eternal / Non Eternal ("Logical") - Amrutatvam eternal means very long like permanent Job! - Apekshika Nityatvam 	<p>1st Chapter :</p> <ul style="list-style-type: none"> - Samsara chapter not Historical <p>Law :</p> <ul style="list-style-type: none"> - When 2 contradictory statement, what's logically supported should be accepted

मुक्तलक्षणलक्षितः

- Others will be introduced now...
- Emotional healthy qualification / Character Moral / Religious Mindedness.

Verse 17 :

विवेकिनो विरक्तस्य शमादिगुणशालिनः ।

मुमुक्षोरेव हि ब्रह्मजिज्ञासायोग्यता मता ॥ 17 ॥

vivekino viraktasya śamādiguṇaśālinah |

mumukṣoreva hi brahmajijñāsāyogyatā matā || 17||

He alone is considered qualified to enquire after the supreme Reality, who has discrimination, detachment, qualities of calmness etc., and a burning desire for liberation. [Verse 17]

- In Addition to reasoning / Meaning / Discerning / Filtering power.

4 Qualifications Added by Vedas :

In their Presence :

- Brahma Nishta - Takes place

Brahman	Nishta
Jnanam	Abiding

- Abiding in Brahman - Not physical action
 - Not like Sitting on desk, Not sit on Brahman
 - You are Brahman, abiding in Brahma Jnanam



“Aham Brahma Asmi”

- Assimilating / Internalising knowledge in such a way that it converts, transforms me – A Bound person into a free person.

Bound Me	Free Me
Physically and Mentally Bound	Mental freedom

= Worry / Anxiety / Inferiority complex / Dependence

- Restraining way of thinking and responding...
- “ When 4 qualifications are present then only emotional freedom comes “
- When 4 qualifications are not there... Person will grasp knowledge... will be Samsari Phd...
- Sadhana Chatushtaya Sampatti... Makes him liberated - Intellect... Gets Phd.
- Without Sadhana Chatushtaya Sampatti... No Moksha.. Only scholarship attained.

Anvaya	Vyatireka
- If it is there - Not there	- Moksha - Bandaha

- Therefore 4 Not Optional, compulsory

- Sanyasi / Grihasta - Can know and be free

Compulsory :

- ‘Sadhana Chatushtaya Sampatti’
- Be Alert / Vigil, to be a Sadhana Chatushtaya Sampatti
- Viveki? Vairagyam? Sadhana Chatushtaya Sampatti? Mumukshutvam, constantly test myself / introspect.

Verse 18 :

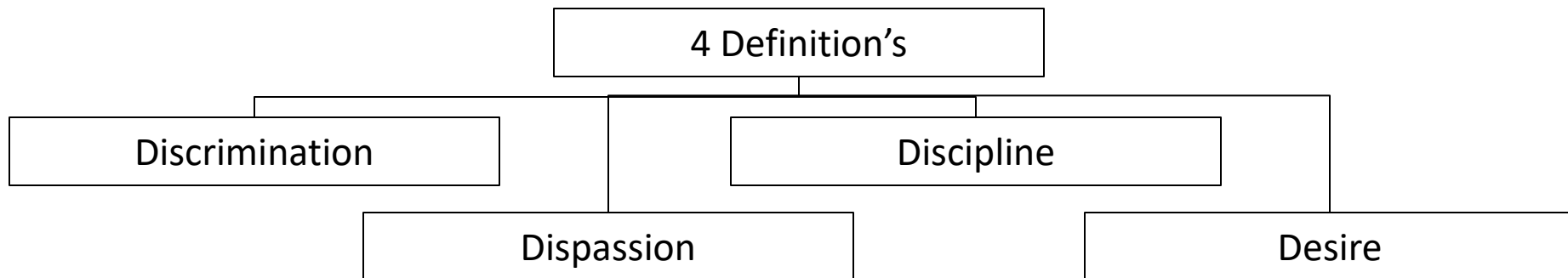
साधनान्यत्र चत्वारि कथितानि मनीषिभिः ।
येषु सत्स्वेव सन्निष्ठा यदभावे न सिध्यति ॥ 18 ॥

sādhanaṅyatra catvāri kathitāni manīṣibhiḥ |
yeṣu satsveva sannīṣṭhā yadabhāve na sidhyati || 18||

Great sages have spoken of four qualifications for attainment which, when present, succeed in the realization of Brahman and in the absence of which the goal is not attained. [Verse 18]

Student must be :

- (1) Viveki / (2) Have Dispassion / (3) Have 6 Fold inner Virtues / Wealth / (4) Have Mumukshutvam, desire for inner freedom.
- Sharira Mastery of Mind, not bothered about Male / Female... Exterior... Grihasta / Kshatriya...
- Intense desire alone will be implemented for inner freedom...
- Teevra Mumukshutvam gets translated into Jnanam.

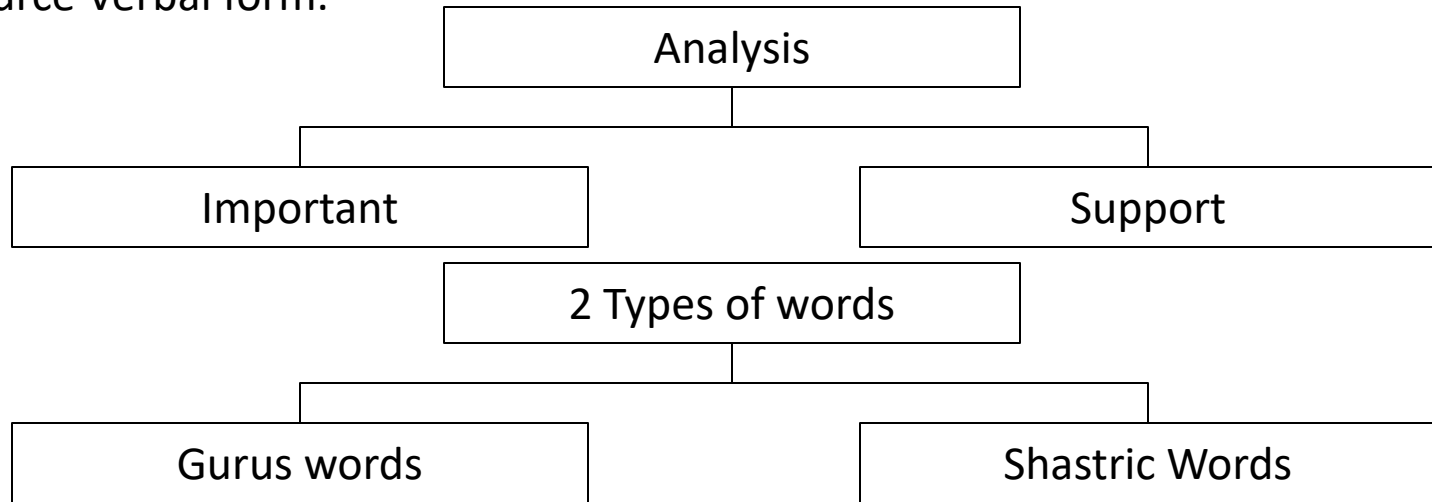


- With 4 Qualifications only, there is Eligibility for Brahma Jnanam / Brahman Jingyasa Vichara.
- No Perfect Sadhana Chatushtaya Sampatti... if there is Curiosity / casual interest its Enough...

Lecture 8

1) In presence of qualifications alone Jnanam takes place study Fruitful.

- General intellectual qualification - Language / reasoning / Analysis.
- Source Verbal form.

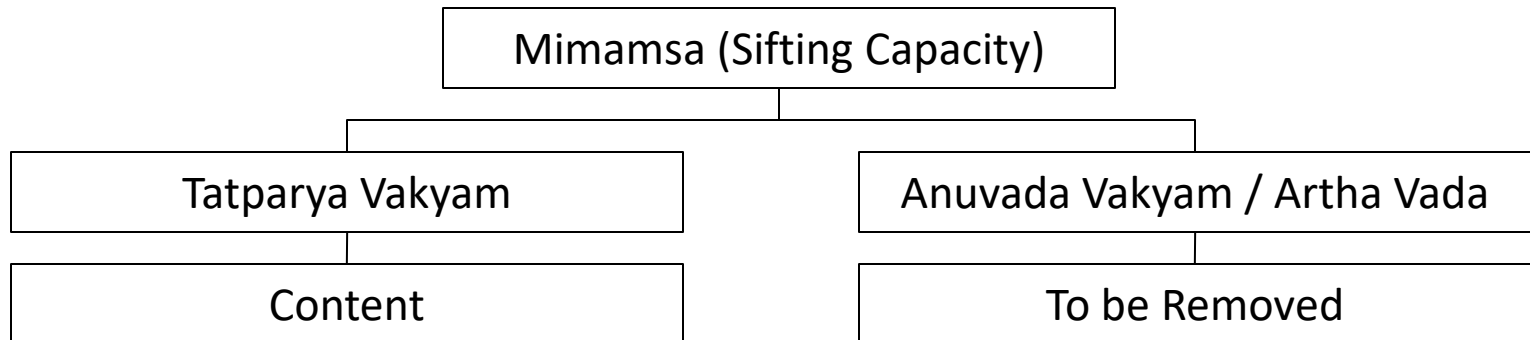


Gita : Chapter 1 :

- 'Problem of Samsara' Drop others

Katho Upanishad :

- Qualification of Nachiketa / You.



Particular Qualification :

- 2nd Stage of Preparation
- Sadhana Chatushtaya Sampatti – Viveka / Vairagyam / Sadhana Chatushtaya Sampatti / Mumukshutvam

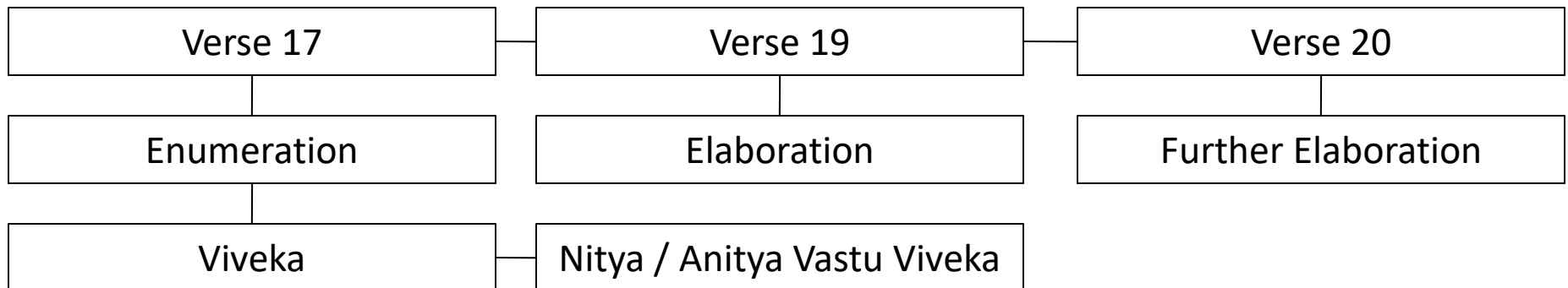
1st Stage :

- Compulsory Study -

Vyakaranam	Tarqa	Mimamsa
Language	Reasoning	Analysing

2nd Stage :

- Discrimination / Dispassion / Discipline / Desire.



Why Viveka :

- Holding on to permanent will give me real security.
- When person falling.. Hold.. To Tamarind Branch not Mango Branch(Will fall)
- Holding to Impermanent = Dukham...

Dispassion : Vairagya :

- From sensory pleasures - Contact born / Material dependence...

How pleasures Acquired ?

- By karma Phala..
- Every pleasure due to Purva karma...
- All Karma Phalam = Ephemeral.
- Acquired experienced in Bhu / Para - Svarga Loka



Earthly / Heavenly pleasures born out of Punyam All = Anityam.

- Detachment to all Anaya pleasures not hatred towards them...
- Enjoy them... Let mind be prepared for loosing them.
- Vairagya = Viveka Phalam
= Consequence of Viveka
- Sadhana Chatushtaya Sampatti ... Inner wealth...
- Worldly wealth - Purchases worldly pleasure.
- Inner wealth - Purchases Moksha Pleasure / Spiritual Journey / Wealth = Sadhana Chatushtaya Sampatti.

Kshama and 5 :

- Thought control
- Mind control - Dispassion to Anitya Vastu.

4th : Mumukshutvam :

- Passion for Nitya Vastu... Mumukshutvam
- Has obsession / Eager / Curious... Directed towards spirituality.

Verse 19 :

आदौ नित्यानित्यवस्तुविवेकः परिगण्यते ।
इहामुत्रफलभोगविरागस्तदनन्तरम् ।
शमादिषट्कसम्पत्तिर्मुमुक्षुत्वमिति स्फुटम् ॥ 19 ॥

*ādau nityānityavastuvivekaḥ pariganyate |
ihāmutraphalabhogavirāgastadanantaram |
śamādiṣaṭkasampattirmumukṣutvamiti sphuṭam || 19||*

(While enumerating the qualifications), first we count the ability to discriminate between the Real and the unreal; next comes a spirit of detachment from the enjoyment of the fruits of actions here and hereafter; after that is the groups of six virtues beginning with calmness; and the last is undoubtedly an intense desire for liberation. [Verse 19]

Verse 20 :

ब्रह्म सत्यं जगन्मिथ्येत्येवंरूपो विनिश्चयः ।
सोऽयं नित्यानित्यवस्तुविवेकः समुदाहृतः ॥ 20 ॥

*brahma satyam jagannmithyetyevanrūpo viniścayaḥ |
so'yaṁ nityānityavastuvivekaḥ samudāhṛtaḥ || 20||*

A firm conviction that Brahman alone is Real and the phenomenal world is unreal is known as discrimination between the Real and the unreal. [Verse 20]

Viveka / Nitya - Anitya Vastu Viveka / What is Nitya?

- Jagat = Mithya = Anityam

= World is impermanent (Things, Beings, Situation)

Gita :

आब्रह्मभुवनल्लोकाः पुनरावर्तिनोऽर्जुन।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ ८.१६ ॥

Worlds Upto the 'world of Brahmaji' are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no rebirth. [Chapter 8 - Verse 16]

Duration of Brahma :

- 2000 Chatur Yuga = 1 day of Brahman × 365 Days = 1 Year × 100 Years = Anityam..
- Has to Vacate Brahmaji Post one day...
- Upto Brahma Loka... Anitya.. Drida Jnanam.

Drida Jnanam by 3 Methods

- “VI – Nischaya”

Pratyaksha

- Everything around me
- Perishing
- Alexander / Hitler / Shankara
- Earth goes

Anumana

- Svargaloka Pleasure – Fruit
- Whatever is Karma Phalams = Anityam
- Inference / can't see
- Infer fire with smoke
- Ephemerality of heaven because Karma Phalam
- Our Death / Mortal, how we know
- By inference
- Born / will die
- Buddhi required

Shastra

- Everything around you perishable
- Curiosity? Is there something eternal
- Not Available for perception
- What is truth / Permanance Essence of world, don't know by Pratyaksha / Anumana
- Shastra Introduces – Brahman(Vedanta) / God (Purana)

Advantage of Bhagawan :

- Has Born - wants you only.
- Brahman... Praying difficult... No Form / Taste... Brahman = Bhagawan = Nitya Vastu
- If you want security hold on to Bhagawan - Nitya Vastu...

- Brahman = Satyam = Nityam
- Jagat = Anityam
- Diagnosed problem...

Definite knowledge = Nitya Anitya Vastu Viveka

Verse 21 :

तद्वैराग्यं जिहासा या दर्शनश्रवणादिभिः ।
देहादिब्रह्मपर्यन्ते ह्यनित्ये भोगवस्थुनि ॥ 21 ॥

*tadvairāgyam jihāsā yā darśanaśravaṇādibhiḥ |
dehādibrahmaparyante hyanitye bhogavastuni || 21 ||*

The desire to give up all transient enjoyments gained through seeing, hearing, etc., and also experiences gained through equipments ranging from a mortal body to the form of Brahma is called 'Detachment'.
[Verse 21]

Vairagyam : जिहासा :

- Mental preparedness to loose anything / Ephemeral.
- Not prepare to loose permanent thing
- Never lost
- Loose the losable / Intelligence.

Preparation

- I Don't possess
- Avoid

- Possess and be ready to loose
- When time comes
- Preparedness for Death = Intelligence

- For local Journey = Buy ticket...
- Definite journey = Preparation...
- जिहासा... w.r.t. नित्ये भोगवस्तुनि
- w.r.t. impermanent pleasure / Physical body - Temporary.
- Luxury - Bhagawan has given / Don't recognise value of health / Organ.
- Deha to Brahmaji - 'Hiranyagarbha' - Chatur Mukha Brahma - Highest pleasure.

Enjoy :

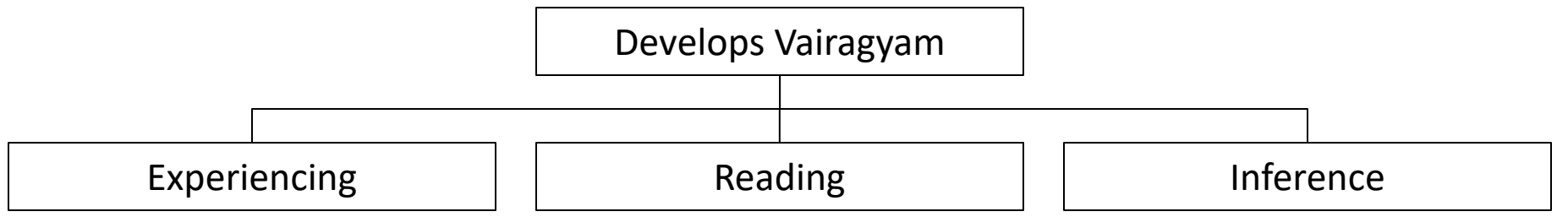
- Be ready for जिहासा - Loose...

How :

- दर्शनश्रवणादिभिः - Through experience...

Initially :

- Everything is Shashvatam...
- Smashana Vairagyam = Temporary Vairagyam
- Smoky Vairagyam = Along with smoke comes Vairagyam
= Smoke goes - Vairagyam goes
- Vairagya from Sravanam - Read Puranas / Ramayana.
- Rama Avatara - Couldn't enjoy kingdom - Madira sent Rama to forest...
- Nobody can escape ups / Downs.



6 Fold inner Discipline :

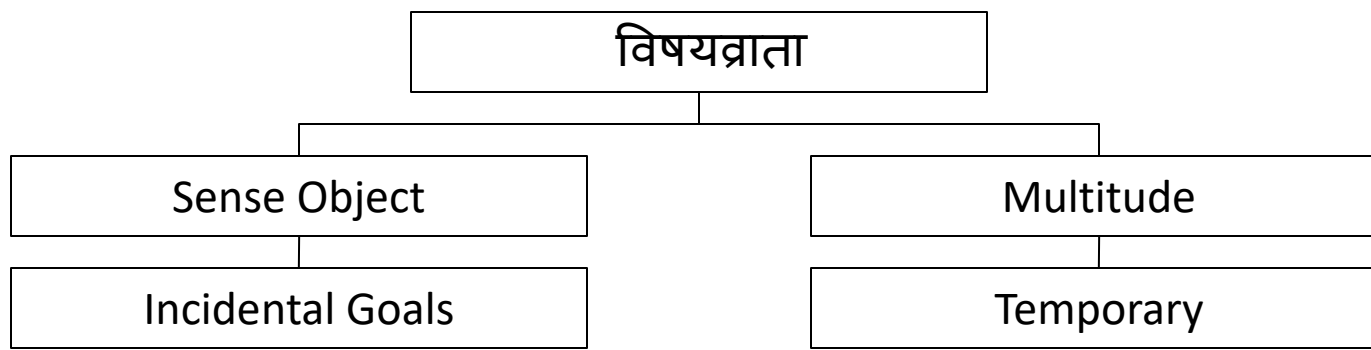
Verse 22 :

विरज्य विषयव्रातादोषदृष्ट्या मुहुर्मुहुः ।
स्वलक्ष्ये नियतावस्था मनसः शम उच्यते ॥ 22 ॥

virajya viṣayavrātāddoṣadr̥ṣṭyā muhurmuḥuḥ |
svalakṣye niyatāvasthā manasaḥ śama ucyate || 22||

The tranquil state of mind when it rests constantly upon the contemplation of the goal after having again and again detached itself from myriad sense objects through a process of continuous observation of their defects, is called Sama. [Verse 22]

- Kshama = Focusing capacity of Mind
- Never loosing Priority of life... 'Spiritual Accomplishment'
- Education / Grahasta
Vanaprasta
Sanyasi } Means... Not end
- Bird / Lion trains children...
- Taking Means for end... Remembering end, is Kshama.
- Temporary Goals / Incidental goals of life = विषयव्राता.



- Give temporary to sense objects attention... Give Maximum attention / Long lasting attention to Atma.

Eating :

- **ஊறுகாய்** - With curd rice



Not 24 Hours



Localised Attention - Did I Eat / Not?



Proper focus – Pay proper Attention

- By Seeing impermanent goals - As Impermanent
Permanent Goals - As incidental
- Life long they will pay Attention to me... Creates problem.
- See incidental / Permanent Goal correctly (My Own inner growth)

मुहुर्मुहुः : Repeatedly remind :

- Give up incidental Pursuit... Full time Available...
- Have Project of attending class... Focus on your Goal.
- Discovery of inner fulfillment / Permanence / Security = Moksha
- Permanently focused condition...
- Dispassion - Expressed inner Maturity not externally...

Verse 23 :

विषयेभ्यः परावर्त्य स्थापनं स्वस्वगोलके ।
उभयेषामिन्द्रियाणां स दमः परिकीर्तितः ।
बाह्यानालम्बनं वृत्तेरेषोपरतिरुत्तमा ॥ 23 ॥

viṣayebhyaḥ parāvartya sthāpanaṁ svasvagolake |
ubhayeṣāmindriyāṇāṁ sa damaḥ parikīrtitaḥ |
bāhyānālabhanaṁ vṛttereṣoparatiruttamā || 23 ||

Steering both kinds of sense organs (of knowledge and action) away from their sense objects and placing them in their respective centers of activity is called Dama (self-control). The best Uparati (self-withdrawal) is that condition of the thought-waves in which they are free from the influences of external objects. [Verse 23]

Damaha :

- Sensory discipline...

न्द्रियाणां परावर्त्य :

- Sense organs are turned away from sense objects - Not stuck in sense objects when interaction is over
- For interaction - Keep contact of sense organs.
- Don't dwell on sense objects after interaction !!

Where are they kept?

- Sense organs kept in original place... corresponding physical part.

Organ / Golakam	Sense organ / Invisible faculty
<ul style="list-style-type: none">- Eye- Remain in body- Torch light in hand	<ul style="list-style-type: none">- Perceptual faculty- “Indriyam” goes out- Faculty goes out- Beam of consciousness pervades object and illumines object- After illumination Indriyam comes back and rests in Golakam - ‘Eye’ After Turning them from sense organs

- Both Jnanindriyas and Karmeindriya - Judiciously / Economically used = Moderation.

Gita : If not done :

ध्यायतो विषयान्मुंसः सङ्गस्तेषूपजायते।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ २.६२ ॥

When a man thinks of objects, attachment for them
arises; from attachment desire is born; from desire
arises anger.... [Chapter 2 - Verse 62]

- When sense organs dwell on objet repeatedly, they get addicted to those objects.
- Like Smoker - Cigarette
- Coffee drinker - Coffee... Head ache if coffee not available.
- Param Brahma becomes slave of cigarette / Coffee - Conquers person / ‘No’ – Prarabdham.

அரை :

- Consciously voluntarily abused my free will...
- Enslaved myself and blame Lord and stars...
- Prevention better than cure - Don't have 1st drink!!
- Don't put leg in mud and Then wash..

Lecture 9

8 Preparations for Student :

- i) Medha
- ii) Vyavastho
- iii) Goha / Poha Vicharalakshanatvam
- iv) Sadhana Chatushtaya Sampatti... (4).. Viveka / Vairagya

Shama :

- Priority of life
- Damaha - Sense control
- Sense organ do not remain in external world, when not required.
- v) Guru Upasadhanam.
- Thrifty - Used when / Where required, Similarly sense organs - 5 Holes(Like holes in Pot)
- Mind, Energy, Water
- Pot - Water - 5 Holes.. Drained... Plug hole if water not to be drained.
- Mental energy Sense organs - Plugged - Use sparingly.
- How energy wasted... because sense organs capable of producing Raag / Dvesha / Krodha / Lobha...
- Developing this is called 'Damaha'

Verse 23 :

विषयेभ्यः परावर्त्य स्थापनं स्वस्वगोलके ।
उभयेषामिन्द्रियाणां स दमः परिकीर्तितः ।
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Uparati /Quietitude - 3 Meanings :

Definition 1 :

- Uparama - Svadharma Anushtanam - Confining to Svadharma in Tattwa Bodha.
- Reducing “Sakama - Nishida karma”... Nishkama duty is there.

Definition 2 :

- Uparati = Sanyasa... Withdraws from all duty... No religions / Family / Social.

Definition 3 :

- Vrttere Bahyanalambanam...
- Mind doesn't go through sense organs in Damah.
- Within mind, condition - Retained.

Damaha	Uparama
- Pull sense organs	<ul style="list-style-type: none"> - Retain sense organs should not to go again - Mother pulls child from fire! - Vritti not going to external object once again

- Restless mind can't study..

Verse 24 : Titiksha :

सहनं सर्वदुःखानामप्रतीकारपूर्वकम् ।
चिन्ताविलापरहितं सा तितिक्षा निगद्यते ॥ 24 ॥

*sahanam sarvaduḥkḥānāmapratīkārapūrvakam |
cintāvilāparahitaṁ sā titikṣā nigadyate || 24 ||*

Titiksha or forbearance is the capacity to endure all sorrows and sufferings without struggling for redress or for revenge, while always being free from anxiety or lament over them. [Verse 24]

Titiksha :

- Kshama / Shanti / Endurance power.
- Capacity to endure pain / Difficulties (Physical and mental) without breaking down.
- All discomfort caused by Adhyatmika - Bautikas - Neighbour
Deivikam - Pain
- Read Puranas - To show pain in life
- Human life involves Dvandas

Matra Sparsha :

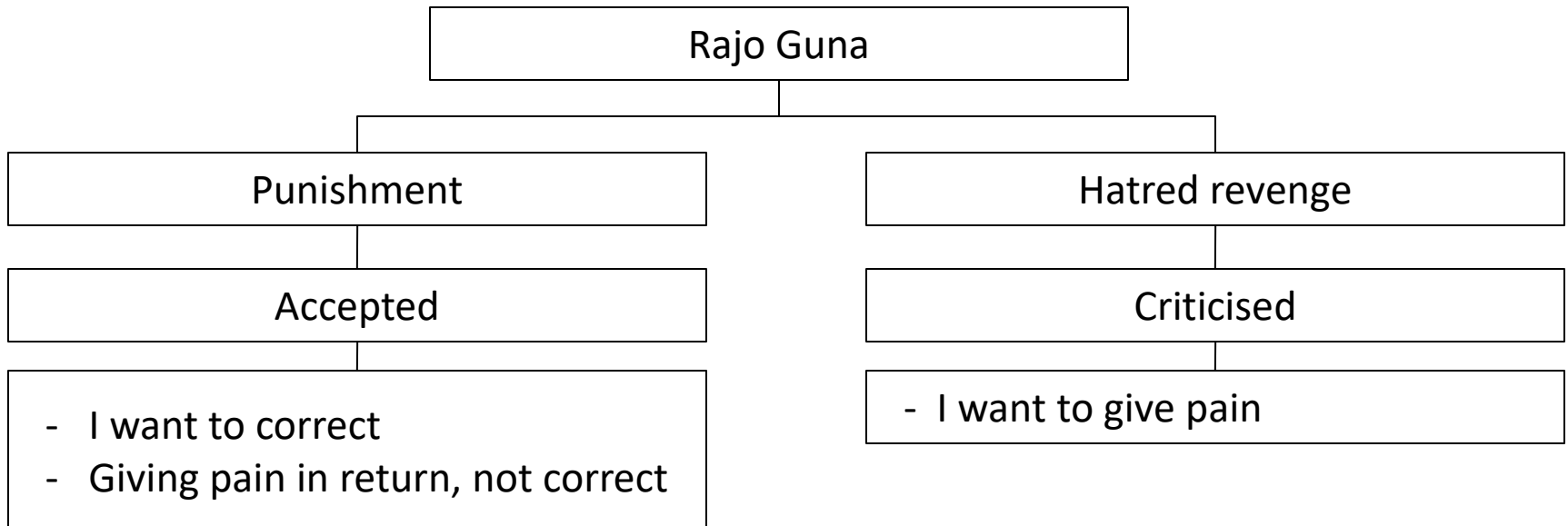
- Remedies - Prayaschittam karma - No time Therefore avoid.. Learn to endure... so that you have time.
- When sorrow from objects / Situation / Human...

Natural :

- Develop hatred, revenging mentality
- Unfavourable attitude for inner Growth(Aprittikaram)
- Punish where Adharma, correct other.

Rajo Guru :

- Revenge Attitude.



चिन्ताविलापरहितं :

- Endure... what can't be cured, Entertain constantly.
 - Dejection
 - Depression
 - Disappointed
 - Frustrated

I am suffering - Mentally, constantly
- Thinking of Suffering caused by the person.
- He has done that to me...
- Then endurance useless
- Use time and energy for healthy pursuit...

चिन्ता :

- Self-pity / Self cursing... Cursing himself - Mental level

विलापरहि :

- Verbal Level - Grumbling / Moaning / Make others depressed, distribute her grief freely.

Titiksha :

- No self pity / No more grumbling / Murmuring / Complaining.
- I don't complaint... share and get relief constantly about this only is Chinta - Vilapana Rahitam
- Vedantin can have, Such Endurance, Inner Leisure, Quality, has time.

Gita :

- Yamhi Navaite... Such person alone fit for Moksha.

Verse 25 :

शास्त्रस्य गुरुवाक्यस्य सत्यबुद्धयवधारणम् ।
सा श्रद्धा कथिता सद्भिर्यया वस्तूपलभ्यते ॥ 25 ॥

*śāstrasya guruvākyaśya satyabuddhyavadhāraṇam |
sā śraddhā kathitā sadbhīryayā vastūpalabhyate || 25||*

That by which one understands the exact import of the scriptures as well as the pregnant words of advice of the preceptor is called Sraddha* by the wise; by this alone does Reality become manifestly clear. [Verse 25]

Kshama	Damah	Titiksha	Upama	Sraddha
- Mind control	- Sense control	- Endurance - Patience	- Quietitude	- Faith in Guru Shastram

Not Blind Faith :

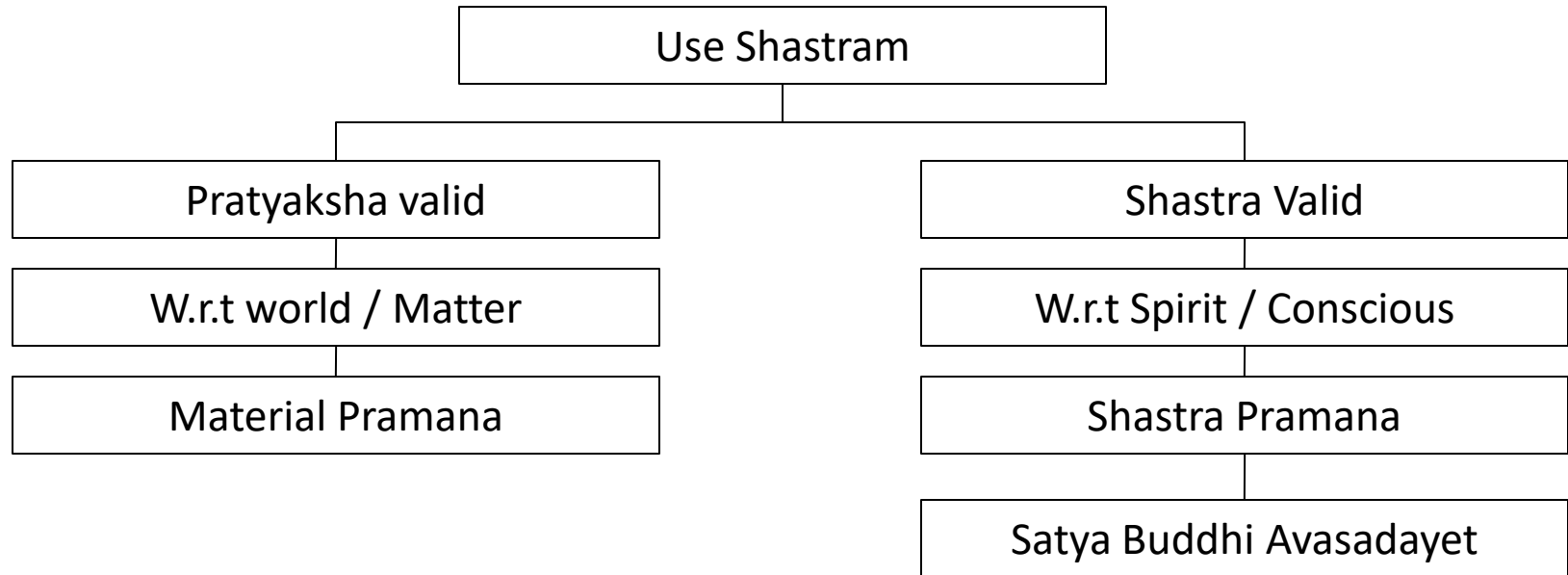
- Not illogicality in words of Shastra / Guru.
 - 1) Blind Faith... Without using intellect
 - 2) Non Faith - Reject without thinking
 - 3) Healthy Faith - Logical contradiction - My Understanding Improper.
 - Question my understanding / Clarify with teacher.
 - Annam Brahma
 - Prana Brahma
 - Manomaya Brahma
- 5 Times he went = Brahman

- In right understanding... Don't see logical / Experiential contradiction
Therefore don't question = Faith
- Ascertaining validity of Shastra as independent source of knowledge - Unlike material science.
- Words of physics - Sources / Repeating what is derived through perception and logic.
↓
Not Pramanam(Independent source of knowledge) it is Anuvada - Observation by scientists.
↓
Verifiable by perception and experiments
- Do same experiments
- Not knowledge derived through perception / Inference.

Anuvada	Pramanam
<ul style="list-style-type: none"> - Derived through - Perception and Inference - Borrowed by perception - Seen by eyes - Verify by eyes not ears - Axiom 	<ul style="list-style-type: none"> - Veda - Independent source of knowledge - What's not derived through perception / Inference - Therefore can't be Verified by Pratyaksha Anumanam - What's Derived / Known through Veda is independent source - 'Shastra Pramanya Buddhi' Sraddha

- What knowledge eyes give is valid.
- This is red colour = Knowledge... because taken by eyes Similarly taken Shastram as independent means of knowledge.
- To get right knowledge of Shastra... repeatedly listen to Shastra... can't see... see again.
- No conviction through Shastram - Use Shastram

Mundak, Keno, Brihadaranyaka Upanishad :



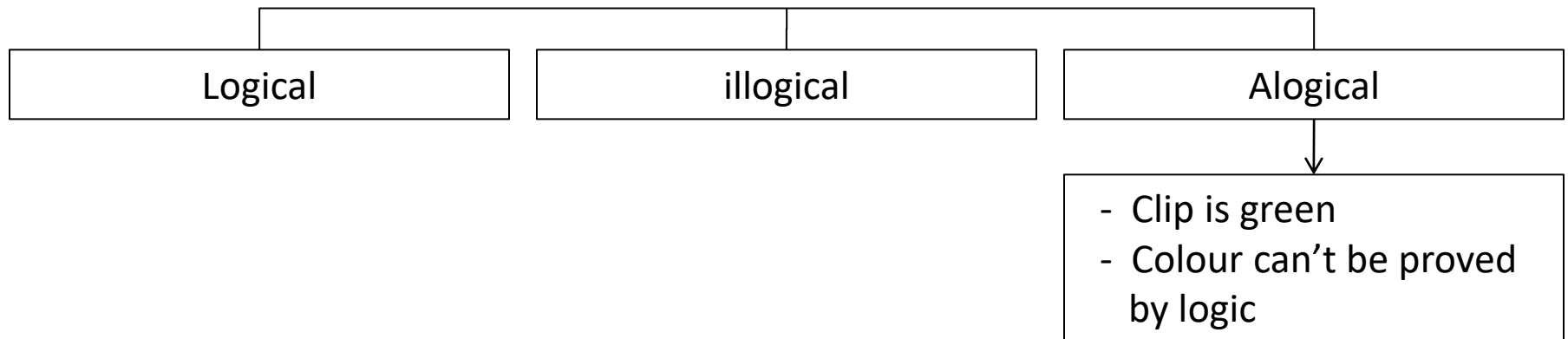
- Accept Gurus Words / Vedas / Shastras
- Cause has no independent Validity.
- If a person is not using Shastram - His words are Pratyaksham / Anumanam.

Guru :

- All statements from Shastram - corollaries.

Brahma Sutra :

- Why this word - This meaning
- Doesn't contradict logic - Not proved ????
- What is not proved logically - Not illogical.
- Scriptures Talk about heaven - Place - There are Devas...
- Devas - Mortal... Not proved logically - Not available for observation...
- Not illogical - Devas infinite and they are mortal...
- If Shastra says - Devas are immortal - illogical because finite Deva can't be immortal.



- Mortality of Devas - Not available for proving - Have Sraddha.
- रयया वस्तूपलभ्यते - By Shastras alone Brahman is derived / Recognised.

- Acceptance of validity of sense organs is required to accept the world.
- Acceptance of validity of Shastra is required to accept Brahman.
- Without sense organ - Can't accept existence of world.
- Brahman can be recognised, only when validity of Shastra is accepted - Upalabyata - attained / Known.
- Sradhavaan Labate Jnanam - Agyanasche... One who doesn't have Sraddha.
- Spiritually doomed / Vedanta can't function for him.

Verse 26 :

सर्वदा स्थापनं बुद्धेः शुद्धे ब्रह्मणि सर्वदा ।
तत्समाधानमित्युक्तं न तु चित्तस्य लालनम् ॥ 26 ॥

*sarvadā sthāpanam buddheḥ śuddhe brahmaṇi sarvadā |
tatsamādhānamityuktaṁ na tu cittasya lālanam || 26||*

Samadhana or one-pointedness is that condition when the mind is constantly engaged in the total contemplation of the ever-pure Brahman; and it is not gained through any curious indulgence of the mind. [Verse 26]

Samadhanam :

- How fixing mind upon Brahman?



Unknown thing / As goal of life

- Qualification before Vedanta...
- Only something said in Vedas, Has only Paroksha / Indirect Jnanam...
- Infinite / Attributeless / Cause / Of Universe / Infinite and Ananda - Vicarious indirect knowledge...

Doesn't know I am Brahman :

- Knowing that Brahman I will get Moksha.
- Therefore Here Brahman - Known indirectly - Aparoksham.
- Goal of life at all times

सर्वदा :

- By all Means / All the time



Whatever is pursuit of life... don't forget goal of Brahman.



Running family / Earning Money / Settling children / Take care of Grand Children.

- Keeps pot on head and Dances.
- Head - Straight... தலைகாட்டம்... One Pointedness of mind = Samadhi / Samadhanam.

For this Ashtanga Yoga Prescribed :

- 1) Yama 2) Niyama 3) Asana 4) Pranayama 5) Pratyahara 7) Dhyanam 6) Dharma 8) Samadhi.

Useful to develop one Discipline :

- Sadhana Chatushtaya Sampatti
- 6th Subsidiary - "Samadhanam"

Therefore Yoga not Method of liberation :

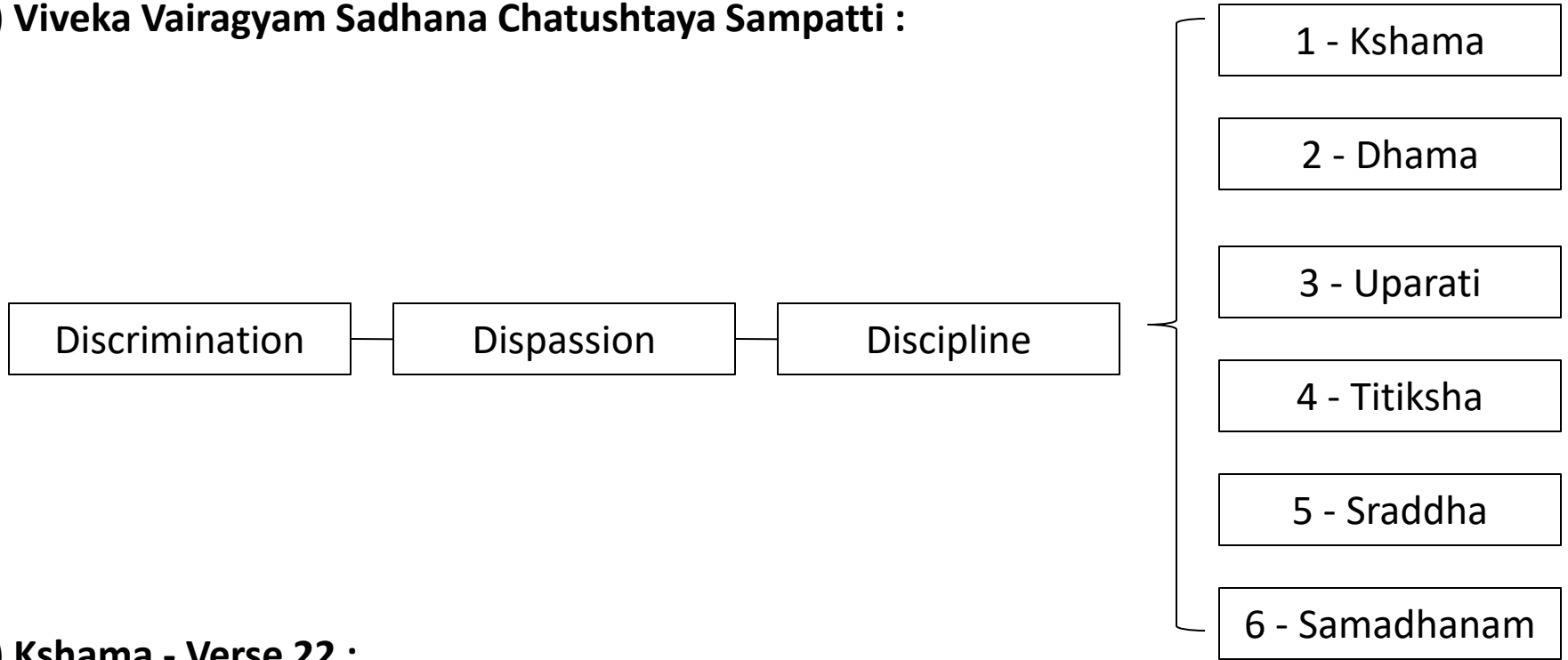
- Should not allow mind to get distracted / Pamper Mind to let go, like child indisciplined..

न तु चित्तस्य लालनम्:

- Wandering
- Pampering
- Focusing Mind = Samadhanam.

Lecture 10

1) Viveka Vairagyam Sadhana Chatushtaya Sampatti :



2) Kshama - Verse 22 :

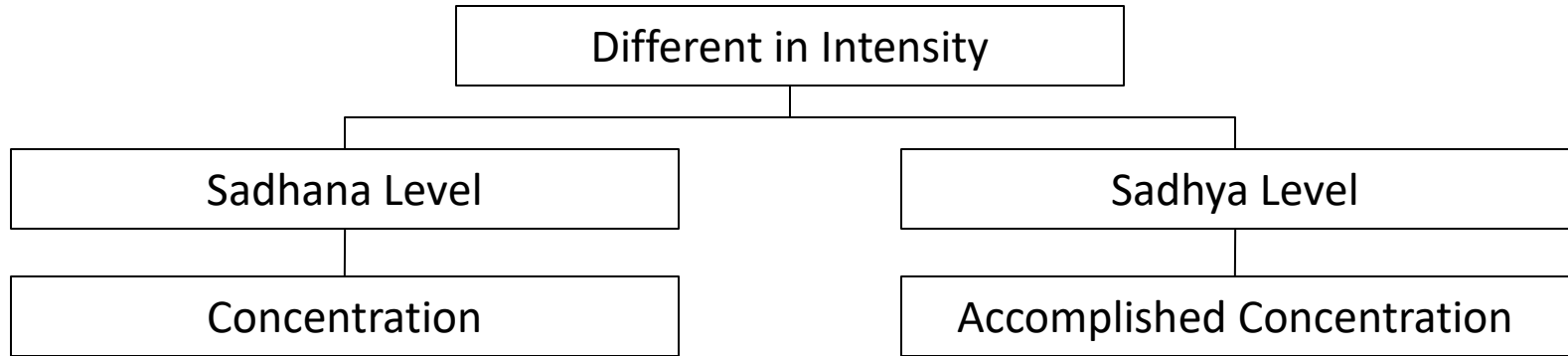
- स्वल्पथये नियथव्सुअहा - Focusing(Concentration) mind upon Lakshya (Goal)

3) Samadhana - Verse 23 :

- शुद्धे ब्रह्मणि सर्वदा - बुद्धेः स्थापनं
- Fixing mind on Brahman (Lakshyam)
- What is difference between Kshama / Samadhanam?
- Sringeri Acharya commentary.

Kshama :

- Sadhana level - Attempt to keep mind on the goal
- Practice is called Kshama
- Samadhanam - Accomplished state



- Focussing mind upon Lakshyam = Kshama

Tattwa Bodha :

- Mind / Thought discipline
- Concentration = Samadhanam - Focussing mind on goal.

Verse 27 :

अहंकारादिदेहान्तान् बन्धानज्ञानकल्पितान् ।
स्वस्वरूपावबोधेन मोक्तुमिच्छा मुमुक्षुता ॥ 27 ॥

ahaṅkāradidehāntān bandhānājñānakalpitān |
svasvarūpāvabodhena moktumicchā mumukṣutā || 27||

Mumukshutva is the burning desire to free oneself, by realizing one's true Self—from all bondages from that of egoism to that of identification with the body—which are bondages imagined due to ignorance. [Verse 27]

4) Mumukshutvam : Desire for Moksha :

- Moksha = Liberation = Freedom..

True translation Moksha :

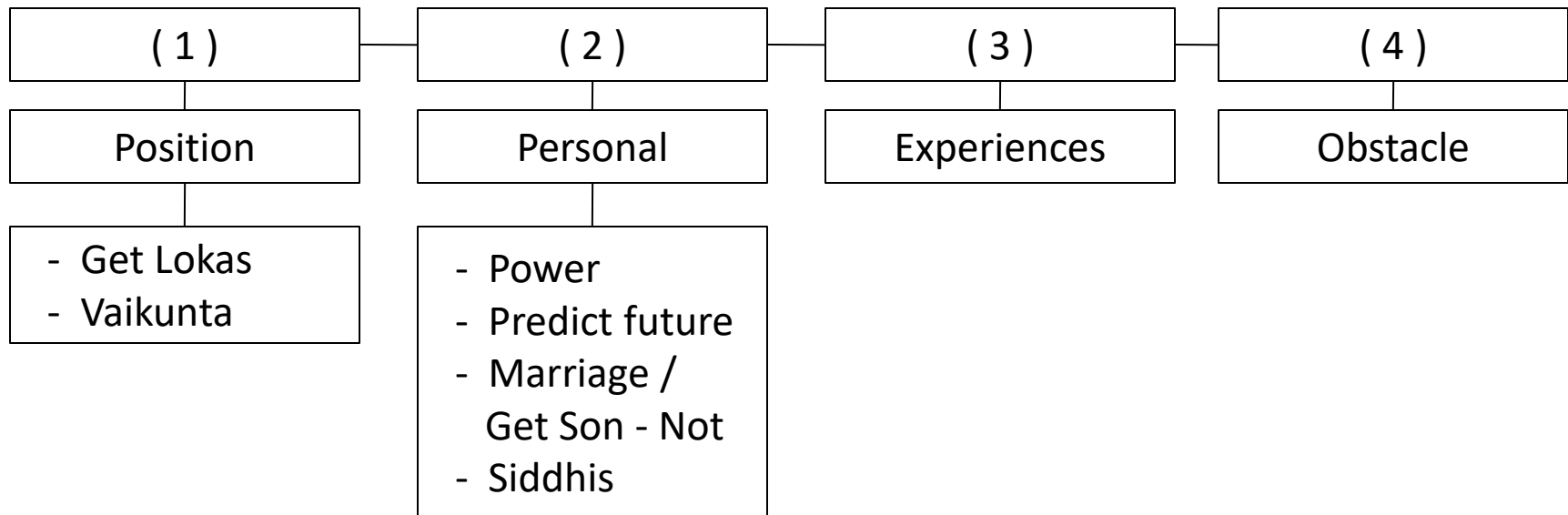
- Tyaga - Give up... Moksha, Throwing away / Washing off...
- Moksham Ichha - Mumukshutva - Giving up = Moksha.

Misconception Reference : Moksha :

- Freedom - To be accomplished in time = Getting something.

Giving up :

- Expecting to get something New / Extra ordinary.



- Giving up of Bondage - Sense of Limitation / Inadequacy / Missing person / Position = Moksha
- Therefore in my Hands.

- Whole responsibility on my head - Decide to knock off sense of limitation.
- Moksha - Getting something... when Lord will give.

How long you will be bound?

- Till you have notion of limitation.
- You will be free when you decide to drop notion...
- Moksha = Giving up sense of limitation
= Giving up sense of localisation / I am in this place - Travel after death.

I am here - where will I go?

- Travelling because I have sense of location of consciousness.
- Dropping localisation of consciousness
- Giving up = Bondage
- Sense of limitation = Moksha

What makes me feel I am here? / Localisation :

- In Jagrat - Mind and body functioning and Swapna.
- Therefore have sense of localisation / Individuality.

In sleep :

- Body / Mind resolved... Don't have sense of limitation / Localisation.

In sleep = I don't know :

- Home / Train... sense of time / Body gone.

- 4 Panchakoshas - Give sense of localisation
- Body / Mind complex - Gives sense of localisation.

Anandamaya Kosha - Sleep :

- As long as 4 Koshas negated... sense of limitation / Localisation will not go away.
- Panchakosha Tyaga Eva - Parichinna Tyagaha.
- Negation of Pancha Kosha - Not physical negation, Falsification - Like shadow of Brahma.
- Shadow cannot corner / Limit Me... Do experience shadow - Don't feel circumscribed by shadow...
- Panchakosha = Mithya = Shadow - Give rise to Mithya limitation.
- Localisation = Seeming phenomenon, Eternally Unlocalised 'Consciousness'.

Gita :

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥ २.२० ॥

He is not born, nor does he ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, he is not killed when the body is killed. [Chapter 2 - Verse 20]

- Desire to give up shamle / Limiting factors / Localising factors.
- Ahamkara = Vigyanamaya Kosha
- Deha - Annamaya Kosha
- Notion of I... Dropped in sleep.

- I am educated / Male / Brahmana Sleeping.



Sense of individuality only when in Jagrat and mind is aware - Therefore falsify.

- Janaka's Name = Vi-dehaha
= Un-embodied one - Free from embodiment
- Didn't take body as localised / Limitation.
- Pot space Drops - Notion of limitation
 - Pot can't circumscribe space
 - If so can put space in pot and carry
- Limitation of pot... Notional, not factual
- Limitation of Consciousness... Notional not factual
- This understanding and giving up notion is called Moksha... Technical definition.

Gita :

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

You have grieved for those that should not be grieved for; yet you speak words of wisdom. The wise grieve neither for the living nor for the dead.
[Chapter 2 - Verse 11]

- You wont have worry removes tension.
- Localisation removed.
- Free from Localisation / Limitation / Sorrow / Death / Security.

How do you negate them?

- What is their cause? Like removing disease

Diagnosis :

- Go to Karanam.

What is cause of Panchakosha?

- Agyanam - Kalpitam
 - Superimposed
 - Falsely perceived

Desire to give up Shackles :

- Born out of ignorance... By Knowledge.

स्वस्वरूपावबोधेन - By Knowing ones own Unlocalised Nature :

- Problem = Sense of Localisation
- How is it caused = By Ignorance
- How is it removed = By Knowledge
- I am Unlocalised 'Consciousness'
 - All pervading 'Consciousness'
 - Unlimited 'Consciousness'
- Seemingly limited by Matter Vestures.

मोक्तुमिच्छा - Desire to give up :

- Ultimate good - Moksha
- Immediate goal - Jnanam
- Therefore conversion from Mumuksha to Jingyasa.
- Previously - Desire for Moksha
- Now I know... what I need is knowledge. Then relevance of scriptures - Appreciated.

Why can't we practice do Puja in Mind?

- Moksha = Understanding something intimately.
- Therefore systematic study important.
- Mumukshutvam = Athato Brahma Jingyasa.

Verse 28 :

मन्दमध्यमरूपापि वैराग्येण शमादिना ।
प्रसादेन गुरोः सेयं प्रवृद्धा सूयते फलम् ॥ 28 ॥

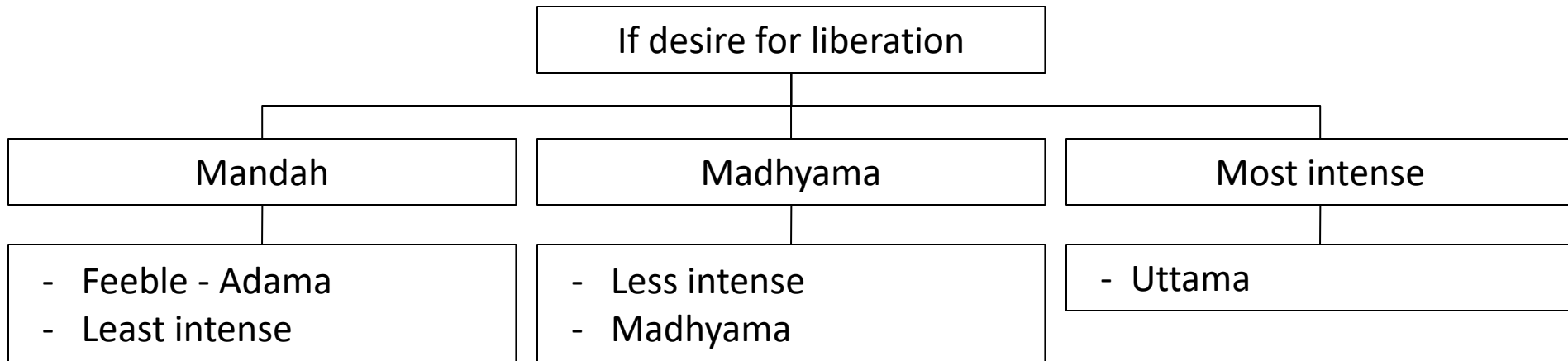
mandamadhyamarūpāpi vairāgyeṇa śamādinā |
prasādena guroḥ seyaṁ pravṛddhā sūyate phalam || 28 ||

Even though slight or moderate, this longing for liberation may bear fruit through the grace of the Guru and through detachment, calmness of mind etc. [Verse 28]

- Mumukshutvam - Most important
- Makes you spiritual seeker
- Without this... academic scholar... what each says... study in detached way.
- No involvement / Intellectual gymnastics... Motive decides... Academic / Spiritual.

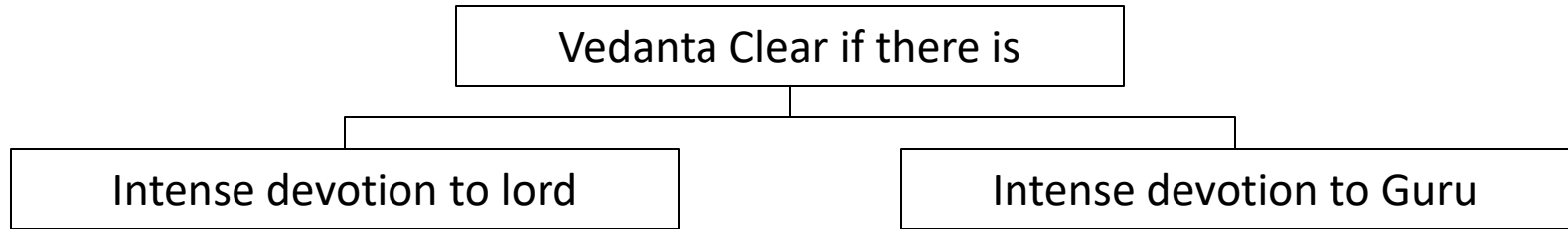
Therefore Mumukshutvam important :

- Suppose person has Mumukshutvam... will achieve Moksha.. Even if other qualifications are less.
- Where there is will / Desire of Moksha /
Viveka -
Vairagyam -
Sadhana Chatushtaya Sampatti – } Lacking but will fill up
- More intense desire... Can go through Difficulties.



- If desire feeble... gradually becomes more and more as Vairagyam becomes more...
- Directly proportional to Vairagyam = Mumukshutvam
- As other doors get closed in Disease, Surrender more.
- Draupadi / Utter Saranagathi / Gajendra Bakti, Other doors of security closed...
- If Krishna goes - Mumukshutvam goes
- Efforts and grace of teacher required... philosophy becomes religion.

- Guide / without Bakti... Guru Kripa = Attitude different.
- Just as I have devotion to Lord similarly to Guru.



Doesn't differentiate Guru / Lord :

- Chant Guru Stotram before class... Motiveless wish...
- Sishya should get knowledge... Comes from purer heart
- Wish fulfilled by Lord through teacher...
- Teevra Mumukshutvam will produce result of Vedanta study / Moksha.

Verse 29 : If Shankara were to choose :

वैराग्यं च मुमुक्षुत्वं तीव्रं यस्य तु विद्यते ।

तस्मिन्नेवार्थवन्तः स्युः फलवन्तः शमादयः ॥ 29 ॥

vairāgyam ca mumukṣutvam tīvram yasya tu vidyate |

tasminnevāarthavantaḥ syuḥ phalavantaḥ śamādayaḥ || 29 ||

Calmness and other practices have their meaning and they bear fruit indeed, only in one who has an intense spirit of renunciation and yearning for liberation. [Verse 29]

One / Four	Two / Four
- Mumukshutvam	- Vairagyam Mumukshutvam - Concentration easier where I have love

Remove Idea :

- I don't have concentration

Samadhi :

- Absorbed in something - Not aware of what else I am doing...
- Concentration proportional to love / Interest I have.
- Mind control - Easy with Mumukshutvam.
- When interest in Moksha - Teevram... Then Sadhana Chatushtaya Sampatti valid.
- One Pointedness meaningful if Mumukshutvam and Vairagyam is there.
- Sadhana Chatushtaya Sampatti relevant if backed by Mumukshutvam and Vairagyam.

Verse 30 :

एतयोर्मन्दता यत्र विरक्तत्वमुमुक्षयोः ।
मरौ सलीलवत्तत्र शमादेर्भान्मात्रता ॥ 30 ॥

etayormandatā yatra viraktatvamumukṣayoḥ |
marau salīlavattatra śamāderbhānamātrata || 30 ||

Sama etc., become as ineffectual as a mirage in the dessert in him who has a weak detachment and yearning for freedom. [Verse 30]

Vyatireka :

- Where there is Vairagyam and Mumukshutva is not there... Sadhana Chatushtaya Sampatti / Concentration like mirage water.
- One who has dispassion for Anatma and Passion for Atma... Sadhana Chatushtaya Sampatti qualification mere appearance..
- Can't take bath in mirage water By mere Sadhana Chatushtaya Sampatti... No Moksha - Seeker important.

Lecture 11

Verse 28 :

- Feeble Mumukshutvam will produce Phalam if nourished - प्रवृत्त and Made Teevram Mumukshutvam.

Verse 30 :

- Feeble Mumukshutvam is useless if not nourished... Allow it to grow...

Sprouting :

- Happy news Put water / Fertiliser... don't be complacent.

Verse 31 :

मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी ।
स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते ॥ 31 ॥

mokṣakāraṇasāmagryāṁ bhaktireva garīyasī |
svasvarūpānusandhānaṁ bhaktirityabhidhīyate || 31||

Among the means and conditions necessary for liberation, devotion (Bhakti) alone is supreme. A constant contemplation of one's own Real Nature is called devotion. [Verse 31]

Bakti	Here Sadhana : Action / Pursuit
<ul style="list-style-type: none">- Love of god- Not action- Attitude you Enjoy	<ul style="list-style-type: none">- Going to temple / Japa- Series of Spiritual Discipline

Series of Spiritual Disciplines

Karma

- Duty with dedication to lord

Upasana

- 'Samadhi Yoga'
- Mind on lord

Jnanam

- Enquire Nature of God
- Function / Relationship with me?

- Love of God common atmosphere in all Sadhanas
- Therefore Bakti = Karma and Upasana and Jnanam = Means to Moksha.

Sakshat

- Nearest
- Don't compare 3... in terms of importance... compare in terms of Proximity... Eating closest final step..
- Therefore, eating in helps in culmination of pursuit
- Therefore, most important superior most.. Direct relationship

Arad

- Farthest

- Buying and cooking and eating
- Which is dispensable?
- All equally important
- Washing hand
- Washing plate - Contributory means

Sakshat Sambandha	Parampara Sambandha
<ul style="list-style-type: none"> - Direct result - Jnanam - Direct Sambandha - Eating and Removal of Hunger(Instantaneous) - Jnana Yoga is highest form of Bakti - Sravanam - Listening - Mananam - Dwelling - Nididhyasanam - Assimilating leading to transformation in life 	<ul style="list-style-type: none"> - Via cooking / Buying Karma and Upasana - Indirect Sambandha - Not instantaneous Moksha - Cooking and direct removal of hunger

सामग्र्याः :

- Group of Sadhanas... Viveka / Means to Moksha - Directly / Indirectly.

Most :

- Direct / Proximate - Bhakti - गरीयसी - Closest / Highest.
 - स्वस्वरूपानुसन्धानं - Dwelling upon "Anusandanam" → Sravanam / Mananam / Nididhyasanam - Together.
 - Ones own
 - Svarupam
- } Highest

- In Karma Yoga and Upasana... There is other gods - Vinayaka / Ayyappa.
- Not study of anatomy... Do I have pancreas?
- Sthula / Sukshma / Karana Sharira Vyatirikta... Sakshi
 - Pancha Kosha Vilakshana
 - Satchitananda Svarupa
- Stepping stone - Mind / Body... Atma - Beyond Anatma...
- 'Consciousness' not available for study... Body / Mind can study for science matter alone available.
- Dwelling on Self means
- Dwelling on scriptures (Realisation)
- Scriptures serve as mirror... To look at my own nature of Consciousness
To see eyes.. Mirror (as though looking outside look at myself)
- Scriptures - Not objective enquiry
 - Talks about Atma Svarupam – Subject
 - Atma Vichara = Shastra Vichara..
- No self knowledge without scriptural enquiry.
- This enquiry is called Bakti...
- 4th Chapter - Verse 33 - Gita... Jnana Yajnah...

Gita :

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ४.३३ ॥

Superior is "knowledge-sacrifice" to sacrifice with objects, O Parantapa. All actions in their entirety, O Partha, culminate in knowledge. [Chapter 4 - Verse 33]

- श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ 33 ॥
- Knowledge Yajna... Best... All actions Culminate in Knowledge.

Verse 32 : Another definition of Bakti :

स्वात्मतत्त्वानुसन्धानं भक्तिरित्यपरे जगुः ।
उक्तसाधनसंपन्नस्तत्त्वजिज्ञासुरात्मनः ।
उपसीदेद्गुरुं प्राज्ञं यस्माद्बन्धविमोक्षणम् ॥ 32 ॥

svātmataṭṭvānusandhānaṁ bhaktirityapare jaguḥ |
uktasādhanaśampannastattvajijñāsuraṭmanah |
upāsidedguruṁ prājñaṁ yasmādbandhavimokṣaṇam || 32 ||

Others say that Bhakti means a constant enquiry into the Truth of one's own Self. One who has the above mentioned qualifications and is desirous to know the Truth of the Self should, therefore, approach an illumined Teacher for redeeming himself from bondage. [Verse 32]

1st : Verse 31 :

- Bakti = स्वात्मतत्त्वानुसन्धानं... Enquiry into Jivatma = Self.

2nd Verse 32 :

- Mere 'Jivatma' enquiry not enough - Walking to reach other end of Class
- Direction(Direction) / 10 Steps (Extent) important

Extent and Direction of Jivatma enquiry :

- Culminating in identity / Discovery of 'Jivatma and Paramatma' identity.
 - 25 Years... Jivatma in Chennai
Paramatma In Vaikunta
- Jivatma / Paramatma enquiry

स्वात्मतत्त्व :

- Tat Brahman त्वम् → Not Tattvam Asi - Tattvam.

Tattvam... 2 Ways of Splitting :

Tat and Tvam	Tattvam
That you	One word - Tat Tvam

- 2 words Joined
- Tvam Separate word - 'You'

Tat Tvam :

- Suffix Ness - Not separate word
- Tablesness - One word
- Chairness / Hood.

Here Tattvam :

- 'Brahman Hood'

- Discovering Brahman hood of Jivatma
- Discovering Poornatvam of Jivatma
- Brahmatvam of Jivatma
- Divinity of Jivatma
- Godliness of Jivatma
- Meiyeva Sakalam Jatam - Born
- Meiyeva Sarvam Pratishtitam - Sustained
- Meiyeva Sarvam Layam Yati - Resolves
- Own up... Understanding this is Bakti.

I am god.. Then enquiry complete –
Whole world born out of me /
Exists in me

Into me

Bakti :

- 1st Definition : Self enquiry is Bakti
- 2nd Definition : Enquiry into Brahman hood of Self

Realisation

Preparations

(1)

Intellectual
qualification (Basic
education / Think /
Analyse)

(2)

Sadhana
Chatushtaya
Sampatti

(3)

Scriptural study

(4)

Bakti

- Study not possible without guidance of Guru..

Gita :

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४.३४ ॥

Know that by long prostration, by question, and service;
the wise who have realised the Truth will instruct you in
(that) knowledge. [Chapter 4 - Verse 34]

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtēna,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Semit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

Utsargaha	Respect Exception
<ul style="list-style-type: none"> - General Rule - Guru, Must 	<ul style="list-style-type: none"> - Don't follow / Practice

- Buddha.. Ramanuja / Mandolin Srinivasan
- Rare
- Prodigy!

- Study not possible without guidance of Guru..
- उक्तसाधनसंपन्न - With preparation.

स्वत्मतत्त्वजिग्नसु : Wants to know :

- His Brahman hood - I am no Miserable Jiva.

One who wants to know : (Tattwa Jingyasu)

- I am not mortal Jiva, Slave Of sense organs...
- I am Brahman... I am glorious
- Jeevatmanaha - Paramatman Jingyasu... Should go to Guru...
- Who must be Guru... Jnani Guru Pragyaha.

Granati Upadeshati iti Guru :

- Guru - To communicate... Uncommunicable Brahman, Can't be communicated by normal method.
- By adopting appropriate method... Vedanta communicable - Guru Sishya Parampara.
- Na Vigmo... Amrishyat... can't be communicated
- My Guru... used some method... I will try for you.

- Na Ham Manyeti...
- I understood I didn't understand..

Guru :

- Should not be Mouni....
- Has knowledge and knows how to Transfer.
- Some Have talent nothing Inside / Knows lot and Can't communicate.
- By Going to Guru... You will be free from Bondage.

Lecture 12

- 1) Intellectual Qualification required Reasoning power Scriptural Analysis.
- 2) Knowledge.

Gita : 18th Chapter

- Srunayatu... Punya is there for Just listening (Adrishtam)
- If not interested in Moksha - Priority of life
 - Analyse means and ends
 - Sravanam can give
 - Sadhana Chatushtaya Sampatti
- Will develop Viveka / Vairagya / Sraddha..

Advantages

1) :

Without qualifications - Sravanam	
- Full benefit - Jeevan Mukti	- Many Avantara Phalam he gets

2) Jnani is beyond Dharma / Adharma, Vidhi / Nisheda, Varna - Ashrama.

- Jnani will not abuse / Will follow dharma, values / Acharas spontaneously... till knowledge... He followed - Deliberately.

3 Chapter : Gita :

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम्।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन्॥ ३.२६ ॥

The wise should not create confusion in the intellect of the ignorant who are attached to action. Efficiently performing all (His) duties with discipline, he should inspire (Them).[Chapter 3 - Verse 26]

- In society / In family... Jnani continues religious life
- Risk of dropping religious life... Is there
- Vedanta - Risk without religion

How to acquire qualification?

- Karma Yoga / Upasana (Preparing mind - Saguna Ishvara Dhyanam)



Converting life into workshop

- Ashtanga yoga to integrate personality

Prayer
value
Attitude

Verse 33 :

श्रोत्रियोऽवृजिनोऽकामहतो यो ब्रह्मवित्तमः ।
ब्रह्मण्युपरतः शान्तो निरिन्धन इवानलः ।
अहेतुकदयासिन्धुर्वन्धुरानमतां सताम् ॥ 33 ॥

śrotriyo'vṛjino'kāmahato yo brahmavittamaḥ |
brahmanyuparataḥ śānto nirindhana ivānalaḥ |
ahetukadayāsindhubandhuburānamatām satām || 33 ||

A teacher is one who is well-versed in the scriptures, pure, unafflicted by desires, a perfect knower of the Supreme, who continuously abides in the Supreme, who is as calm as the fire that has burnt up its fuel, who is a spontaneous ocean of mercy that needs no cause for its expression, an intimate friend to all good people who surrender to him. [Verse 33]

Teachers Qualification :

1) Srotriya :

- Studied under Guru (Vamadeva - Exception)

Without Guru :

- Mahatma has Jnanam, Jeevan Mukti has Jnanam...
- Sampradaya - Appropriate method - 'Key'
- Without Sampradaya... Teaching will be mystic...
- It will make meaning to them but they can't communicate.
- Experiencer = Adhyastham
- Non Experiencer = Sakshi

अव्रुजिन :

- Papa / Adharma Rahitaha
- Amanitvam... has values
- Does it lead unethical / Immoral life
- Pure

अकमहथ :

- Doesn't have expectations out of student
- No interior motive...
- To tell truth... must be fearless - Kama Rahita, Baya Rahita

श्रोत्रियो :

- Has Sampradaya of Teaching.

ब्रह्मवित्तम :

- Sthirapragya - Has clear knowledge of Brahma.
 - If Aham Brahma Asmi is vague
 - Tat Tvam Asi I vague
 - Anjana Rahitaha, Samshaya Rahitaha
- i am Brahman / vague
- you are Brahman voice down

Tama :

- Knowledge clear / Firm
- Bidyate Hridaya Granthi...

Katho Upanishad :

न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्त्यणीयान् ह्यतर्क्यमणुप्रमाणात् ॥ ८ ॥

na nareṇāvareṇa prokta eṣa suvijñeyo bahudhā cintyamānaḥ |
ananyaprokte gatiṛatra nāstyāṇīyān hyatarkyamaṇupramāṇāt || 8 ||

This Atman now explained cannot easily be known, of taught by a person of inferior intellect being variously regarded. When it is taught by a preceptor, one with the Brahman, there is no further travel, his being subtler than the subtle and not arguable.[1 - 2 - 8]

- For teacher Brahman not object... Brahman is himself.

ब्रह्मण्युपरतः :

- One who abides in Brahman with total satisfaction...

Gita :

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्यार्थं मनोगतान्।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥

The Blessed Lord said : When a man completely casts off,
O Partha, all the desires of the mind and is satisfied
in the Self by the Self, then is he said to be one of
steady wisdom. [Chapter 2 - Verse 55]

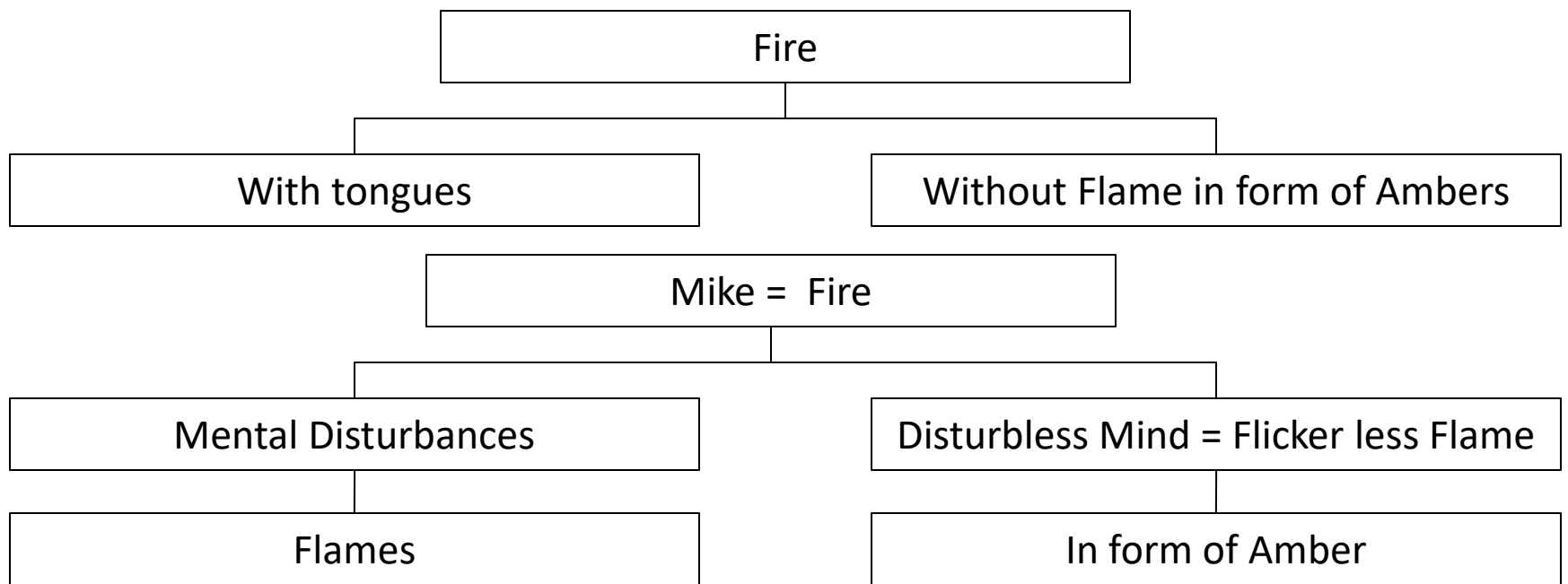
- His satisfaction doesn't, depend on any factor.
- Anxiety is there is dependency...
- Uparataha... Resolved mind - Tranquil mind.
- Brahma Nishta...

शान्तो :

- Tranquil - Inferred... Verbal / Physical transaction peaceful
- Dukeshu Anuvigna Manaha..

निरिन्धन इवानलः :

- Blowing ambers of life, in which further fuel not added.



Colour of dress :

- Glowing...
- No more want - Wantless state of fire / Mind - Orange colour
- Fire without fuel

What is motive behind teaching? Doesn't want anything?

- अहेतुकदयासिन्धु - Compassion for others natural.
- Light and energy from Sun motiveless... its nature
- Fullness discovered / Compassion natural... "Human suffering" Adveshta Sarvabutanam...

Natural Daya :

- Power / Push behind teaching
- It happens not planned action
- He is ocean of compassion without reason... Spontaneous

आन्मत्तम्बन्धु :

- Helper to those who surrender / Saviour..
- Prapanna Parijataya...

Gita : Chapter 3rd :

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत।
कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३.२५ ॥

As the ignorant men act from attachment to action, O Bharata, so should the wise men act without attachment, wishing the welfare of the world. [Chapter 3 - Verse 25]

- Sakta... Ask others to do Puja / Japa / If not ready... Don't give teaching.

Verse 34 :

तमाराध्य गुरुं भक्त्या प्रह्वप्रश्रयसेवनैः ।
प्रसन्नं तमनुप्राप्य पृच्छेज्ज्ञातव्यमात्मनः ॥ 34 ॥

tamārādhyā gurum bhaktyā prahvaṣṭrayasevanaiḥ |
prasannaṁ tamanuprāpya pṛcchejjñātavyamātmanah || 34 ||

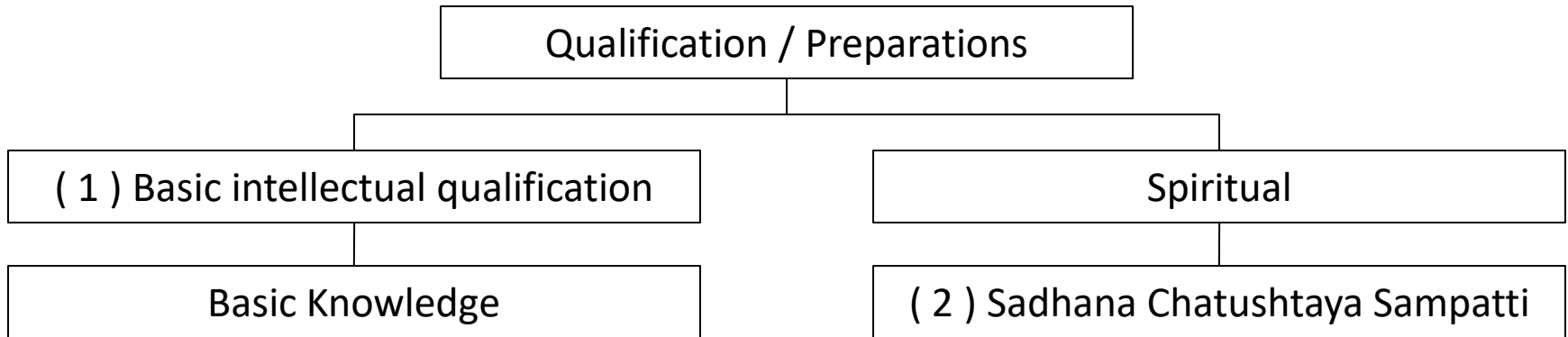
Worship that Teacher with deep devotion and when the Teacher is pleased with your surrender, humility and service, approach and ask for what you must know.[Verse 34]

What should be our attribute towards Guru?

- Sraddha / Bakti - 2 Main Attitudes.
- Inner qualifications - Belong to mind... Express physically and Verbally.

Lecture 13

1) :



2) Guru's Qualification : Guru Upasadhanam :

- Has tools of communicating - The incommunicable.
- Therefore Sampradaya required
- Motiveless... Indicates fullness
- Dharmika Purusha
- No human being perfect
- “Don't follow our weakness... We are not aware”

Guru Says in Taittiriya Upanishad :

3) Stages summary :

- Basic Intellectual qualification and Sadhana Chatushtaya Sampatti and Guru Upasadhanam and words of devotion(Tad Vidhi)

Parichinnaha :

- Asking for the knowledge
- Prashna - Motive to know not to test.
- How Sishya should ask “Question”

Verse 35 - 40 :

Verse 35 :

स्वामिन्नमस्ते नतलोकबन्धो
कारुण्यसिन्धो पतितं भवाब्धौ ।
मामुद्धरात्मीयकटाक्षदृष्ट्या
ऋज्व्यातिकारुण्यसुधाभिवृष्ट्या ॥ 35 ॥

*svāminnamaste natalokabandho
kāruṇyasindho patitaṁ bhavābhdhau |
māmuddharātmīyakaṭākṣadṛṣṭyā
ṛjvyātikāruṇyasudhābhivṛṣṭyā || 35||*

O Master, O friend of all who reverently surrender unto thee, thou ocean of mercy, I salute thee; save me, fallen as I am into this sea of worldly existence, with a direct glance from thy eyes which shower nectarine Grace Supreme.[Verse 35]

- Address with reverence... Not to physical personality.
- Same person... Ajnani before no procrastination... Body / Mind / Intellect was there before.
- Worship goes to “Jnanam”
- Now “Shastrani - Life like Saviour” is there and being worshipped.

Cassette	Player
Inert	Guru Alive for me - Brings out content

- Guru injects life on words of Upanishad.
- Shastram reveals because it is from Lord... other knowledge can't reveal.

Svetashvara :

- Lord creates Brahmaji and hands over 4 Vedas... Namaskara to Shastram / To Lord.

Prayer :

- I should be able to grasp what you are trying to communicate Dvaitam / Advaitam...

Namaskaram :

- Giving away his Papam...
- Let me be purified
- Guru should never take Namaskara... handover to Bhagawan who is never sullied.

Swami :

- Sanyasin / Ishvara... world of Bandus for devotees
- I have fallen into the ocean of Samsara, Raag / Dvesha... Samsara / Dream – Misconception Therefore only wake up.
- Effortlessness of Guru poetic expression : Just look at me without motive.
- सुधा = Stream of compassion in Glands.
- Bless me with Vision.

Verse 36 :

दुर्वारिसंसारदवाग्नितप्तं
दोधूयमानं दुरदृष्टवातैः ।
भीतं प्रपन्नं परिपाहि मृत्योः
शरण्यमन्यद्यदहं न जाने ॥ 36 ॥

*durvārasaṁsāradavāgnitaptam
dodbhūyamānam duradr̥ṣṭavātaiḥ |
bhītaṁ prapaṇṇaṁ paripāhi mṛtyoḥ
śaraṇyamanyadyadahaṁ na jāne || 36||*

I am burning in the blazing infernal fire of this world-forest; I am being tossed around by the cruel storms of misfortune; I am terrified (within and without)—O Lord! save me from death; I have taken refuge in you, for I know no other shelter.[Verse 36]

- I am in Samsara forest fire... So wide / So huge.. Unquenchable दुर्वार... Forest burns me.
- Problems burn me... Manastapam... Inner Adhyatmika fire burning...
- Many problems come... Company / Family / Self / Economy(2001 onwards India giant)

दुरदृष्टवातैः :

- Wind spreads forest fire
- Papa Karma spreads inner fire
- Papa karma spreads Samsara fire.
- दोधूयमानं - Pushed here and there, Direction of wind unpredictable - दोधूयमानं – Unpredictable.
- Leg hit into stone... injured leg
- Hanging on tree... Rat eating root of tree, Down roam... Honey drops falling extending tongue... so nice... My condition same.

Attacked by so many problems :

- प्रपन्नं - Surrender to you... Best thing
- परिपाहि... Totally protect me from मृत्यो
- Constant change - “Janma / Mrityu / Jara / Vyadhi / Dukham” All indicated by Mrityu.

Why you should protect me :

- I do not know any other protector “Saranagathi “ Karpanya Dosha... Samuddha Chetah... Prapannam - प्रपन्नं.
- Dramatic / Poetic form.

Verse 37 :

शान्ता महान्तो निवसन्ति सन्तो
वसन्तवल्लोकहितं चरन्तः ।
तीर्णाः स्वयं भीमभवार्णवं जना-
नहेतुनान्यानपि तारयन्तः ॥ 37 ॥

*śāntā mahānto nivasanti santo
vasantavallokaḥ hitaṁ carantaḥ |
tīrṇāḥ svayaṁ bhīmabhavarṇavaṁ janā-
nāhetunānyānapi tārayantaḥ || 37||*

There are peaceful and magnanimous saints who ---like the spring season—are ever doing good to the humanity. They have crossed the dreadful ocean of (embodied) existence through their own efforts and without any (personal) motives, they help others to cross it.[Verse 37]

- Jnani महान्तो - Generous minded... Live only to rescue people... Rescue party in boats.

शान्ता :

- Cool calm
Tranquil fulfilled

ल्लोकहितं :

- Service चरन्तः doing good to society.

वसन्तवल्ल :

- Spring... (not winter / Summer / Rain.. Can't do anything)
↓
Make place.....
- In spring season.. Automatically flowers bloom.
- In Jnani's presence automatically devotees bloom.
- Arch rivals playing with each other... Animals their mind calm down... Plants catch vibration... To cut / To water... Calm mind influences other...

स्वयं भीमभवार्णवं :

- Guru crossed Samsara ocean... what type of ocean... भीम... 'Bayankara' / Terrible..
- स्वयं तीर्णाः - Self free...

जनान् तारयन्तः :

- Rescue other by getting into Samsara again - Sishya's problem.
- अहेतुनान् - without motive.

Verse 38 :

अयं स्वभावः स्वत एव यत्पर-
श्रमापनोदप्रवणं महात्मनाम् ।
सुधांशुरेष स्वयमर्ककर्कश-
प्रभाभितप्तामवति क्षितिं किल ॥ 38 ॥

*ayaṁ svabhāvaḥ svata eva yatpara-
śramāpanodapraṇaṇaṁ mahātmanām |
sudhāṁśureṣa svayamarkakarkaśa-
prabhābhitaṭṭā mavati kṣitiṁ kila || 38||*

Indeed, it is the very nature of the magnanimous ones to help remove the troubles of others, even as the moon of its own accord cools the earth scorched by the flaming rays of the sun. [Verse 38]

Helping tendency :

- Not wilful / Not deliberate... if so selfish

स्वभावः :

- Intrinsic / Helplessly compassionate / Compassion - Humility / Friendliness / Fearlessness - Expression of fullness.
 - All virtues of Jnani - Are by products of Poornatvam
 - Vices... A person has - Are by products of Apoornatvam.

Expressions of Poornatvam	Expressions of Apoornatvam
Compassion friendliness / Fearlessness	Kama / Krodha / Lobha / Madha / Mascharya

Lecture 14

1) General qualification :

- Prepare mind - Intellectual qualification / Reason required - logical thinking.

2) Spiritual qualification :

- Sadhana Chatushtaya Sampatti.

3) Guru Upasadhanam :

- Going to teacher

4) Pariprashnaha :

- Sishya ask 'Question"... Sraddha / Bakti / Sincerity to get knowledge.

Mundak Upanishad : Example : Samith Pani

- Dry twigs - Prepared state of student
- If flame is shown twig catches fire..
- If not dry, no flame
- Dry twig - Receptive condition.

Verse 35 - 40 :

- Student's attitude while asking Question.. Indicate Sraddha / Bakti..

Root problem :

- From Janma to Janma.

- Incidental life problem... Yama will solve... Through Prarabda... Compassion is by product of Poornatvam... No compassion, if there is Apoornatvam...
- We can work for Poornatvam, through knowledge... Then Compassion / Love / sacrifice / Seeming / Fearlessness ... Come.. By products Can't work for them directly.
- Can't work directly to remove rope snake...
- Compassion Svabava after Poornatvam Naturally enjoyed...
- Inclination of elimination of pain of others = Definition of compassion.
- Feeling for poor = Compassion... May not be able to help.
- Innermost feeling...
- Mahatma - Whose 'I' is expanded
 - Making mind sensitive to feel pain of others...
- Temporarily I should extend beyond my body, feel others pain... Not say rudely - His Prarabda.
- If my 'I' extends Upto my Pancha Kosha, Mahatma - Sarva Bootama Bodhatma / Sarvatma Bava.
- Jnani's selfishness welcome... His self extends whole creation...

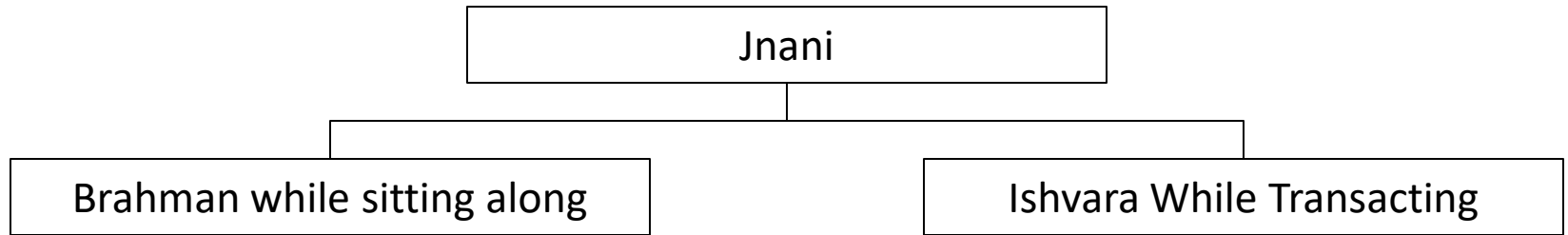
Narayana Bavam :

- I don't want 'I ' notion
- Give me different 'I' notion
- Extend my I notion... To have happiness of full creation.

- If I have no I notion... I am Brahman - No Deha Abhimana
- If I have I notion in all bodies - I am Ishvara - Sarva Deha Abhimana

Problem :

- When we have Deha Abhimana partially = Jeevatvam alone gives Samsara.



- For him compassion natural - He is never Jiva...

Example :

- Sudha(Moon), Anshuhu(Rays) - Chandra Rashmi.
- During day, Earth scorched by Sun rays.

Moon Rays - Cool :

- Sun - Chandra Kirana - Scorching rays
- I am scorched by sun rays - By your glance, you the moon have to save / Rescue / not me.
- Not deliberate wilful Job of moon... Svayam Svabava.
- Jnani = Moon - Sun = Samsara Dukham.

Verse 39 :

ब्रह्मानन्दरसानुभूतिकलितैः पूर्तैः सुशीतैर्युतैः
युष्मद्वाक्कलशोज्झितैः श्रुतिसुखैर्वाक्यामृतैः सेचय ।
संतप्तं भवतापदावदहनज्वालाभिरेनं प्रभो
धन्यास्ते भवदीक्षणक्षणगतेः पात्रीकृताः स्वीकृताः ॥ 39 ॥

*brahmānandarasaṇubhūtikalitaiḥ pūrtaiḥ suśītaiḥ yutaiḥ
yuṣmadvākkalaśojjhitaiḥ śrutisukhairvākyaāmṛtaiḥ secaya |
santaptaṁ bhavatāpadāvadahanaajvālābhirenaṁ prabho
dhanyāste bhavadīkṣaṇakṣaṇagateḥ pātrīkṛtāḥ svīkṛtāḥ || 39 ||*

O Lord, thy nectarine speech, sweetened by the elixir Bliss of Brahman, pure, cooling, issuing in streams from thy lips as from a water-vessel, and pleasing to the ear---do thou shower upon me who am tormented by worldly afflictions as by the flames of a forest fire. Blessed are those who have received even a passing glance from thy eyes, accepting them under thy protection.[Verse 39]

“ You teach me” - Essence :

- Guru's Mouth = Vessel
- Words in mouth = Water
- Sishya = Got into fire accident (Part burnt)
- Rinse hand with water... Roasted by remedy for fire accident.
- Sthula / Sukshma / Karana / Shariram(Sishya)



Adhyatmika / Adibautika / Adideivam / Obstacles / “ Tapatraya”

29 . 12 :

- Guru... Full of water “Bathe me with “word ” waters coming from your mouth.
- For fire - Remedy water - Quenches pain temporarily
- Amrutam(Glory of words) - Gives immortality also

ब्रह्मानन्दरसानुभूतिकलितैः :

5 Adjustment for glorification of waters :

- Apply to word - water
- Brahma Endowed with experience of taste of Brahmananda...
- Tat Tvam Asi... Guru doesn't do repetition parrot like (Otherwise you are) but comes from his Bavaha... Ananda... Cryingly Guru will say.
- Teacher must be Secure / Ananda / Asangaha...
- 'Ananyaha' - Guru - Katho - He is what he is teaching... No difference between what he is / His teaching.
- When words come from his heart.. Live words - You are enjoying Poornatvam.

पूर्तैः :

- Pavithram - Shudham - Pure water (Pure words without) Pavam / Shudham / Defect / Dosha...
- Grammatical / illogical... "Shabda and Artha Shudhi"

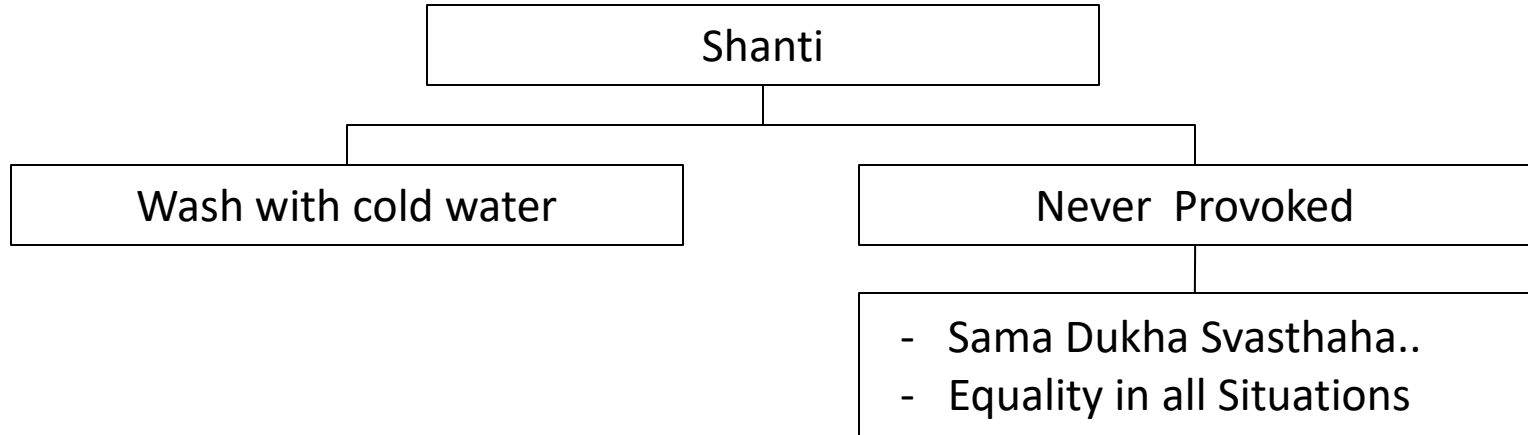


Contradictory to maths / Logic / Language experience

- Fire is cold (Artha Defect)
 - Fire are hot (Shabda) Dosha
- } Ashudha words

सुशीतै :

- Words have cooling effect... Student with restless mind / Shanti.
- Shantaha / Samaha... Teaching makes person cool.



Lecture 15

1) Both Saintliness / Intellectual sharpness required :

Thought	Language
Tarqa Shastra	Vyakarana Shastra

- Ask 'Question'

Verse 36 - 40 How Sishya must ask 'Question' :

- Rinse my mind with waters of your words... mixed with Aparoksha Jnanam Anubuti... not indirect words... Words from heart - I am Brahman...
- Smoking father / Doctor... Advising not to smoke - can't boldly advise... words have no life / Should be in Nishta - In what I am advising.
- Brahma Ananda Rasa Anubuti - With experience of taste of Brahma Ananda.

युतै :

- Consistent / Cogent / "Jnanam alone means of liberation"
- No contradiction in teaching
- "Samanvaya" - Bakti alone will give liberation!
- Yutham - Integrated / Harmonised / Consciousness.
- Sthithai - Sattvic teaching / Pure words.

युष्मद्वाक्कलशोज्झितै :

- Water released from your mouth - words.

श्रुतिसुखे (Pleasing to ears) :

- Words enjoyable... You are Satya / Shudha / Buddha.. You are Pure... glorified..
- Sravanam for ears.
- Teacher consistently say - “You are wonderful”
- I am distressed / Miserable / संतप्तं - Water - Physically scorched Words... I am in mental agony... ज्वालाभि - Flames.

भवतापदावदहन : - Forest fire :

- Not easily put off
- Wind controls - Therefore direction, Problems vast... Directionless..

धन्यास्ते भवदीक्षणक्षणगतेः पात्रीकृता :

- Many already blessed by you become Jeevan Mukta... By a glance from you(Accepted Disciple)
- I don't want to be rejected by Lord / Guru... Biggest trauma...

Verse 40 :

कथं तरेयं भवसिन्धुमेतं
का वा गतिर्मे कतमोऽस्त्युपायः ।
जाने न किञ्चित्कृपयाऽव मां प्रभो
संसारदुःखक्षतिमातनुष्व ॥ 40 ॥

*katham tareyam bhavasindhumetaṁ
kā vā gatirme katamo'styupāyaḥ |
jāne na kiñcitkṛpayā'va māṁ prabho
saṁsāraduḥkḥakṣatimātanuṣva || 40 ||*

How to cross this ocean of worldly existence? What is to be my ultimate destination? Which of the many means should I adopt? I know nothing of these. O Lord! Save me and describe in all details how to end the misery of this earthly existence. [Verse 40]

- Vast Samsara = Vast ocean... can't see shore - Mysterious as ocean.



can't see Shore

- Can't diagnose problem... Don't talk... why I don't know
- Incomprehensible - Ocean - Full of waves - Physical / Family / Financial problem come in waves.
- 'Unpredictable' directions, Sharks are there in ocean...

भव	Sindhu
Samsara	Ocean

- How can I cross ocean
- का वा गति ... what will happen to me
- If everything going fine.. Drishti... Fear of loosing.
- When I am not worried about ups and downs.

स्त्युपायः : is there any Sadhanam / Way out?

- किञ्चि न जाने - I am ignorant - I know.

त्कृपयाव मां	संसारदुःख	क्षति
Kindly Project me	Grief of Samsari	May you bring destruction of Samsara Dukha

Grief / Samsara

Physical Suffering

- Why life at all
- Terminal illness
- Did Pilgrimage
- Why me?

Emotional Psychological Deprivation

- Wife / Rejects me !
- Nobody asks how are you?

Bautika Samsara

- Mystery of life, death
 - No scientific answer
 - Creation Mystery
 - God Mystery
 - Jiva, Jagat, Ishvara
- Intellect can't Understand
- "Tears" (Deprivation not seen)

- Vedanta = Solution for Samsara.

Verse 14 - 40 :

- Students preparation over.
- Abaya Pradhanam - Giving Confidence.

- Your problem not a mystery.

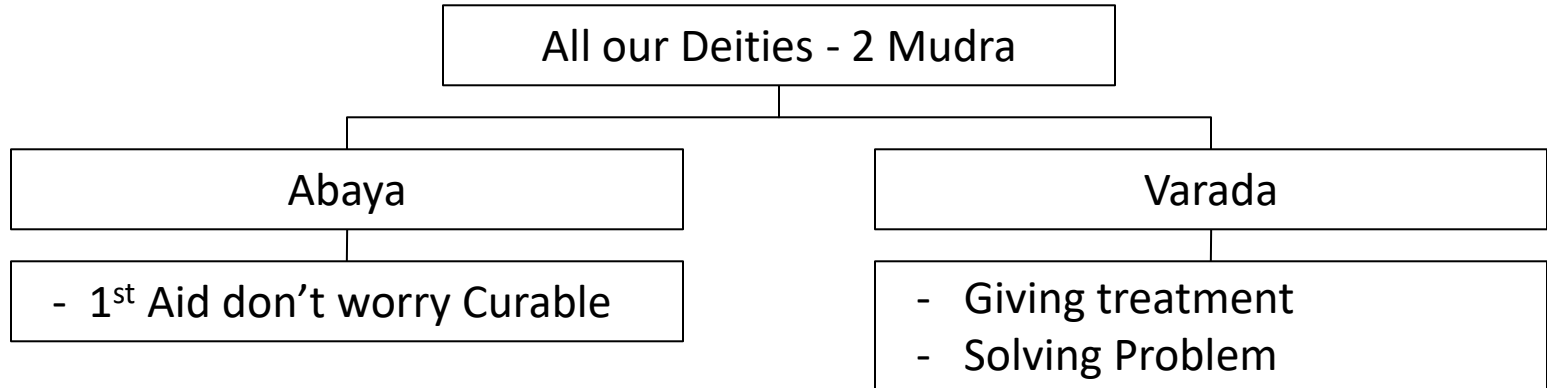
Verse 41 :

तथा वदन्तं शरणागतं स्वं
संसारदावानलतापतप्तम् ।
निरीक्ष्य कारुण्यरसार्द्रदृष्ट्या
दद्यादभीतिं सहसा महात्मा ॥ 41 ॥

*tathā vadantaṁ śaraṇāgataṁ svaṁ
saṁsāradāvānalatāpataptam |
nirīkṣya kārūṇyarasārdradṛṣṭyā
dadyādabhītiṁ sahasā mahātmā || 41 ||*

As he speaks, afflicted by and seeking protection from the blaze of the fire of Samsara*—the noble Teacher looks at him in all pity and kindness and spontaneously bestows upon him protection from fear. [Verse 41]

- I know your disease and it is curable... I have medicine, It is matter of time.



- In communication - Eye contact very important... if he can't contact eye " Inferiority complex " on speaker Psychological weakness... Therefore communication not powerful "Kataksha"
- Taken shelter in teacher संसारदावान - Scorched by Samsara.

What type of glance?

- Soaked in juice of compassion... कारुण्यरसार्द्रदृष्ट्या निरीक्ष्य
- If glance of understanding is there, it will give relief.

Human touch important :

- महात्मा दभीतिं दद्या... Saint will give fearlessness, Compliance / Courage / Enthuses student - How?
- सहसा... in Vedanta - No Kala... Soon.

Lecture 16

- 1) With Purva Kanda - Get Jnana Yogyata...
- 2) Sankalpa / Prayer - Specify what we want.. Surrenders to Guru and specifies wants Jnanam.
- 3) 41 to 47 : Guru's response

Abaya Pradhanam :

- Clearly verbally express others difficulty - understand / Feel / Share... 50% of pain suffered by others gone.
- Validate / Acknowledge / Appreciate - Others problem relieved.

Kalidasa - Shakuntalam :

- Pain shared = Pain halved
 - i) Appreciate Samsara problems
 - ii) Diagnosed
 - iii) Offers remedy
- Masuchaha... Krishna - Don't worry :

Verse 42 :

विद्वान् स तस्मा उपसत्तिमीयुषे
मुमुक्षवे साधु यथोक्तकारिणे ।
प्रशान्तचित्ताय शमान्विताय
तत्त्वोपदेशं कृपयैव कुर्यात् ॥ 42 ॥

*vidvān sa tasmā upasattimīyuṣe
mumukṣave sādhu yathoktakāriṇe |
praśāntacittāya śamānvitāya
tattvopadeśam kṛpayaiḥ kuryāt || 42 ||*

To him, who, thirsting for liberation, has sought the protection of the Teacher, and who abides by scriptural injunctions, who has a calm mind and a serene heart , the Master should give out the knowledge of the Truth with utmost kindness. [Verse 42]

Guru asks Sishya :

- Do more Japa / Service / For polishing... if student not qualified.

Qualification of student :

1) मुमुक्षवे :

- Wants Moksha... Ready to sacrifice...
- Introvert what am I ready to sacrifice, Bank balance / Wife / Family.

Ask regularly - What can I sacrifice?

- Is it Teevra Mumukshutvam...

“Sanyasi Mind required” :

- Physical sacrifices People and things...

2) : यथोक्तकारिणे = One who obeys Vedic instruction.

Pravirthi Marga	Nivirthi Marga = Gurus / Vedic Instruction
<ul style="list-style-type: none">- 1st Stage- Life of involvement to polish personality	<ul style="list-style-type: none">- 2nd Stage- Life of Withdrawal - Obey mother... Intelligence

- Voluntary obedience not slavery / Not loosing independence...
- Its discipline... For my good / Its intelligence.-

Forced slavery :

- Guru says.. Do and then come to class..

3) प्रशान्तचित्ताय :

- One who has tranquil Mind / Has mental immunity to face ups and downs.
- Doesn't get upset - " Kshamaha " in Sadhana Chatushtaya Sampatti... Manonigrahaha... Has mental discipline...
- Very important for Vedanta... chant prayer... Mind goes all over world...

4) In Vedanta - Pursuit is mental :

- शमान्विताय = 'Damaha' - Indriya Nigrahaha
- Sensory discipline - Verbal - Eating - Talking - Mouth important organ.
- Most have weakness - Conserve tongue - Conquered world.

5) उपसत्तिमीयुषे - Approached teacher properly :

- Naiva Tat Krutherparthaha - Na Akrutena Kaschana.
- Jnani has fulfilled his Purushartha of Moksha...

26 . 4 :

- Doesn't want Guru status / Prostration / 4 Purusharthas...
- He teaches only out of compassion... Nature of Guru...

Verse 43 :

मा भैष्ट विद्वंस्तव नास्त्यपायः
संसारसिन्धोस्तरणेऽस्त्युपायः ।
येनैव याता यतयोऽस्य पारं
तमेव मार्गं तव निर्दिशामि ॥ 43 ॥

*mā bhaiṣṭa vidvaṁstava nāstyapāyaḥ
saṁsārasindhostaraṇe'styupāyaḥ |
yenaiva yātā yatayo'sya pāraṁ
tameva mārgaṁ tava nirदिशāmi || 43 ||*

Fear not, O learned one! There is no danger for you. There is a way to cross over this ocean of relative existence. I shall instruct you in the very path by which the ancient Seers have reached the Beyond.[Verse 43]

मा भैष्ट :

- Don't panic / Don't be anxious / Don't fear.
- Learned one / Intelligent - Informed one / विद्वंस्तव
- No danger - Don't imagine future... After retirement - Money, children... Projection is terrible....

- There is a method of crossing ocean of Samsara Not testing / Not new experimental method - Time tested method - No student disappointed...
- यत्तयह - Sanyasa represents commitment...
- Drops other pursuits - Only spiritual pursuit...
- Whoever is committed to spirituality is Sanyasi...
- Indicates mental preparedness to sacrifice everything for Moksha = Sanyasi.

Verse 35 - 39 :

- To climb Everest... doesn't know if he will return...
- Climber... Sacrifices money / Family...
- यथि = committed Sanyasi
- Many sincere seekers have crossed Samsara.
- Scientist : Original research
- Tradition : Follow tradition... Example / Language different 'Method' same.

Verse 44 :

अस्त्युपायो महान्कश्चित्संसारभयनाशनः ।

तेन तीर्त्वा भवाम्भोधिं परमानन्दमाप्स्यसि ॥ 44 ॥

astyupāyo mahānkaścitsaṁsārabhayanāśanaḥ |

tena tīrtvā bhavāmbhodhiṁ paramānandamāpsyasi || 44 ||

There is a supreme means by which you can put an end to the fear of relative existence; by that you will cross the sea of Samsara and attain the Bliss Supreme.[Verse 44]

- There is a method to destroy / Anxiety / Insecurity / Sense of want - Limitation / Fear of losing things - People.
- You can cross ocean of Samsara here and now... After death no proof - Can bluff and get away...
- Posthumous Moksha - Eternal belief
- Moksha Here - Test.. Try and test... भवा = Samsara म्भोधिं.

Verse 45 :

वेदान्तार्थविचारेण जायते ज्ञानमुत्तमम् ।
तेनात्यन्तिकसंसारदुःखनाशो भवत्यनु ॥ 45 ॥

vedāntārt̥havicāreṇa jāyate jñānamuttamam |
tenātyantikasaṁsāraduḥkhanāśo bhavatyānu || 45 ||

The highest knowledge arises from an inquiry into the meaning of the Vedanta. By this knowledge, immediately a total annihilation of all sorrows of birth and death takes place. [Verse 45]

- Self knowledge born out of Vedanta is medicine...
 - Eternity not in external
 - Security not in external
- } - Finite... Eluding...

Self Enquiry :

- Edhi - Fine, Children - Poorna
- See if already within me.. Do i need at all...
- Discover in me and not go after that...
- Scientist - Objective... Telescope.. See outside what i want... Objects... 49.00 - End. 148

Lecture 17

1) Possible to get out of Samsara = Abaya Pradhanam.

Verse 41 to 47 :

- Medicine = Vedanta Vichara / Self knowledge / Sravanam - Mananam - Nididhyasanam.
- All problems caused by self ignorance alone - Aupanishad Purusha = “Atma”.
- Known only through Upanishad... Other Lokas discussed to get Vairagya... how long we will be going up and down.

Auxiliary Teaching	Main topic / Central Theme = Atma
<ul style="list-style-type: none">- ‘Lokas’- Annamaya / Pranamaya- Cosmology / Creation not complete	Vedanta Artha : <ul style="list-style-type: none">- “I am not limited entity”- I am Limitless ‘Consciousness’ / Infinite = Jivatma / Paramatma - Aikyam enquire repeatedly

- Enquiry not as we Like but Mimamsa Sampradaya otherwise bunch of contractions.



“Key”



- Mundak Upanishad - Para Vidya
- Raja Vidya

तमम् ज्ञानमु जायते :

- Highest reality / Liberating knowledge.
- Any other science - More and more about less and less.
- All emotional problems centred on sense of limitation, Desires / Anger / Depression... I have sense of limitation.
- Limitation removed by this Jnanam.
- Attyantika Samsara Dukha Nasha = Aham Poornaha...
- Vedanta can't remove physical pain...
- Vedanta deals with only mental pain = Dukham.

Pain	
Adhi	Vyadhi
<ul style="list-style-type: none">- Mental- Worry causes Adhi- Imaginary Vyadhi creates Adhi‘Hypochondriac’ imagining I have problem- Adhi called Samsara	<ul style="list-style-type: none">- Physical- ‘Child Fully sick’- Doesn’t know how to worry- Not Samsara

- Caused by Deha Atma Bavana / Sense of limitation.
- त्यन्तिक - Once and for all worry gone.
- Escapist route - Temple visit - Temporary...
- Vedanta solves worry, good - Absolute / Nirava Seshaha.

- Moksha (Technically)



Freedom from worry not mystic State / Condition.

When will it come? त्यनु

- Soon..

Verse 46 :

श्रद्धाभक्तिध्यानयोगाम्मुमुक्षोः
मुक्तेर्हेतून्वक्ति साक्षाच्छ्रुतेर्गीः ।
यो वा एतेष्वेव तिष्ठत्यमुष्य
मोक्षोऽविद्याकल्पितादेहबन्धात् ॥ 46 ॥

*śraddhābhaktidhyānayogāmmumukṣoḥ
mukterhetūnvakti sākṣācchrutergerīḥ |
yo vā eteṣveva tiṣṭhatyamuṣya
mokṣo'vidyākalpitāddehabandhāt || 46 ||*

Faith, devotion and the practice of meditation - these are declared in the scriptures as the chief factors that help a seeker to attain liberation. Whoever pursues these is liberated from the bondage* of the body mysteriously forged by spiritual ignorance. [Verse 46]

- Remedy not personal intervention... Sure this will work no side effects... Belongs to perennial Upanishad.

हेतून्वक्ति Kaivalya Upanishad : Vakyam

- Ashvalayana(Student) - Brahmaji - Guru
- (1) Sraddha Yoga, (2) Bakti Yoga, (3) Dhyana Yoga - 3 are means of knowledge for a seeker of liberation.

Majority :

- Artha / Kama / Dharma.

Sraddha Yoga :

- Why Sravanam called Sraddha yoga, Because it requires faith in Guru and Shastras.
- Without faith - will not come for learning.
- Bakti Yoga = Means Mananam.
- Because it requires Ekagrata... Commitment / Sincerity / Dedication to Shastras.

Why Bakti to scriptures :

- Suppose statement is irrational / Illogical / Unswallowable / Unscientific.
- Then will renounce scriptures(Abakta Attitude)
- I have not grasped its essence / My attitude.. again enquire.
- When I understand... No more irrational.
- Pramanya Buddhi - Acceptance of validity of scriptures.
- Scientist - Never questions sense organ to prove... does experiment... Depends on your observation.
- Upanishadic statements as valid as perceptual data... with this attitude he analyses scriptures = Mananam.

Dhyana yoga = “Nididhyasanam”

- Sravanam and Mananam and Nididhyasanam = Jnana yoga... Kaivalya presents as Sraddha / Bakti / Dhyanam.
- Why scriptures talk about Karma Yoga / Upasana / Japa / Tapas / Social service / Rituals? Dhanam / Sandhya Vandanam (To Prepare Mind).

- साक्षा - Jnana Yoga is direct means to liberation Primary contributor.
- Others indirectly contribute - Parampara Sadhanam.

Atma Bodha - Example :

- Eating(Sakshat Sadhanam) / Consuming food... removes hunger.



Grains / Vegetable / Money / Vessel / Fire → Also Means but Indirect.

- Suppose Mumukshu dedicates for pursuit of Sravanam / Mananam / Nididhyasanam... Not casual approach, approach with commitment.
- Top priority in life - Tennis / Chess... others supportive.
- One boon.. From Bhagavan... Ask Moksha... Called commitment...
- Otherwise not ready for Moksha
- तिष्ठत्य - Lives for the pursuit - Sanyasi exclusively dedicated... society didn't criticise.
- When person indicated with dress.. Moksha Pradhanam... Society helped him...

Verse 30 :

Pravirthi Marga	Nivirthi Marga
- For Dharma / Artha / Kama	- Moksha will definitely come - No doubt not election promise

“ Asamshayam” - Definitely / Guaranteed :

- Success proportional to your commitment not unpredictable factor.
- Guru / Shastras grace available... Success depends on whether you are available...
- Atra Brahma Samashrute... Moksha here and now.
- Freedom from physical bondages - Limitations / Shackles and how you got these shackles...
- Avidya Kalpita - Purely projected by ignorance
- I am physical entity as long as I am identified with physical body... My Deha Abhimana.
- I have to drop Deha Abhimana and understand physical limitations belong to body - I am not limited by physical body.
- In dream, I am no more identified with physical body, I no more feel physical limitations.
- In sleep, when I am not identified with body, I am ‘Consciousness’ entity without feeling limitations.
- Physical limitations felt in Jagrat and Svapna and dropped in Sushupti.
- What is incidental, is not my intrinsic nature. You have to drop physical Abhimana.
- Whoever practices this through Sravanam / Mananam / Nididhyasanam - Can get out of sense of physicality.

- Avidya - Kalpithat... Deha Abhimana Ignorance projected Deha Abhimana will go away.

Verse 47 :

अज्ञानयोगात्परमात्मनस्तव
ह्यनात्मबन्धस्तत एव संसृतिः ।
तयोर्विवेकोदितबोधवह्निः
अज्ञानकार्यं प्रदहेत्समूलम् ॥ 47 ॥

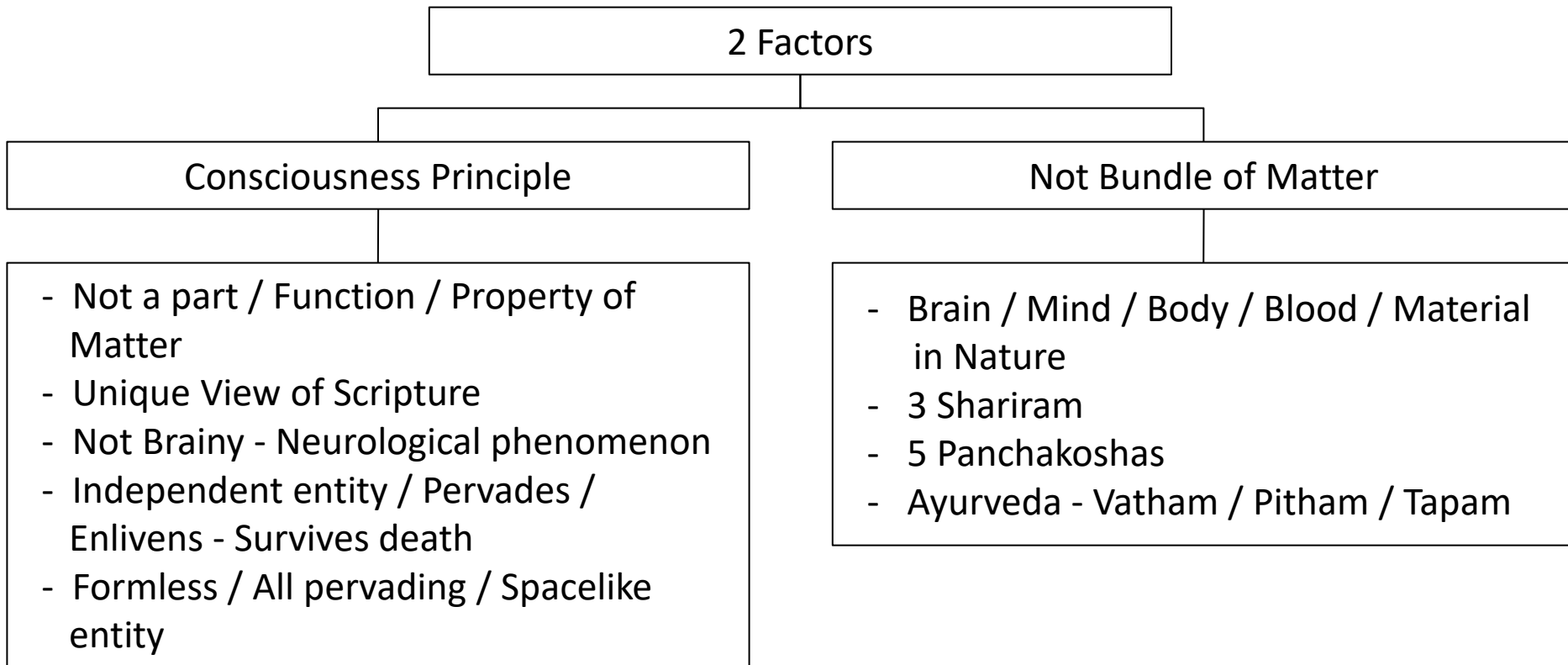
*ajñānayogātparamātmānastava
hyanātmabandhastata eva saṁsṛtiḥ |
tayorvivekōditabodhāvahniḥ
ajñānakāryaṁ pradahetsamūlam || 47||*

You are indeed the supreme Self but due to your association with ignorance you find yourself under the bondage of the not-self, which is the sole cause of the cycle of births and deaths. All the effects of ignorance, root and branch, are burnt down by the fire of knowledge, which arises from discrimination between these two—the Self and the not-Self. [Verse 47]

2 Steps :

- 1) Understanding individual is made of 2 factors - Not based on observation / Science but on Upanishad.

Paradigm Different :



“ Atma Anatma Viveka “ - Stage 1..

- 2) Learn to shift ‘I’ from Anatma (Matter bundle) to Consciousness - Decondition our habit...
- Our habit... I am body / Mind... strongly entrenched notion... All goals of life based on this notion.

My Children should be settled :

- Atma has no children.
- I as matter very strong... requires lifelong discipline... Individuality / Duties - incidental...
- Give concept importance... not more than it deserves... We think we are only body.
- This is shifting I Original Consciousness owning higher I so that lower I is seen as lower I - If higher I is not known, lower I get predominance.

Mithyatva Nischaya :

- Not give over importance to ego - Matter I managing / Handling ego.
- Sarva Abarnam of Lord Shiva
 ↑
 Managed controlled ego / Snake
- Decoration - Controlled - Managed ego is ornament.
- If not controlled... Dreadful / Unmanaged ego is frightful cobra.
- Aham Atma Asmi / Aham Brahman Asmi.
- You are ready 'Paramatma' / Conscious not the body not you have Consciousness / You are 'Consciousness' / Independent entity.
- नात्म बन्ध - Now you are tied to matter.
- Strong identification = Getting tied - Mistaken - Yourself to be matter / Brain / Body / cells.

Why did this Deha Abhimana come ?

- Because of Agyana Yoga / Ignorance.

When did ignorance come?

- I am born ignorant of Chinese / Maths / My nature.
- Other ignorance's I get rid of... go abroad...
- Self ignorance - Never attempted to remove is cause of Deha Abhimana...
- Accept insecurity and mortality of body and Own up Samsara problems.
- I want to be immortal... Come to 'Consciousness'
- तयोर्विवेक... Have to separate Consciousness / Matter, Shariri / Shariram.
- Discrimination between matter / 'Consciousness'... it will produce
- बोधवन्धिः - By friction of enquiry fire of knowledge is produced.

Why this fire :

- Because - This fire of knowledge will burn down Agyanam and its Karyam.
- अज्ञानकार्यं प्रदहेत्समूलम्
- Agyanam - I am 'Consciousness' separate entity not known, ignorance - 'Karanam' and what is its consequence - I take myself as matter = 'Karyam'
- It will destroy effect along with causal ignorance.

Lecture 18

Verse 47 :

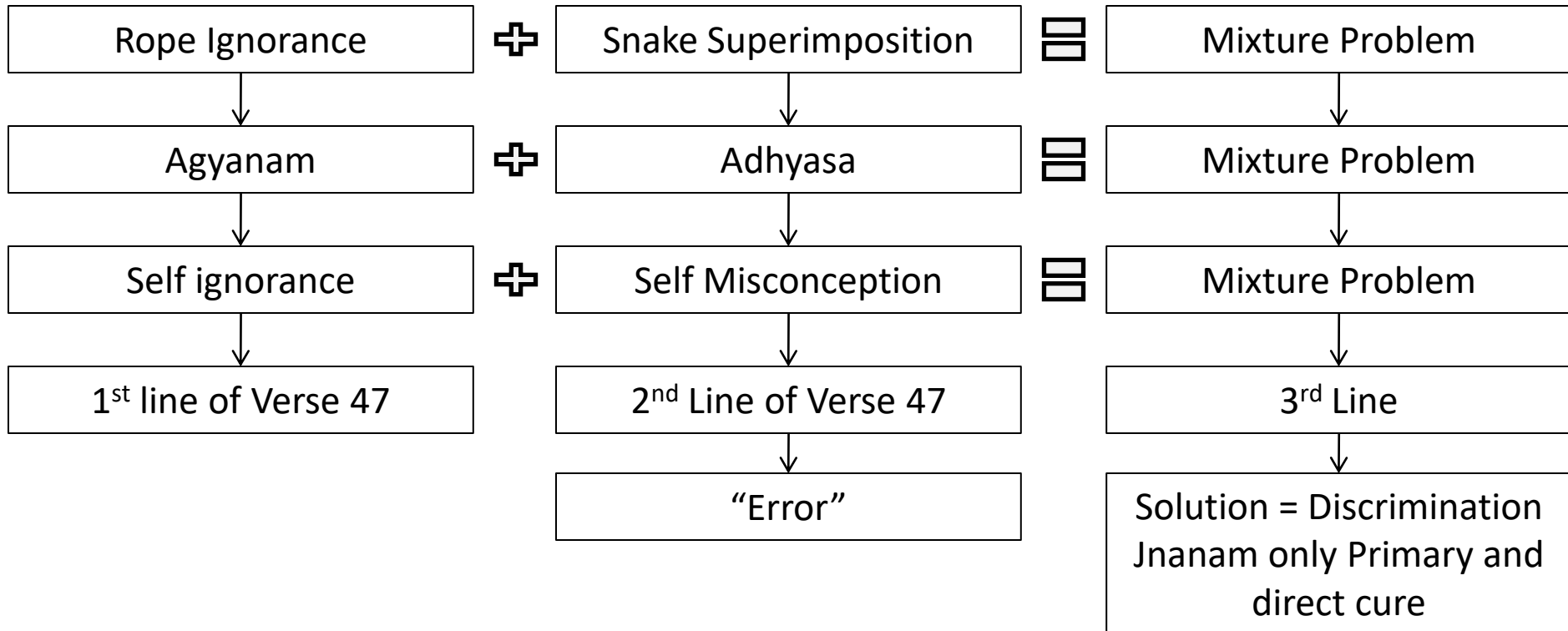
अज्ञानयोगात्परमात्मनस्तव
ह्यनात्मबन्धस्तत एव संसृतिः ।
तयोर्विवेकोदितबोधवह्निः
अज्ञानकार्यं प्रदहेत्समूलम् ॥ 47 ॥

*ajñānayogātparamātmānastava
hyanātmabandhastata eva saṁsṛtiḥ |
tayorvivekōditabodhāvahniḥ
ajñānakāryaṁ pradahetsamūlam || 47||*

You are indeed the supreme Self but due to your association with ignorance you find yourself under the bondage of the not-self, which is the sole cause of the cycle of births and deaths. All the effects of ignorance, root and branch, are burnt down by the fire of knowledge, which arises from discrimination between these two—the Self and the not-Self. [Verse 47]

Guru	Sishya - Mutual Relationship
<ul style="list-style-type: none"> - Compassion - Understood problem of Student - Diagnosed problem and know how to administer medicine 	<ul style="list-style-type: none"> - Reverence to Guru - Surrendered and Expresses desire for knowledge <p>Problem :</p> <ul style="list-style-type: none"> - Self ignorance - Led to Self Misconception <p>Ignorance :</p> <ul style="list-style-type: none"> - Not knowing → “Aham Poornaha” <p>Misconception :</p> <ul style="list-style-type: none"> - “Aham Apoornaha” knowing I am Apoornaha

- Poornatva Jnana Abavat... Apoornatvam Adhyasaha.
- Ignorance of Rope → Misconception of Snake



Is System fit for medicine to work?

Before Jnanam medicine	System must be fit
<ul style="list-style-type: none"> - Philosophy cures Disease - Vedanta 	<ul style="list-style-type: none"> - All religious disciplines to make system fit - Religion gives fitness - Veda Purva gives fitness

- Jnanam will destroy disease and its cause, Guru's acceptance of Sishya - Over.

Verse 48 and 49 :

शिष्य उवाच ।

कृपया श्रूयतां स्वामिन्प्रश्नोऽयं क्रियते मया ।

यदुत्तरमहं श्रुत्वा कृतार्थः स्यां भवन्मुखात् ॥ 48 ॥

śiṣya uvāca |

kṛpayā śrūyatāṁ svāminpraśno'yaṁ kriyate mayā |

yaduttaramahaṁ śrutvā kṛtārthaḥ syāṁ bhavanmukhāt || 48||

The disciple said: Kindly listen, O Master, to the questions that I now raise. Hearing their answers from your lips, I shall feel entirely blessedly gratified. [Verse 48]

को नाम बन्धः कथमेष आगतः

कथं प्रतिष्ठास्य कथं विमोक्षः ।

कोऽसावनात्मा परमः क आत्मा

तयोर्विवेकः कथमेतदुच्यताम् ॥ 49 ॥

ko nāma bandhaḥ kathameṣa āgataḥ

kathaṁ pratiṣṭhāsyā kathaṁ vimokṣaḥ |

ko'sāvanātmā paramaḥ ka ātmā

tayorvivekaḥ kathametaducyatām || 49||

What, indeed, is bondage? How has it come? How does it continue to exist? How can one get out of it completely? What is this not-self? Who is the supreme Self? And what is the process of discrimination between these two (Self and not-self)? Please explain all these to me. [Verse 49]

Previously :

- I am suffering - Please help me - General surrender.

Now :

- Specific question - Since diagnosis given.

अज्ञानयोगात्परमात्मनस्तव :

- Because Atma of “Self ignorance”... you are bound to Anatma.

- नात्मबन्धस्तत एव संसृति

↑ ↑

Anatma Bandha Shackle

- तयोर्विवेकोदितबोधवन्हि

Viveka / Discriminate

What is Discrimination?

- Its greatest Virtue in Vedanta.
- Discuss difference between 2 things - Seemingly identical = Viveka.

What is discernment?

- Atma / Anatma / Vivekaha / Bandaha - 4 Technical words - Verse 47
- Removal of Bandaha = Moksha... What is Moksha - Freedom from shackles. -

How did this Bondage / Samsara come about?

- Lord is all sympathetic / Compassionate... Why he creates Samsara? Make baby cry by pinching and console by moving cradle.
- Why create Jeevas?

Verse 49 - Key Verse of Vivekachoodamani :

- 540 Verses... Answer to 7 Questions = “Vedanta” Guru raised to status of Lord.

Verse 48 :

- I need answer to 7 Questions - So that I will be fulfilled(Emotionally satisfied in life - don't miss anything in life... (Nobody to love me)

Physical fulfilment = Money / House :

- Intellectual Fulfilment = Fundamental questions on philosophy.
- Aham Poornaha Asmi not insignificant entity in cosmos...
- “Millions of galaxies... Stars... Sun - Ordinary star...
- Many planets - Earth - Not biggest - 7 continents Asia - Country - State - City - Hall - I ordinary **ஆள்**.
- No science makes me feel significant.

Vedanta :

- You are the only significant, Tvam Brahma Asmi, Cosmos... is resting on you.
- Brahmeiva Aham Idam... Whole universe Rises / Exists / Sets in me... If I get this knowledge.

What type of fulfilment - Moksha Purushartha :

- Fulfilment - Philosophical fulfilment... Includes - Intellectual / Emotional / Physical fulfilment.

Verse 49 :

- को नाम बन्धः कथमेष आगतः
कथं प्रतिष्ठास्य कथं विमोक्षः ।
कोऽसावनात्मा परमः क आत्मा
तयोर्विवेकः कथमेतदुच्यताम् ॥ ४९ ॥

7 Questions

(1) What is the “Bondage in philosophy

- Samsari
- Spiritual Bondage
- Bondage resting with self identity
- को नाम बन्ध

(2) How has Bondage come

- कथमेष आगतः
- What is Cause of Bondage

(3) How Bondage continues to exist / Survive

- कथं प्रतिष्ठास्य
- What is its Nourishment, death to rebirth?
- How it persists?
- Anything in creation wears in course of time
- This will also pass away
- Time will find remedy
- Can bondage disappear in natural course? No natural death

(4) How can one get out of bondage

- कथं विमोक्ष
- How can we free our self from persistent Samsara
- How should bondage be broken

(5) What is not Self

- कोऽसावनात्मा
- What is Anatma

(6) Who is the Supreme Self

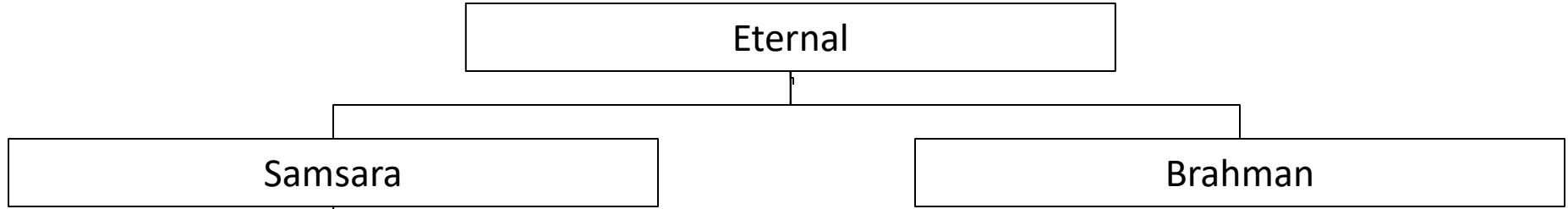
- परमः क आत्मा
- What is real / true / Supreme self because of which there is Non self?

(7) What is the process of Discrimination between the self and Non self

- तयोर्विवेकः
- How can one differential Atma / Anatma / Genuine / Fake Self
- कथमेतदुच्यताम्

3) Stars have natural death... Explode and disappear Samsara has no natural death.

- Without my effort... Samsara eternal as Brahman.



Chapter 15 - Verse 3 :

- Na Rupa Asye tatoba Layathe
- Nancho Nacharda Nacham
Pratishta
- Na Antaha - Eternal
- No natural death
- Death not end to Samsara
because of Punarapi Jananam
- Persistent Samsara

Gita :

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलम्
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment... [Chapter 15 - Verse 3]

How does it get nourishment?

- Birth - Death - Birth... Srishti - Pralaya... Can't put an end to Samsara - Jiva continue in next creation!

4) You need not work to reach God?

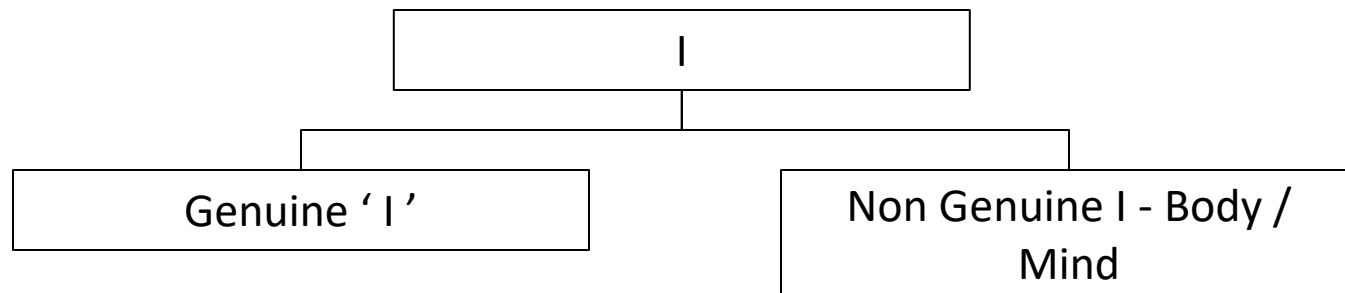
- Everybody in due course attains God ?
 - Rivers ultimately merge into ocean
 - We ultimately merge into God
- } Natural Process

5) Here :

- Requires our effort / Initiative / Hard work.

6) Parama Atma = what genuine Self

7) We use self... I... One entity



- Scientists don't accept Mind other than Bone / Blood / Flesh / Brain / Heart / Kidney / Sthula physical body only.
- Mind other than brain.



- Does it Survive... is it genuine I?

Sukshma - Only in Shastra :

- Mind Mystery for Science, Sorrow / Depression.... Neurological Phenomenon.
 - Electrical Impulse
 - Phenomenon.

What is individual personality :

- How do you dissect personality / Genuine - Non - Genuine.
- Pariprashna - Specific directed question
- Is student interested in simple blessing or answer to deep questions.

Verse 50 :

श्रीगुरुवच ।
धन्योऽसि कृतकृत्योऽसि पावितं ते कुलं त्वया ।
यदविद्याबन्धमुक्त्या ब्रह्मीभवितुमिच्छसि ॥ 50 ॥

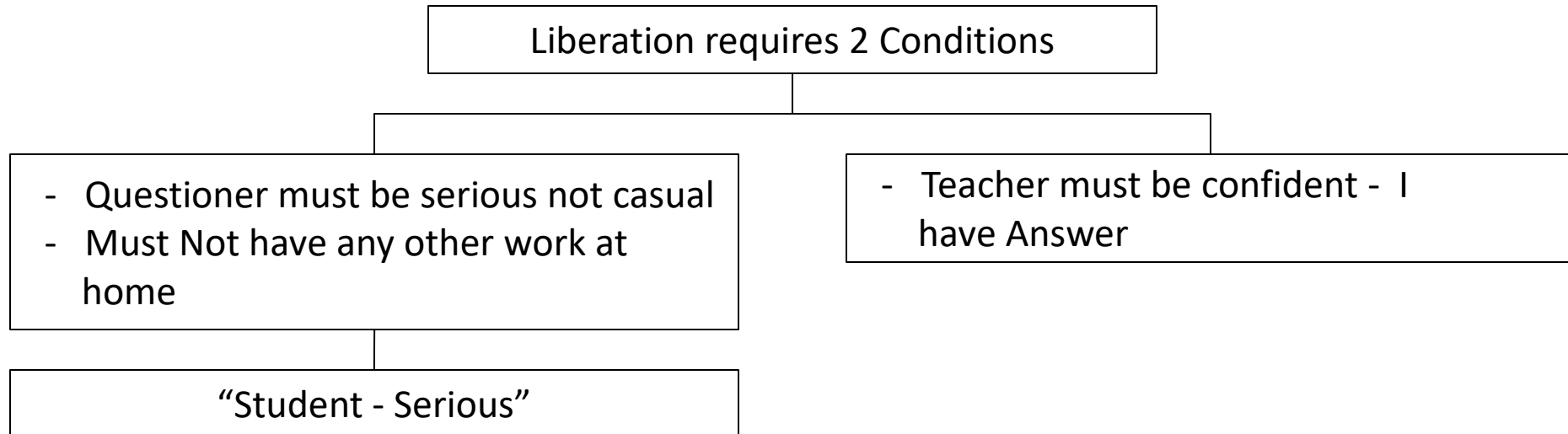
śrīguruvāca |
dhanyo'si kṛtakṛtyo'si pāvitaṁ te kulaṁ tvayā |
yadavidyābandhamuktyā brahmībhavitumicchasi || 50||

Blessed you are. For you wish to attain the absolute Brahman by freeing yourself from the bondage of ignorance. Indeed, you have fulfilled your life and have glorified your family. [Verse 50]

Verse 50 - 71 :

- Teacher's genuine remarks... congratulates student Glory of 'Question' - Teaching begins in 72.
- Questions don't come because preoccupied with Artha / Kama / Yoga / Kshema Acquisition / Preservation.

- 1st For me and then for children...
- 90% Not aware of Verse 72.. Acquiring
- 10 %... 90 % Not serious Question / Burning issue... Have duty to perform.
- You are liberated one / Fulfilled one... Have serious desire and have come to right place.



- If liberated is there in family, will bless 7 generations (previous)... impact of Jnani.
- Because you are desiring for Moksha / Ishvara Prapti / To be one with Brahma.
- You want house... And can I come also if Lord asks? Dharma / Artha / Kama

By Giving up ignorance	Bondage
Avidya	Adhyasa / Bandha – Misconception Goes

Lecture 19

Verse 49 - 7 Question :

Verse 50 to 71 = Gurus Appreciation :

- Artha / Kama - People understand - 90 %
- Dharma - Socially conscious know - 8 % - Values / Social harmony
love/kindness/compassion
- Moksha - One has to go beyond dharma consciousness 2 %

Dharmic life of sacrifice not superior to Moksha :

- Desire requires congratulations whether he succeeds or not.
- Soon he will discover fulfilment because it is matter of wisdom and will get it because of student's sincerity.
- You are trying to remove bondage caused by ignorance.
- You are desiring to become Brahman - Infinite.

What is Moksha?

Definition :

- Brahma Bavaha = Moksha.
- Moksha not selfishness... Withdraws from society / Family.

Moksha :

- Expanding I from identifying from ones family / society / Community (Realisation)

Identify with entire cosmos :

- Truly Mukta Purusha identifies with ant / Plant... Advashta Sarva Butanam...
- Embodiment of compassion and friendship.
- He need not work anything for himself - Life for service of world - Most selfless....
Selfless Than Dharmic person.

Verse 51 :

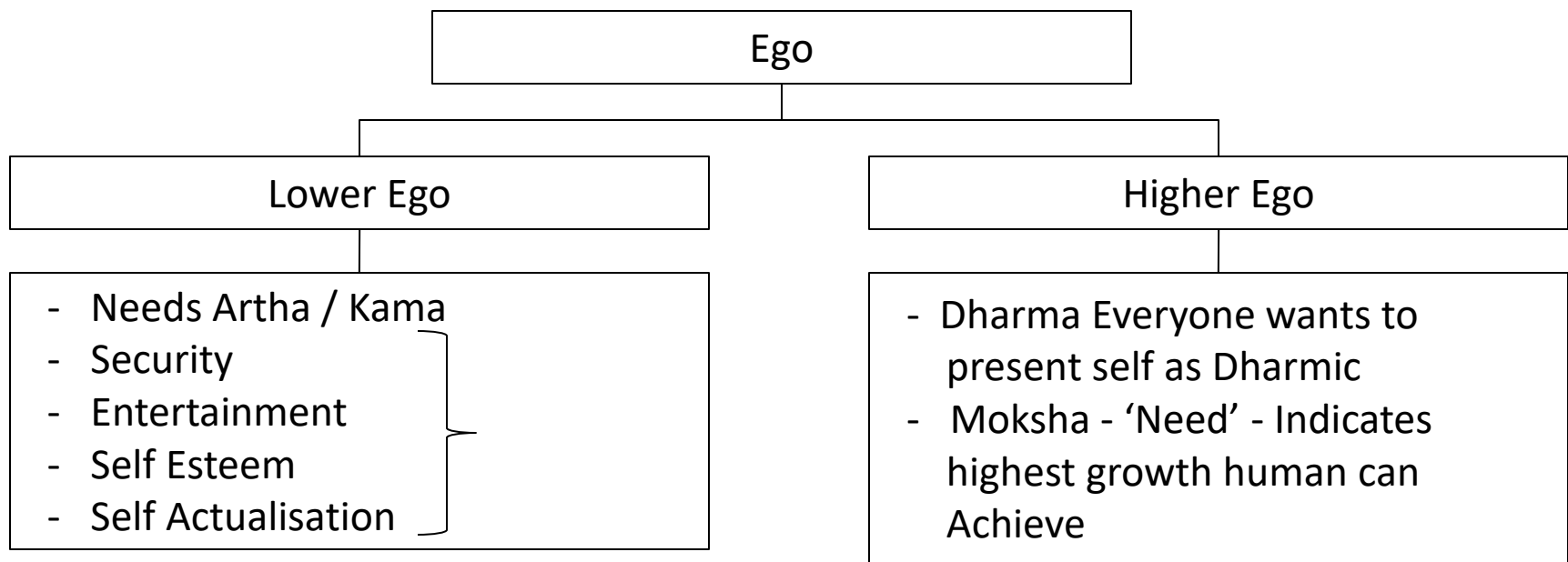
ऋणमोचनकर्तारः पितुः सन्ति सुतादयः ।
बन्धमोचनकर्ता तु स्वस्मादन्यो न कश्चन ॥ 51 ॥

ṛṇamocanakartāraḥ pituḥ santi sutādayaḥ |
bandhamocanakartā tu svasmādanyo na kaścana || 51||

A father has his sons and others to save him from his financial debts, but there is no one other than oneself to redeem one from one's bondage., [Verse 51]

Everyone has to fulfil : 4 Purusharthas

- Artha / Kama - Fulfils needs of lower personality, Physical security / Pleasure / Entertainment.
- No more happy with mere fulfilment - Need for fulfilment for higher values - Need for self esteem... Want to be Dharmic / Given money to Mission Needs of higher ego.



Plant / Animal :

- Everything is growing... Natural Urge to grow... No request made.
- Maximum it can grow... Don't choose... Intrinsic natural urge.

Animal :

- Growth physical

Human : Growth emotional

- Capacity to love / Care all
- Intellectual : Knowing about everything
- Spiritual Growth : Innate urge
- Poornatvam / Infinitude = Moksha - Highest growth.
- Dharma - Artha - Kama - Fulfil by myself / Or others can fulfil my needs.

Example :

- Children provide money to father
- Children provide video to father
- Relations / children do karma on behalf of father - Dharma needs Sradham / Sandhya Vandanam - Power of attorney!
- For Moksha, can't get knowledge for father or will it - Therefore Provide time for Moksha...
- If father is bound by debt - Son can release him from debt.
- If father to be released from Samsara bondage... he has to come to class.

7 बन्धमोचनकर्ता :

- One releases oneself from bondage, Bhagawan can't give us Moksha... Moksha need not be given “ Moksha my nature “

Discover fact :

- I was never Bound / Am not bound / Am not bound and never will be bound.

Bhagawan gives conditions :

- Manushya Janma / Born in Vedic culture... Alone says “Tat Tvam Asi” Knowing / Discovering I alone have to do.
 - Therefore Moksha - Purushartha
- My effort
- } Not Ishvara Anugraha

Verse 52 :

मस्तकन्यस्तभारादेर्दुःखमन्यैर्निवार्यते ।

क्षुधादिकृतदुःखं तु विना स्वेन न केनचित् ॥ 52 ॥

mastakanyastabhārāderduḥkhamanyairnivāryate |

kṣudhādikṛtaduḥkham tu vinā svena na kenacit || 52 ||

Exhaustion and fatigue caused by carrying a load on the head can be relieved by others coming to one's help. But none save one's own self can end the pangs caused by hunger etc. [Verse 52]

- You alone have to work for Moksha Not Guru / Ishta Devata.

Example :

- Pain caused by carrying load - Others can help
- Pain caused by Dharma / Artha / Kama - Wife can help

Duty of wife :

- Serves husband and Brings Dharma, Need fulfilled
- Husband by serving society fulfils Dharma
- For Chitta Shudhi - Take care of society / Fully.
- When father / Hungry / Thirsty... Father alone has to do... Nobody can release pang of Samsara / Hunger / Thirst.

Verse 53 :

पथ्यमौषधसेवा च क्रियते येन रोगिणा ।
आरोग्यसिद्धिर्दृष्टाऽस्य नान्यानुष्ठितकर्मणा ॥ 53 ॥

pathyamaushadhasevā ca kriyate yena rogiṇā |
ārogyasiddhirdṛṣṭā'sya nānyānuṣṭhitakarmanā || 53 ||

The patient who faithfully follows the right diet and takes the proper medicine alone is perceived to recover from illness; no one recovers because another undergoes the treatment. [Verse 53]

Example :

- Roga Nivaranam... if father sick... He has to take medicine
- Disciplines Pathyam / Also he has to do...
- Recovery only for one who has taken medicine.
- We are removing something / Not acquiring something new.

3 Examples :

- Remove hunger / Thirst / Removing disease
- Health Natural condition
- Never acquire health / We acquire disease not born sick.

Law :

- Whatever is Natural... - At ease with that will not struggle to remove that.
- Healthy... Never uncomfortable “ ill at ease”
- If anything unnatural in eye... Struggles / Tears Come, Nose - Sneeze... Stomach - Blurps... Until it is removed.

Medicine :

- Remove ill health - Not acquire health “Obstacle to health “

Liberation :

- “ Natural “ to everyone / Happiness ‘Natural to everyone’

If anyone happy :

- Don’t send recovery card...
- Nobody enquires / Sympathises...
- Nobody wants to accept bondages...
- Remove unnatural Samsara... You come back to natural state of liberation.
- Mandukya introduction.... Discussed by Shankara.

Healthy Person :

- “ Svasthaha “ in Tamil - No Sanskrit
in All other languages - Mix of Sanskrit

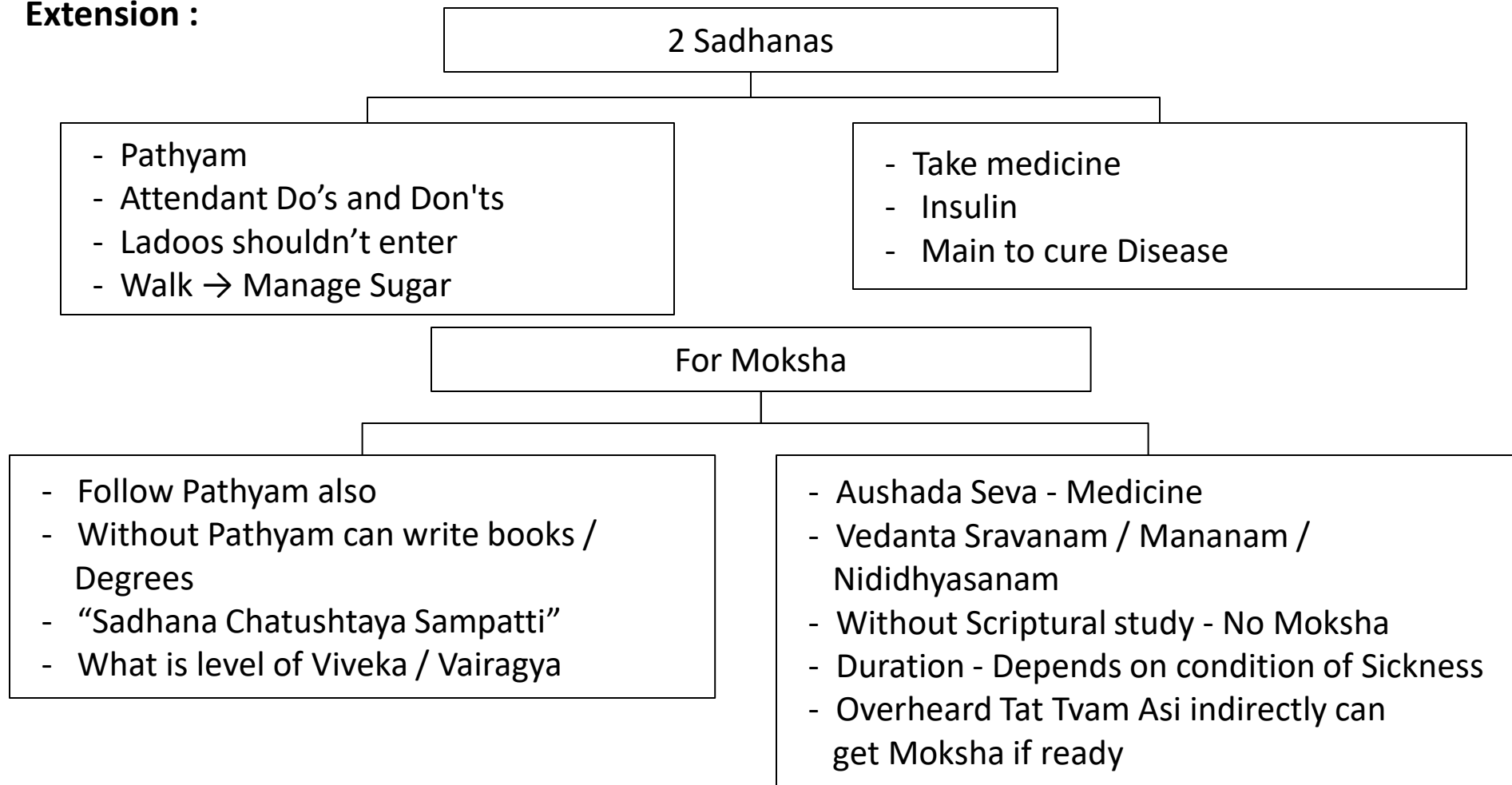
Sva :

- One’s own nature = Svarupa

Sthaha :

- Tishtati Iti Sthaha... Remaining in your natural state = Health
- Asvasthaha... Unnatural state... Disease = You are not at ease with yourself...
- Moksha - Your natural state... Freedom - Natural state, born free... Gurus... Removing unnatural state of Samsara / Impediment.

Extension :



- Kshama / Dama / Uparama / Titiksha / Sraddha / Samadhana / Teevra Mumukshutvam.
- Without Sadhana Chatushtaya Sampatti... Sravanam / Mananam / Nididhyasanam... is guaranteed will not to work.
- Will remain inside... Potentially... Doesn't function, because condition of Pathyam will not be there...

- Sravanam never wasted... feel importance of “Sadhana Chatushtaya Sampatti”... Tattwa Bodha - 1st lesson... extremely important... Acquire it seriously - Then Moksha explodes.

Verse 54 :

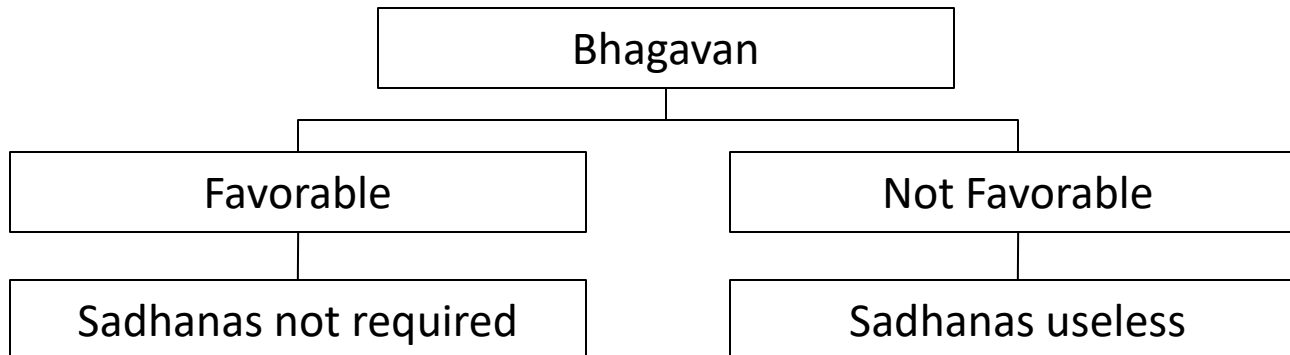
वस्तुस्वरूपं स्फुटबोधचक्षुषा
स्वेनैव वेद्यं न तु पण्डितेन ।
चन्द्रस्वरूपं निजचक्षुषैव
ज्ञातव्यमन्यैरवगम्यते किम् ॥ 54 ॥

*vastusvarūpaṁ sphuṭabodhacakṣuṣā
svenaiva vedyaṁ na tu paṇḍitena |
candrasvarūpaṁ nijacakṣuṣaiva
jñātavyamanyairavagamyaṭe kim || 54||*

The true nature of Reality is to be known by a first-hand personal experience through the eye of clear understanding, and not through the report of learned men. The beauty of the moon is enjoyed through one's own eyes. Can one appreciate it through the description by others? [Verse 54]

Moksha not will of god :

- Nayam Atma... controversial mantra.. If Bhagavan decides Moksha - No Sadhana required.



- Only Sarvagata
- Sarva Dharman Parityajya

Lecture 20

1) 7 Question's in Verse 49

- Answer from 60th Verse

2) Verse 54 :

वस्तुस्वरूपं स्फुटबोधचक्षुषा
स्वेनैव वेद्यं न तु पण्डितेन ।
चन्द्रस्वरूपं निजचक्षुषैव
ज्ञातव्यमन्यैरवगम्यते किम् ॥ 54 ॥

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The true nature of Reality is to be known by a first-hand personal experience through the eye of clear understanding, and not through the report of learned men. The beauty of the moon is enjoyed through one's own eyes. Can one appreciate it through the description by others? [Verse 54]

- I have to gain knowledge from my own intellect, Not others Sadhana Chatushtaya Sampatti intellect... others pen, I can use.

Example :

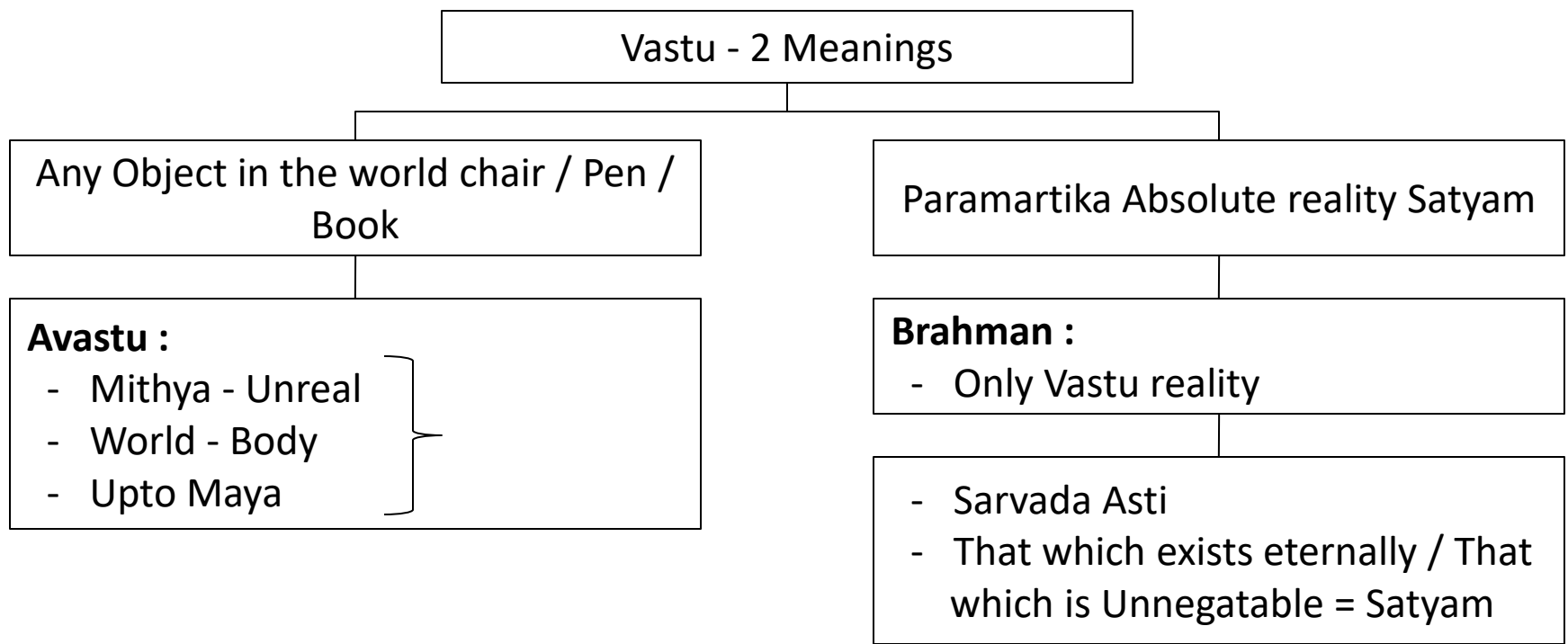
- To enjoy moon - You have to use your own eyes not someone's eyes and his description...

7 : 57 :

- I must get Aparoksha Gyanam by my own intellect.

Vastu :

- Ultimate reality.



Verse 54 - Meaning :

- Nature of Reality has to be known by oneself through eye of clear understanding (Jnana Chakshu)
- Ordinary eye can know only transactional reality, 3rd Eye in forehead for Spiritual reality.
- Symbolic eye of Jnanam... no physical 3rd Eye... “Agya Chakram” - Symbolic... no physical / Subtle ‘I’ = Antahkaranam (Agya Chakra)
- Physically no chakras... No wisdom when it is activated... Agya Chakra activation is by study...
- By Pranayama... Activation of Buddhi...

- By Bodha Chakshu... By study of nature of Reality it is to be known.

स्वेनैव Eva :

- I have to refine my Buddhi and get knowledge.
- Atma like Full Moon = Source of delight / Ananda Janakam.
- Cooling form / Attractive form of Moon... Should be known by one's own eyes only.

Verse 55 :

अविद्याकामकर्मादिपाशबन्धं विमोचितुम् ।
कः शक्नुयाद्विनात्मानं कल्पकोटिशतैरपि ॥ 55 ॥

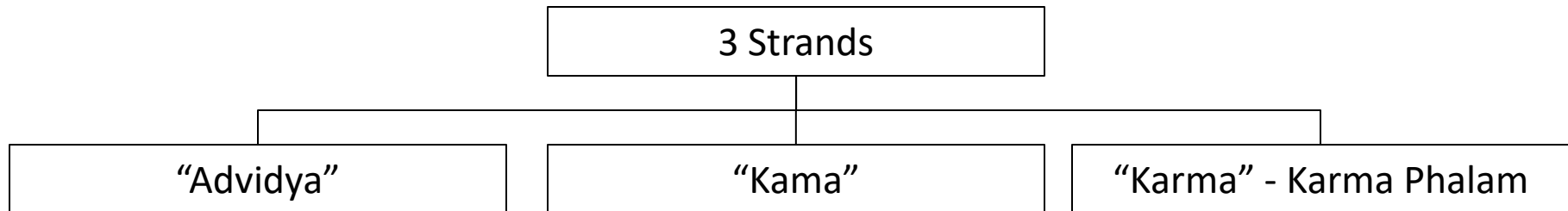
avidyākāmakarmādipāśabandhaṁ vimocitum |
kaḥ śaknuyādvinaātmānaṁ kalpakotiśatairapi || 55 ||

Who else, but oneself can help rid oneself of the bondage caused by the chains of ignorance, desire, action, etc.—even in a hundreds of millions of years? [Verse 55]

- Our freewill and effort to be appropriately used to remove my bondage.
- Kalpa = One day of Brahmaji = 2000 Chatur Yugas.

What is human bondage(Samsara) :

- Unseen string with 3 strands.



- Power shackle used in ships.

Avidya :

- Ignorance of my own real nature - Atma Avidya.

Kama :

- How Avidya causes desire
- My real nature... Poornatvam...
- Poornatva Agyanam causes Apoornatva Adhyasa.
- Ignorance of completeness leads to notion of incompleteness.
- All born ignorant... and with notion of incompleteness.
- Therefore struggle to make myself complete with toys, throw and cry for other's toys...
 - Can be happy with one or no wife... !
 - Completeness not from outside??
 - Struggle for completion leads to Kama.

Karma :

- Struggle for Kama leads to Varieties of Karma.

Pravirthi	Nivirthi
"Buying"	"Selling"

- Karma leads to Karmaphala... Punarjanma... Karma... This is powerful Shackle.

Solution :

- I am Poornaha by himself - Do not need external thing - They can't make me Poorna.

Verse 56 :

न योगेन न सांख्येन कर्मणा नो न विद्यया ।
ब्रह्मात्मैकत्वबोधेन मोक्षः सिध्यति नान्यथा ॥ 56 ॥

*na yogena na sāṅkhyena karmaṇā no na vidyayā |
brahmātmaikatvabodhena mokṣaḥ sidhyati nānyathā || 56 ||*

Neither by Yoga, nor by Sankhya, nor by action, nor by learning, is liberation possible. Only by the realization of the oneness of the Brahman (Absolute) and the Atman (Self) is liberation possible, and in no other way. [Verse 56]

Assuming Sadhana Chatushtaya
Sampatti / Self Effort

Adequate effort

Proper effort

Sravanam / Mananam /
Nididhyasanam

Reach Temple

Walk

In Direction of Temple

Adequate for sometime

- If direction wrong... go to wrong destination.

Yoga Shastra :

- Jiva / Jagat / Ishvara - Different..
- Keeps one in Dvaitam
- Jeeva never Ishvara - Ishvara never Jagat
- Ashtanga Yoga - “For integrating personality “
- Integration can't give Moksha
- Can't give Aikya Jnanam - Deals with Bheda Gyana
- Many Atmas... Atma Bahutve Darshanam - Have renounced yoga... only for health.

Sankhya :

- Dvaita Shastram
- Jiva / Jagat - Differences
- Atmas Many

Sankhya and yoga - Very close system Main difference :

Sankhya	Yoga
<ul style="list-style-type: none"> - Doesn't Accept Ishvara - Therefore have Jiva / Jagat - Dvaitam 	<ul style="list-style-type: none"> - Jiva / Jagat Accepts Ishvara - 'Tritam'

- Sankhya philosophy - Kapila Muni = Dvaita Shastram Jiva and Jagat.
- Sankhya = Vedanta Darshanam of Upanishad.

2nd Chapter Gita :

- Sankhya there is Advaita Shastram = Vedanta.

Bhagawat - Puranam - Kapila :

- Bhagawan Avatara = Advaita Sankhya.
- Not condemning Rituals / Laukika - Vaidika - Karmas... "But can't give liberation"
- Verse 11 - Purity of mind only through karma.
- Shankara criticises karmas after purification...
- Washing hands will not remove hunger... Renunciation of Karma rituals / Before purity - No knowledge and hence Become Rakshas...

Vidya Here	Yoga
<ul style="list-style-type: none"> - 'Mind' on Saguna Ishvara ↑ In Heart Visualise Rama - Pranayama useful - Sensory restraint - Dama / Pratyahara - Ishvara Mind(Vedanta) / Chakra Mind(Renounce because contradiction) 	<p>Mind :</p> <ul style="list-style-type: none"> - On Chakra / Muladhara - Unvedic Prescription - Concentration between eyebrows - No Benefit / No Adrishta Phalam

- Ishvara Dhyana is within - Dvaitam / Bhedam is there.
- After integrating mind... Upasana criticised...
- Only means to keep restless mind quiet
- Vedantic study not possible without quiet mind.
- After quietening mind, grow out of Upasana and commit to Sravanam / Mananam / Nididhyasanam.
- Karma Khanda / Vijnanamaya Kosha / Sankhya / Yoga - Useless / Jnana Khanda Useful.

What gives Moksha?

- Only by Brahma - Atma - Advaita - Abheda Jnanam.
- Jnana Khanda = ब्रह्मात्मैकत्वबोधेन मोक्षः

Verse 57 :

वीणाया रूपसौन्दर्यं तन्त्रीवादनसौष्ठवम् ।
प्रजारञ्जनमात्रं तन्न साम्राज्याय कल्पते ॥ 57 ॥

vīṇāyā rūpasaundaryam tantrīvādanasaṣṭhavam |
prajārañjanamātram tanna sāmrajyāya kalpate || 57||

The beauty of the Veena and the proficiency of one playing on its chords serve but to please an audience; they do not, by themselves, ever prove sufficient to confer full sovereignty. [Verse 57]

- 14 Disciplines of scriptural science are there.

Abrahma Vidya - Atma Vidya	Main Knowledge – Others
<ul style="list-style-type: none"> - Para Vidya - Spiritual Science 	<ul style="list-style-type: none"> - Apra Vidya - Material Science

- Tarqa / Vyakaranam = Jnanam / Knowledge



Jnani

Jnani

Lecture 21

Verse 49 :

- 7 Question's of Student.

Answer :

- Whole text from verse 50 - 580(530 Verses)

Verse 50 - 71 :

- Sishya / Jnani - Stuti

Prayer :

- Reduces Extrovertedness of mind.

Kama :

- For purity of mind.
- Without Vedanta, Karma and Upasana - Incomplete.
- Without karma and Upasana, Vedanta is impossible.
- Karma / Upasana / Jnanam... compulsory for Moksha, without knowledge of Jivatma / Paramatma Aikyam - No Moksha.

Verse 57 :

वीणाया रूपसौन्दर्यं तन्त्रीवादनसौष्ठवम् ।
प्रजारञ्जनमात्रं तन्न साम्राज्याय कल्पते ॥ 57 ॥

vināyā rūpasaundaryam tantrīvādanasausthavam |
prajārañjanamātram tanna sāmrajyāya kalpate || 57||

The beauty of the Veena and the proficiency of one playing on its chords serve but to please an audience; they do not, by themselves, ever prove sufficient to confer full sovereignty. [Verse 57]

Apara Vidya :

- Karma Khanda - Phalam = Svarga
- Upasana Khanda - Phalam = Brahmaloaka

Atma Vidya = Para Vidya :

- Study Jagat clearly and see reality of world.
- Study Brahman clearly and see Reality of Brahman.

Wisdom :

- That reality is Ishvara - Consciousness
- Aham Satyam - Jagan Mithya
- Para vidya - Liberating science
- Apara Vidya - Binding science

Raja :

- Root is Rajh - To satisfy...
- Jana Ranjanam Veena player...
- Veena Player but has no Samrajyam or sovereignty on his audience But satisfies them with joy of listening.
- Raja has no sovereignty over his kingdom.

Verse 58 :

वाग्वैखरी शब्दझरी शास्त्रव्याख्यानकौशलम् ।
वैदुष्यं विदुषां तद्वद्भुक्तये न तु मुक्तये ॥ 58 ॥

vāgvaikharī śabdajharī śāstravyākhyānakauśalam |
vaiduṣyam viduṣāṃ tadvadbhuktaye na tu muktaye || 58||

Loud speech in a stream of words, the efficiency in expounding or commenting upon the scriptures, Erudition - These bring only a little joyous, material satisfaction to the scholar; but they are insufficient to bring about liberation. [Verse 58]

- Scholarship or Verbalisation of Vedas... brings only Sensuous intellectual Joy.
- Internalization of Vedas brings about transformation and liberation / Moksha(Aparoksha Jnanam)

Veda's Aim :

- To remove Guru / Shastra / Jagat / Ishvara, Dependence called Samsara(psychological dependence)
- Physical dependence - Ok - Unavoidable.
- We need to drop dependence of Shastra and set ourselves free... Don't need to remember even one verse of Gita / Upanishad / Brahma sutra...
- Their memory only for teaching others and for being Bakta... Ego - who compares Ashramas / Students.
- We need to make wife / Child independent - Goal That is successful relationship.
- Shastra is a means not an end - It is not Nishphala...

- Study will be futile if there is permanent dependence.
- Study will be futile if there is dependence after discovery of independence.

Verse 59 :

अविज्ञाते परे तत्त्वे शास्त्राधीतिस्तु निष्फला ।
विज्ञातेऽपि परे तत्त्वे शास्त्राधीतिस्तु निष्फला ॥ 59 ॥

avijñāte pare tattve śāstrādhītistu niṣphalā |
viññāte'pi pare tattve śāstrādhītistu niṣphalā || 59 ||

Without knowing the supreme Reality, the study of the Shastras is futile. Having known the supreme Reality, the study of the Shastras is equally futile. [Verse 59]

- If Brahman is known - Scholarship not required.
- If Brahman is not known - Scholarship not required.
- Wise / Ignorant - Don't require Shastric study, Scholarship useful for liberation.
- Without being 'Seeker' scholarship useless.
- Scholarship like joy from sense objects.

2nd Statement :

- Scholarship useless after liberation.

Basic Fact :

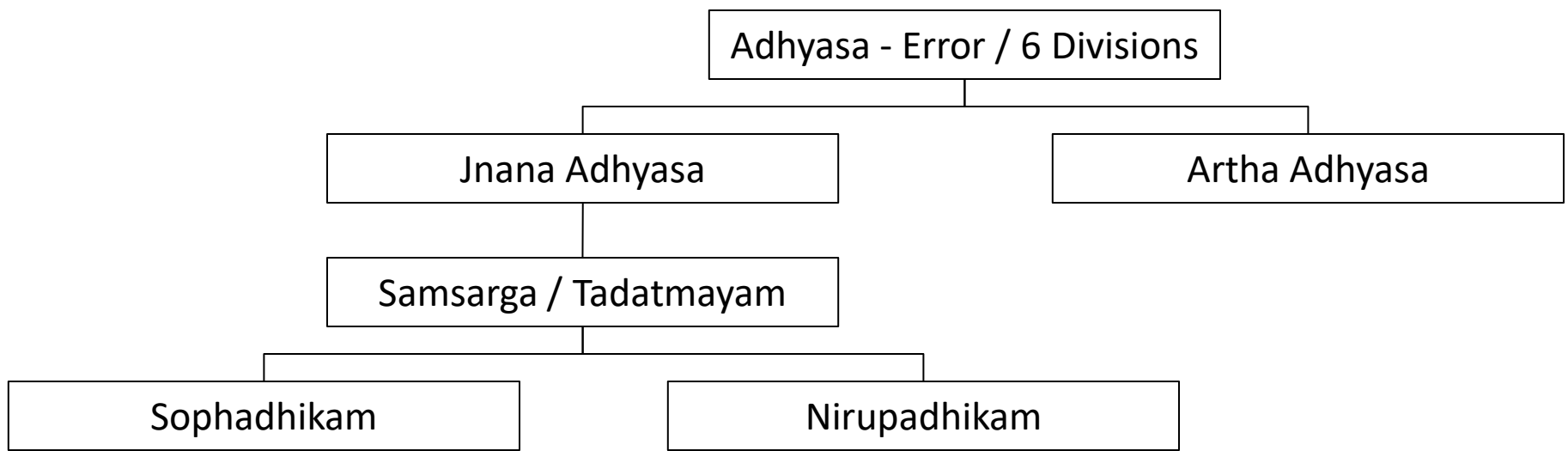
- I am ever free... to be assimilated
- Need not remember commentaries.
- Arguments required to convince others - Scholarship irrelevant after liberation.

3rd Statement :

- Scholarship - Useful for liberation
 - Useful for intellectual conviction

Therefore 5 Levels of text books Written :

- (1) Bashyam, (2) Bamati, (3) ??, (4) Parimalam, (5) Tattwa Shudha.
- Shastra Vasana = Anatma / Bondage
- We use Shastra Vasana to give up other Vasanas.
- Brahma Sutra for Sanyasis to keep mind busy... Objections created.
- Guru / Ashrama - Attachment - Handled by Shastra Vasana...
- Knowledge is in form of assimilated wisdom.
- 12 systems of philosophy derived from Vedas.
- Dvaitam / Visishta Advaitam / Shudha Advaitam / Bheda Advaitam...
- Intellectual thrill causes confusion in Adhyasa - Error / 6 Divisions.



- Mimamsa / Tarqa / Vyakarana / Pradhana Vedanta.
- Ordinary intellect requires, comprehensive study of few texts / Upanishads to understand “I am ever free”
- I am Consciousness principle - Ever free... what I experience is Jadam, including Body / Mind complex.
- Jadam can't Affect Chaitanyam.

Jadam	Chetanam
<ul style="list-style-type: none"> - Never free - Ever Influenced by Desha / Kala Prarabda 	<ul style="list-style-type: none"> - Ever free - I 'Consciousness' never afflicted by Desha / Kala / Prarabda

- Atma Jnanam is sub divided into Pancha Kosha / Panchabutas / Sharira Trayam...
- Don't waste time on them... Mind not important.

- All others to recognise this - know Essential nature of Self.
- Whether mind is Neurology / Electrical impulses... Anatma Tatvam...
- What is Atma should be known by seeker...

Remember Goal :

Verse 60 :

शब्दजालं महारण्यं चित्तभ्रमणकारणम् ।

अतः प्रयत्नाज्ज्ञातव्यं तत्त्वज्ञैस्तत्त्वमात्मनः ॥ 60 ॥

śabdajālaṁ mahāraṇyaṁ cittabhraṇakāraṇam |

ataḥ prayatnājjñātavyaṁ tattvajñāistattvamātmanah || 60 ||

The labyrinth of words is a thick jungle which causes the mind to wander, in its own confusion. Therefore, true seekers of Brahman should earnestly set about to experience the Real Nature of the Self. [Verse 60]

Verse 61 :

अज्ञानसर्पदष्टस्य ब्रह्मज्ञानौषधं विना ।

किमु वेदैश्च शास्त्रैश्च किमु मन्त्रैः किमौषधैः ॥ 61 ॥

ajñānasarpadaṣṭasya brahmajñānauṣadhaṁ vinā |

kimu vedaiśca śāstraiśca kimu mantraiḥ kimauṣadhaiḥ || 61 ||

For him who has been stung by the serpent of ignorance, the only remedy is the knowledge of Brahman. Of what use are the Vedas and the scriptures, mantras and medicines to such a victim of poison? [Verse 61]

Goal :

- Removal of our Samsara poison / Discard.

How it came? Because of snake bite?

- Snake = Agyana snake / Snake of ignorance - Symbolic... Figurative statement... Anaadi can't talk of beginning.
- Biting indicates affliction not time etc. Poison injected is Samsara.

Poison :

- I am not happy with myself - Need people to be happy... need conditions to be happy...
- Need external factor to be happy...
- Psychological need makes me miserable!

We keep asking :

- Do you love me...
- Didn't ask how are you... suffering from cold!
- This will never go till I have Brahma Jnanam - I am ever free.

I am embodiment of love :

- Expressed Poornatvam / Fullness = Love
- Expressed incompleteness / Apoornatvam = Seeking love
- When I am incomplete - I seek love
- When I am complete - I give love
- Love is Empherical sense of Poornatvam, without discovery of Poornatvam... Brahma Jnanam is Aushodam... Antidote.. For Samsaram Poison.

- No Prayojanam for mantra learning / Avritti.
- Shastra is mirror to see my Poornatvam, with Mirror See my face as decorative piece and buy 10.

Verse 62 :

न गच्छति विना पानं व्याधिरौषधशब्दतः ।

विनाऽपरोक्षानुभवं ब्रह्मशब्दैर्न मुच्यते ॥ 62 ॥

na gacchati vinā pānam vyādhirauṣadhaśabdataḥ |

vinā'parokṣānubhavam brahmaśabdairna mucyate || 62 ||

A disease is not cured by merely repeating the name of the medicine, without taking it. Similarly, without direct realization, none can be liberated by a mere utterance of the word Brahman. [Verse 62]

- Vedanta not for Avritti - Mere repetition but for direct experience.
- Head ache not cured by repeating ????
- Words / Padam doesn't release you - Meaning Pada Artha releases you.

Repeating :

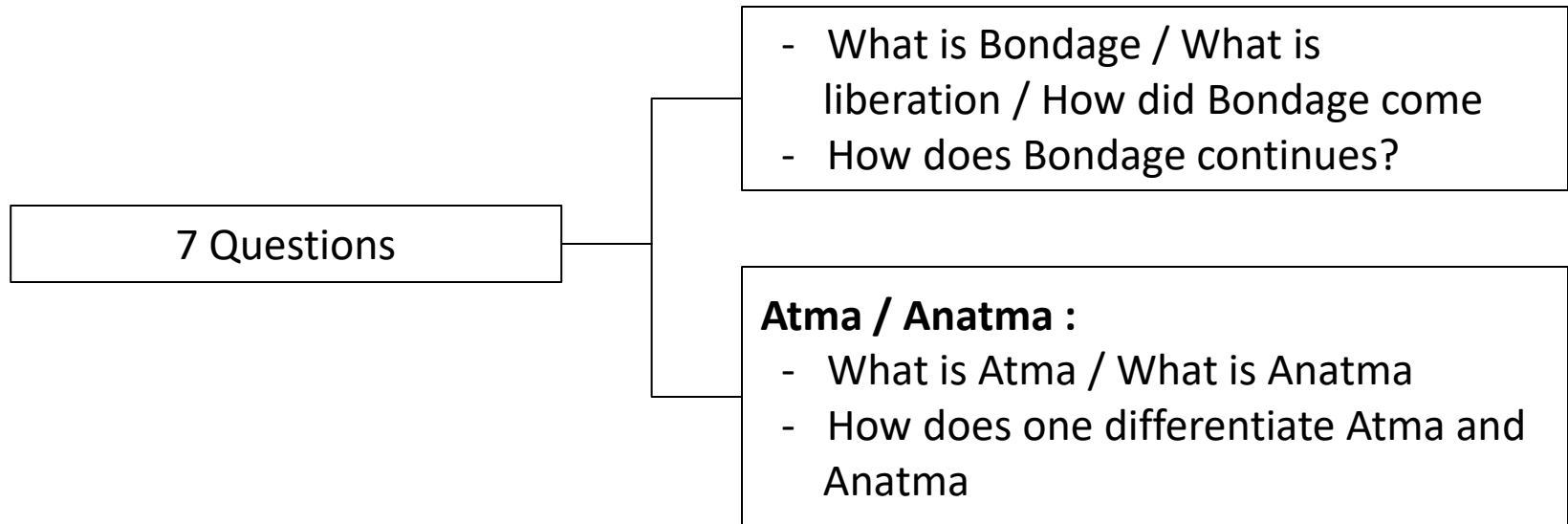
- 4 Mahavakyas and chid Ananda Rupam... doesn't liberate me.
- Aham Brahma Asmi should be a fact for me, Should convey fact for me.

Ask :

- Am I Poornaha / Full / Complete?
- I have accomplished what has to be accomplished.
- Medicine should be consumed / Enter the system... takes time...
- Internalisation is called Aparoksha Jnanam.

Lecture 23

Verse 49 :



Verse 50 - 71 :

- Glory of Student / teacher
- Ones liberation by oneself only

Others by proxy can be Accomplished :

- Money / Travel to a place
- Power of Attorney to son.
- Guru can't work for Sishyas liberation.
- God can't work for your liberation, liberation not gods will.

Guru :

- Supporting factor

Like :

- Land / Water / Fertiliser for seed to produce fruit working for liberation not selfishness.

My Hunger :

- I alone can remove
- Atma Jnanam - Only path for Moksha / Jivatma - Paramatma Aikyam Jnanam.



I am Substratum of universe which depends on me for its existence

This specific Jnanam is Atma Jnanam :

- There is a God / Creator of world... only information...

This doesn't remove notion :

- I am limited - Individual / My status!

Knowledge :

- There is Brahman - Useless.
- Jagat Karanam Brahman is I myself.
- World is Karyam I am Karanam, World depends on me...
- I don't depend on world, World can't affect me.
- Assimilate and Gain this knowledge.
- Scholarship / Study - No use if this knowledge is not fact for you.
- What Guru teaches / What he is... shouldn't be a big gap.

Scholarship :

- Pancha Kosham, No use
- Knowledge should be converted into Aparoksha Jnanam = All description in Upanishad is talking about me...

Remember Consciously :

- Not some Brahman Jagat Karanam
- Satyam - Jnanam - Anantham Brahman / Eta Drashyam Agrahyam... Ananda Svarupam - Asanga Svarupa... Sarvagata Svarupa... All about me...

Ask :

- Are these descriptions fact for me.
- Am I able to accept them as facts.
- I am not affected by events in life... Is it a fact?

1st Stage :

- To own up the fact and from intellect must be answered.

2nd Stage :

- Internalisation.

1st Stage :

- Constantly Telepath myself descriptions about me not about Vastu / Tattvam Brahman etc...
- Synonyms of I - 1st person... Description is about me.

Ask :

- Is this truth for me... Not just Upanishads say so...
- I am Ananda Svarupa... Not Upanishad says so!!

3rd Stage :

- Remove gap between my knowledge and Day to day behaviour in life.
- I say I am fearless... Not to be fearless
- I say I am Shanti... Not to be Shanti
- What I say... what I am... Gap...
- It should sink into my intellectual / Emotional personality = Aparoksha Jnanam = Aparoksha Anubava...
- Intellectual fact... Emotional fact...

Gita :

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २.५६ ॥

He, whose mind is not shaken by adversity, and who does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady wisdom. [Chapter 2 - Verse 56]

- Experience Peace / Samatvam... Without total transformation of personality - whatever you do useless.
- Aparoksha Experience = Aparoksha Jnanam.

- Brahman not new object to be experienced but another name of myself / My true nature intellectual change = Connection.
- Emotional Change = Freedom from Kama / Krodha...

Verse 62 :

न गच्छति विना पानं व्याधिरौषधशब्दतः ।
विनाऽपरोक्षानुभवं ब्रह्मशब्दैर्न मुच्यते ॥ 62 ॥

na gacchati vinā pānam vyādhirauṣadhaśabdāt |
vinā'parokṣānubhavam brahmaśabdairna mucyate || 62 ||

A disease is not cured by merely repeating the name of the medicine, without taking it. Similarly, without direct realization, none can be liberated by a mere utterance of the word _Brahman.'[Verse 62]

- Mere words can't communicate...
- Words = Means = Pipeline for connecting brains.
- Chakshu Diksha ok for transferring powers not transfer knowledge.
- Curing disease is by power transference = Siddhi... By look and touch youth can be transferred.
- Upanishad words for self knowledge.
- Words are means not end. Book - Contains words.
- Shabda = Sadhanam Artha = Sadyam.

2 Types of Extreme Seekers

- Rejects words totally
- Sit in Mind... Ashadu!
- Words not important
- Knowledge / Artha important

- Accepts words totally
- Everything By heart

- Words like sugarcane... Use and drop words only for quoting.

What is important : internalisation of meaning

- Aham Truptaha - See meaning not repeat / Avritti.
- I am the whole / The reality on which world is resting.
- I am substratum of universe = Upanishad... This fact is internalised.

Fact :

- My physical personality not same always... Old age / Youth / Childhood / Difference.
- Changing / False nature / Incidental nature.

Emotional personality :

- Morning / Evening different

Intellectual Personality :

- Incidental

Permanent Feature :

- I 'Consciousness' being, i am Sat / Chit / Ananda intrinsic Nature.

In Sleep :

- I drop emotional / Physical / Intellectual personality.
- Tan Matra Aranoiti... Sushupta Puman.
- I am existent one - No proof required.
- No doubt regarding my existence in sleep / Dream / Waking.

Sleep :

- Not Non-existence But non transaction I
- Transaction I = waking, Transaction = Incidental
- Non transaction I = Sleep, existence nature = Nityam.
- I was existent and conscious being also in sleep.

After waking I say :

- I didn't experience anything.
- Therefore I am 'Consciousness' existent being is clear.

1st Part of Vedanta :

- Real I = Sat chit Atma
- Fake I = Physical / Emotional / Intellectual I - Atmanaha Satyam.

2nd Part of Vedanta :

- Everything else other than real nature is Mithya - Less real than me... Existent / Conscious being.

They are dependent on me :

- Relation between me (Atma) and world (Anatma) is between clay and pot.
- Pot can bring water, has capacity...
- Pot can't exist independent of clay.
- Clay lends existence to pot...

I Lend existence to world :

- Aham Satyam - Jagan Mithya...
- Fabrication of world = Drishya - Vilayam

Drishya	Vilayam
<ul style="list-style-type: none">- Object- World	<ul style="list-style-type: none">- Falsification

- Resolution of world = Falsification, knowing that it doesn't have independent existence

Dissolving desk in wood :

- Vedantic dissolution = Intellectual job - Knowing that there is no substance called desk other than wood - Substance = wood.
- Desk = New word....
- Previously / Now / Later = wood = 'Existence' / 'Consciousness' / Ananda Svarupa Aham.

Desk - Worldly existence :

- Take away 'Existence' from desk to wood... wood alone is
- Take away Ishvara / Existence - Consciousness from world... I alone am Poornamadah...
- Desk has verbal existence only in your tongue.

Chandogyo Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातं स्याद्वाचारम्भणं विकारो
नामधेयं मृत्तिकेत्येव सत्यम् ४

yatha somyaikena mrtpindena sarvam
mrnmayam vijnatam syat; vacarambhanam
vikaro namadheyam mrttiketyeva satyam || 4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality.[6 – 1 - 4]

- World exists on your tongue - World not substance.

What is advantage :

- In what way it affects emotional problem?
- Worry - Emotional problem... By intellectual analysis... can worry go / Emotional problems go.
- I am Satyam - World is Nanya Rupa
- My attitude towards world will change... world can't affect me.

Sense of insecurity goes :

- Insecurity is not fact only a sense.
- Dream tiger / Movie tiger can't affect me the substratum.
- Notion goes... Other emotional problems = Products of insecurity.
- Can I live alone... I expect support emotionally...

What will happen to me, fear?

- Insecurity expresses as Kama / Krodha / Madah / Matsarya.
- Insecurity goes when I know - Aham Satyam, Jagan Mithya...
- I don't require security from world... World secure because of me.

Clay :

- I am not secure because of pot.
- Pot gets security from clay, Fact should be internalised.

2nd Part :

- Therefore Jagan Mithyatva Nishchaya.
 - Atma Satyatva Nischaya
 - Therefore Jagan Mithyatva Nischaya
- } Most important aspects of Vedanta

Without these 2... Others useless :

- Without Atma Satyatva - Nischaya
 - Without Jagan Mithyatva - Nischaya
- } What you do remains isolated in brain!

Lecture 24

Verse 63 and 64 :

अकृत्वा दृश्यविलयमज्ञात्वा तत्त्वमात्मनः ।
ब्रह्मशब्दैः कुतो मुक्तिरुक्तिमात्रफलैर्नृणाम् ॥ 63 ॥

akṛtvā dṛśyavilayamajñātvā tattvamātmanah |
brahmaśabdaiḥ kuto muktiruktimātraphalairnṛṇām || 63||

Without achieving the dissolution of the world of perceptions and without realizing the Truth of the Self, how can one achieve full liberation by a mere repetition of the word, —Brahman||? Surely it will result only in a wasteful effort of speech. [Verse 63]

अकृत्वा शत्रुसंहारमगत्वाखिलभूश्रियम् ।
राजाहमिति शब्दान्नो राजा भवितुमर्हति ॥ 64 ॥

akṛtvā śatrusaṁhāramagatvākhilabhūśriyam |
rājāhamiti śabdānno rājā bhavitumarhati || 64||

Without eliminating his enemies and without bringing the splendor of the whole kingdom under his sway, by merely repeating, I am the Emperor,|| one cannot become an emperor. [Verse 64]

- King looses kingdom...

In Forest :

- Saying I am king and begging no use.
- Aham Rajah Asmi Meaningful... Fact / Legitimate / must claim fact.
- Aham Vrikshasye Gire Riva...
- I am sustaining creation = Fact.
- Suppose king destroy's enemies and gets back kingdom and wealth....

- Suffering insect bite - Verbally saying Aham Raja Asmi - No benefit.

Only imagination :

- Kingdom of Moksha within you Enemy Agyana Shatru.

Become strong with forces :

- Viveka / Vairagya / Kshama /Dama... Must equip before fighting...
- Agyanam and Samshaya Asmi - Doubt / Lack of conviction... Ask for Proof!
- Anger / Jealousy / Depression.
- Habitual emotional problems... due to Agyanam / Samshaya / Viparyaya.
- War = Sravanam / Mananam / Nididhyasanam
- Army = Viveka / Vairagyam/ Sadhana Chatushtaya Sampatti / Guru / Shastra, Spend quality time on Sravanam / Mananam / Nididhyasanam.
- Life's problems attack from other side - Come out from forest of Samsara - Own Moksha Samrajya.

Verse 65 :

आप्तोक्तिं खननं तथोपरिशिलाद्युत्कर्षणं स्वीकृतिं
निक्षेपः समपेक्षते नहि बहिः शब्दैस्तु निर्गच्छति ।
तद्वद्ब्रह्मविदोपदेशमननध्यानादिभिर्लभ्यते
मायाकार्यतिरोहितं स्वममलं तत्त्वं न दुर्युक्तिभिः ॥ 65 ॥

*āptoktiṁ kṣhananam tathopariśilādyutkarṣaṇaṁ svīkṛtiṁ
nikṣepaḥ samapekṣate nahi bahiḥ śabdaistu nirgacchati |
tadvadbrahmavidopadeśamananādhyānādibhirlabhyate
māyākāryatirohitam svamamalam tattvaṁ na duryuktibhiḥ || 65||*

A treasure hidden deep below under the earth can be found only when the exact site it known, excavations carried out and the earth, stones, etc., covering it are removed; never can it come out by merely calling its name. Similarly, the pure Truth of the Self, hidden by illusion (Maya) and its effects, can be attained through the instructions of one who is knower of Brahman, followed by reflection, meditation etc. But never can the Self emerge and manifest itself by repeating perverted reasoning.[Verse 65]

What is action required ?

- Sravanam / Mananam / Nididhyasanam.

Example :

- Poor farmer - Told he is rich - Treasure underground..

Aapta Purusha :

- Tells truth alone, Hunger continues...

Action :

- Manana... Dig ground, Remove rocks - Own up treasure and then enjoy.

3 Stages to own up treasure of Satchitananda

1st Sravanam

- Inform and convince
- Lack of info ignorance - Obstacle
- Digging - Earth - Obstacle
- Khandanam remove Mud
- Poor in peace of mind / Security / Ananda
- Running to Ashramas
- No Nimmathi
- Embodiment of Sorrow
- No conviction initially, Thinks Brain washing

2nd Mananam

- Rocks placed to protect treasure
- Kiladi Utkar Shanam
- 'Solid' Pratibanda
- Aapta Vedas / Guru
- Ananda / Peace / Security is called Brahman
- Source = yourself
- Sravanam = Upakranthi shad linguini Vedanta Vichara.. Info given by Vedas

3rd Nididhyasanam

- Wealth in hand

- Infinite minds / Infinite doubts - Neurological / Logical / Emotional / Intellectual...
'Question' infinite.

1) Digging = Removing earth - Mananam - My own logical question and Answer.

From Guru - ¼ :

- Own intellectual analysis ¼ - Thinking not anti Upanishad.

Not negate Upanishad :

- Be Sympathetic, Sraddha... Logic with Upanishad.
- 2) Solid rock = Habitual Notion... I am Samsari I can't be Mukta in this life.
- I myself act against me / Anti - Me, With anger / Jealousy / Raga / Dvesha - Can't forgive.
 - All these solid rocks against Moksha.

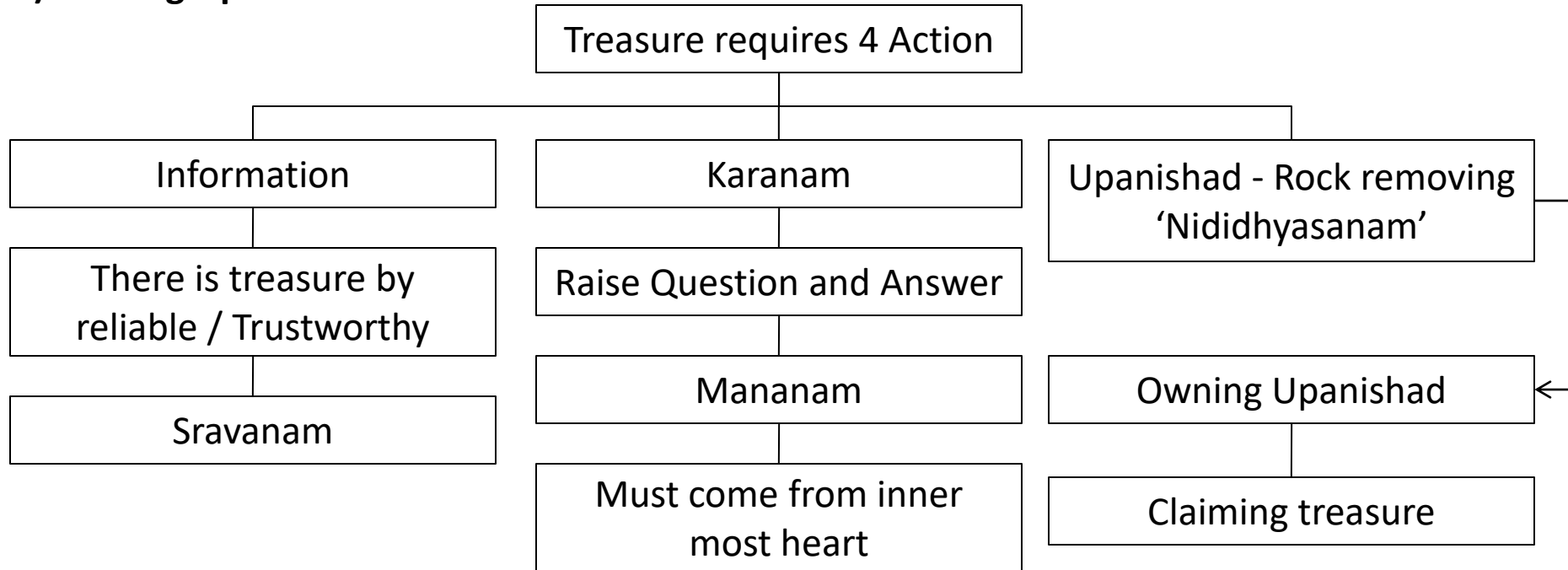
Forgive for removing my own burden of rocks !

- Balloon tied to ground with 5 strings will not float up, Till all 5 strings Snapped.

Say :

- I don't hate anyone... For each obstacle... Take up action at 'Nididhyasanam' level.
- Mere verbalisation not enough - Own treasure of Atma Samrajyam.

3) Owning Up :



- Peace / Ananda / Tattvam - 3 Fold pursuit.
- Guru - Upadesa, Student = Sravanam.

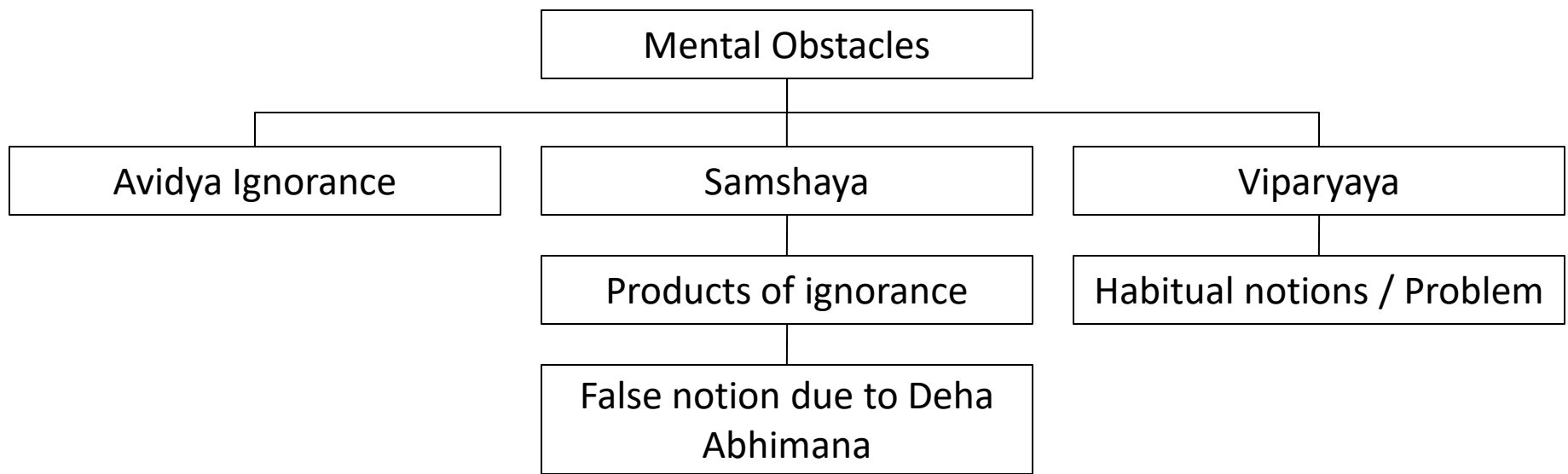
Ask :

- 'Am I convinced - I am free'
- I am not free because of cold.
- Body 'I' not Atma 'I'... each knot has to be unwound.
- Understand discrepancy between class and My behaviour, Sthula / Sukshma / Karana Sharira Vyatirikta - Atma Aham and I have cold...

Mananam	Nididhyasanam
- Logical thinking rationalization	- No Thinking or rationalization - Remaining in fact for a length of time

Example :

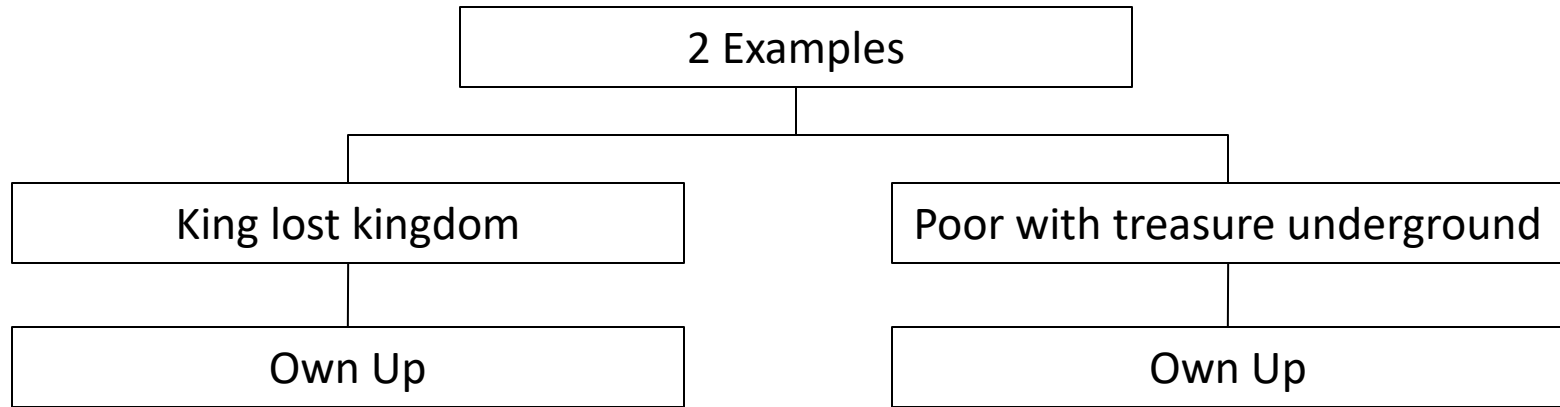
- Getting up from dream and having fear for few minutes.
- In spite of knowledge - Heartbeat continues.
- Assert known fact - It is only dream - Need not be afraid.
- Dwelling on fact = Dhyanam / Owning up - No thinking.
- Samadhi = Deep involvement / Absorption.
- Like deeply involved in shares / Daughter / Finance / Dwell in worry free Atma...
Grihasta worries mire.
- Vivekachoodamani - 100 Verses on 'Nididhyasanam' - Upadesha Sahasri - Sravanam.
- How deeply involved you are - So which benefit you get.
- Tvam - Ananda Svaroopam - Like treasure own up.
- Your own Brahmananda... Amalam = Free from Raag / Dvesha / Dukham / Punyam / /
Papam...
- Pure principle Seen... Tattvam covered by mental obstacles.



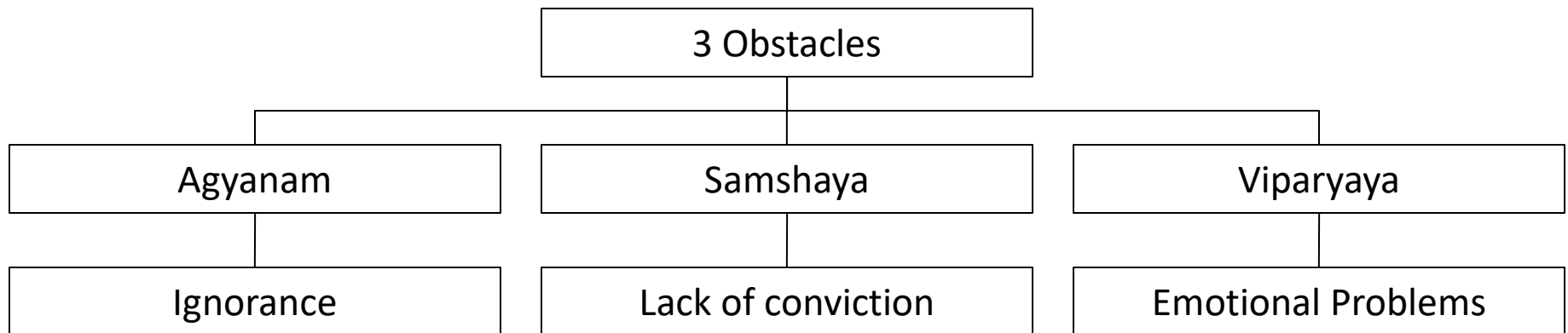
- Removed by Shashtra Based reasoning and Perception (Deals with only external / World)
- Perception can't deal with Observer / Seer / Science Accepts only Perceptual Data.

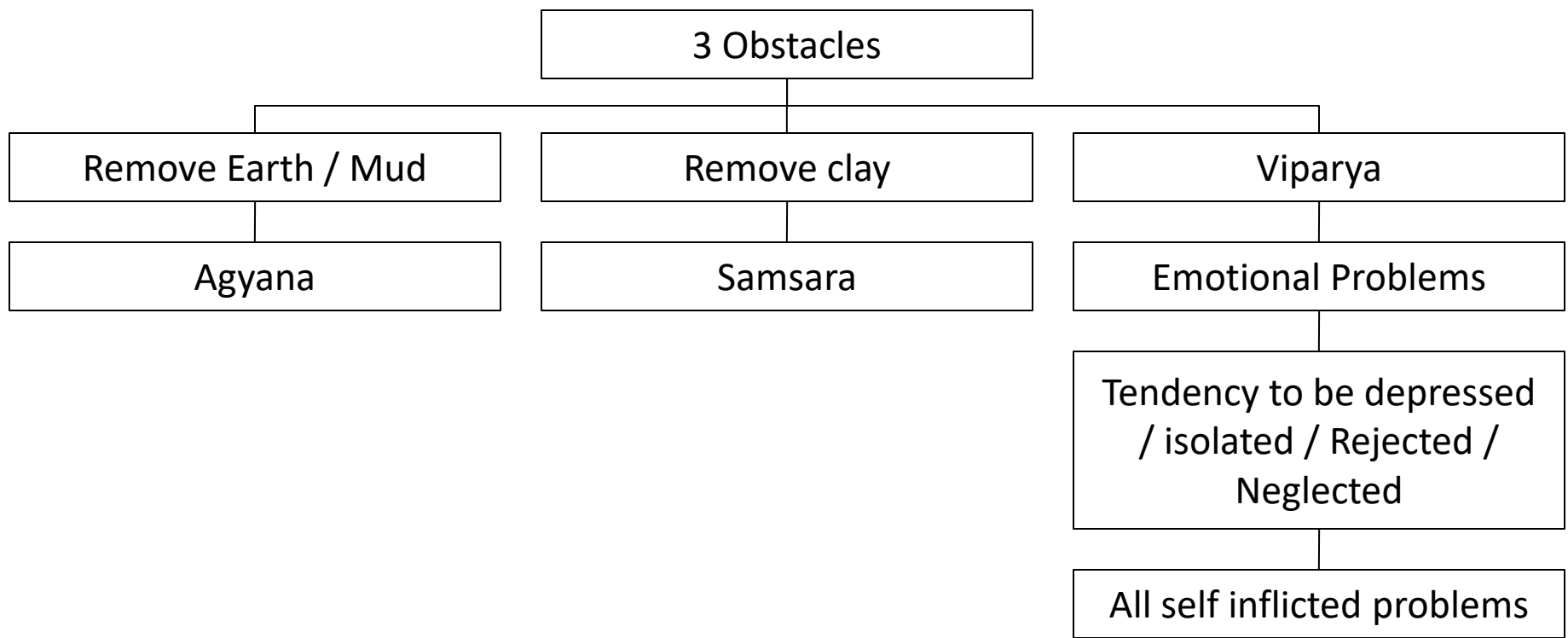
Lecture 25

- Apara Jnana Nishta... Upanishads reveals Aham Brahma Asmi, I should gain knowledge and own up.



- We are owners of Moksha Samrajyam but on Street... Begging for Freedom... Going to Ashramas...





- Remove and Enjoy Moksha... Owner of treasure = Beggar

Verse 66 :

तस्मात्सर्वप्रयत्नेन भवबन्धविमुक्तये ।

स्वैरेव यत्नः कर्तव्यो रोगादाविव पण्डितैः ॥ 66 ॥

tasmātsarvaprayatnena bhavabandhavimuktaye |

svaireva yatnaḥ kartavyo rogādāviva paṇḍitaiḥ || 66 ||

Therefore, the wise seeker should, as in the case of illness etc., strive hard by every means at his disposal to be free from the bondage of repeated births and deaths. [Verse 66]

Moksha our nature :

- Requires initiative for Assimilation / Not Automatic, we have to work for Assimilation,

- There is peculiar coexistence of Samsara and study because No effort put for assimilation.
- One who values balance of mind must put effort for freedom from bondage of Samsara.
- Which expresses in sorrow, Anxiety, Insecurity, fear, anger, depression.
- Emotional problems and intellectual problems...

Why am I born?

- Why Lord created universe... If omniscient / Omnipotent Lord - Why cyclones / criminals.
- These afflictions are emotional and intellectual bondages.
- Bondages, at physical / Emotional / Intellectual level is called Bava Bandaha..
- As in case of removing disease... Aushadam We need to be careful in recovery period.

Verse 67 : Questions are excellent :

यस्त्वयाद्य कृतः प्रश्नो वरीयाञ्छास्त्रविन्मतः ।
सूत्रप्रायो निगूढार्थो ज्ञातव्यश्च मुमुक्षुभिः ॥ 67 ॥

yastvayādyā kṛtaḥ praśno varīyāñchāstravinmataḥ |
sūtraprāyo nigūḍhārtho jñātavyaśca mumukṣubhiḥ || 67 ||

The questions you have raised today are excellent, accepted by those well-versed in the Scriptures, aphoristic, full of hidden meaning and such that are fit to be known by all seekers. [Verse 67]

Verse 68 :

शृणुष्वावहितो विद्वन्यन्मया समुदीर्यते ।
तदेतच्छ्रवणात्सद्यो भवबन्धाद्विमोक्ष्यसे ॥ 68 ॥

śṛṇuṣvāvahito vidvanyanmayā samudīryate |
tadetacchraṇātsadyo bhavabandhādvimokṣyase || 68||

Listen attentively, O learned one, to what I shall now tell you. Listening to it you shall be liberated completely from the bondage of worldly existence (Samsara). [Verse 68]

- While speaking to Swamiji be specific in questions... Which part of answer not clear.
- Avadanam = Alertness...

Verse 69 and 70 :

मोक्षस्य हेतुः प्रथमो निगद्यते
वैराग्यमत्यन्तमनित्यवस्तुषु ।
ततः शमश्चापि दमस्तितिक्षा
न्यासः प्रसक्ताखिलकर्मणां भृशम् ॥ 69 ॥

mokṣasya hetuḥ prathamo nigadyate
vairāgyamatyantamanityavastuṣu |
tataḥ śamaścāpi damastitikṣā
nyāsaḥ prasaktākhilakarmanāṁ bhṛśam || 69||

The first step to liberation is the complete detachment from impermanent things. Then follow calmness, self-control, forbearance, and complete renunciation of all selfish actions. [Verse 69]

ततः श्रुतिस्तन्मननं सतत्त्व-
ध्यानं चिरं नित्यनिरन्तरं मुनेः ।
ततोऽविकल्पं परमेत्य विद्वान्
इहैव निर्वाणसुखं समृच्छति ॥ 70 ॥

tataḥ śṛtistanmananaṁ satattva-
dhyānaṁ ciraṁ nityanirantaraṁ muneḥ |
tato'vikalpaṁ parametya vidvān
ihaiṣva nirvāṇasukhaṁ samṛcchati || 70||

Thereafter come —hearing,|| then reflection on what has been heard and, lastly, long, constant, and continuous meditation on the Truth for the wise one. Ultimately, that learned one attains the supreme Nirvikalpa* state and realizes the Bliss of Nirvana in this very life. [Verse 70]

- Procedure / Roadmap for Moksha.

1st Stage :

- Acquisition of 4 fold qualifications.

Viveka :

- Discovering Moksha only goal.
- Dharma / Artha / Kama... Fake / Seeming goals of life - Punya / Kama / Artha - Fulfilment not real goals - This is Viveka Shakti...
- Sarvam Paravasaha Dukha / Sarva Atma Vasham Sukha.
- Depending on thing / People / Situation is sorrow.
- Leads to expectation / Frustration... Independence alone is joy.
- Psychologically dropping expectation = Viveka.

Vairagyam :

- Dropping external tendency to depend is Vairagyam.
- Holding for entertainment - Five sense organs.
- Need it - it is holding you Not against holding but drop needing it..
- Teevra Vairagyam - Not hatred - Raga / Dvesha Ateetam = Vairagyam.
- Transcending hatred and desire in Anitya Vastu... Ephemeral / Unpredictable... If I hold to unpredictable, my life becomes unpredictable.

Sadhana Chatushtaya Sampatti :

- 6 Qualifications

Kshama :

- Thought discipline - Life = Series of actions and results - Action born at thought level.
- Thoughts - Words - Action - Habit - Personality - Life = Bricks of thoughts.
- Regulate / Modify / Improve thought life.

Damaha :

- Regulation of sense organs

Titiksha :

- Strengthen mind to accept Opposite experience of life - Forbearance.

Uparama :

- Renunciation / Sanyasa of all activities.
- Avoidance of Kamya(Materialistic) / Prayaschitta(Astrologer) / Nishida karma.

Sradhama Anushtanam :

- Anashrita Karma Phalam - Karyam karma Karotiyaha... Sa Samsari cha Yogicha Na Niragnir Na Chakriya.
- Sradha / Samadhana / Mumukshutvam = Religious life = Sadhana Chatushtaya Sampatti.

Verse 70 :

- Religious life = Karma Yoga and Jnana Yoga



= Giving qualified mind

- Jnana Yoga = Sravanam / Mananam / Nididhyasanam - Brahma Shastram.

Perceptual data - Not for self knowledge

Vedanta says :

- I am free here and now

Experience :

- I don't feel / Experience freedom.
- How to resolve intellectual obstacle... Think and analyse, There should be no contradiction between experience and teaching.

Experience	Teaching
<ul style="list-style-type: none">- Duality- Sorrow- Limitation- Stars Small- Sunrise seeming contradiction	<ul style="list-style-type: none">- Non Duality- Free from sorrow- Limitless- 'Stars - Bigger than Earth'- Sun never rises should be resolved

- There should be no contradiction between - Experience and knowledge / Understanding.(Very important to note)
- I know fact is different than experience.
- Experience of sunrise shouldn't disturb my understanding that Sun doesn't rise.
- Conviction that I am free In spite of my experience comes by Mananam.

Lecture 26

Road Map to Moksha

Verse 69

- Karma Yoga / Upasana Yoga
- Religious life
- Virtuous life
- Jnana Yogyata Prapti

Verse 70

- Jnana Yoga - Jnana Prapti = Philosophy
- Sravanam / Mananam / Nididhyasanam

Conviction :

- In spite of all experiences I am ever free
- Sunrise experience, knowledge fact = Sun fixed

- Satchit - Expressed through medium of body = Brahman's definition
- I can claim Brahman because, my nature is same as Brahman.
- Whoever claims Aham Brahma Asmi and gains knowledge has knots snapped... I am not body with 'Consciousness'.
- Consciousness - I am 'Consciousness' with body - Body born because of Punya / Papam... Goes through situation and dies.

- Karma belongs to body... I am different than body.
- I am free from all forms of karma.. This freedom is Moksha.

Verse 70 :

- Nivritti Marga = Sravanam / Mananam / Nididhyasanam = Jnana Yoga.
- Sravanam = Textual pursuit - Book study = Pravirti Marga

Mananam :

- Ask 'Question' to myself and answer... Remove my intellectual blocks.
- Emotional blocks = 'Nididhyasanam'
- Viparita - Bavana Nivritti.
- Raag Dvesha... Nivritti → Obstacles to assimilation(Subjectively Remove them)
- Mananam - Nididhyasanam - Teacher - Plans secondary role.
- Sravanam - Teacher - Plays primary role.

See which answer satisfies my intellect?

- Conclusion = Atma in individual - Atma - Atma in totality / Creation = Brahman.

Do Dhyanam :

- Both same - Aikyam - Identical...
- Essence in individual = Essence in total creation.
- For changing emotional personality - This Aikya knowledge is beneficial.
- Nityam - Nirantaram.. Mune = Committed seeker.

Avikalpam Param :

- Divisionless Free from division of subject / Object / Instrument.
- Sankalpam = with division
- Understand division belongs to Anatma - Matter - It doesn't belong to Consciousness / Spacelike Divisionless 'Consciousness'
- In which 'Consciousness' - All division of matter are floating.

Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- In undivided waker... dream divisions are floating.
- In undivided Consciousness... Matter and material divisions of waking are existing.
- Experiential model = Jagrat / Svapna - Matter - Divisions Arise... I Consciousness Support them.
- In Sleep - Matter and Material Division - Dissolve I am witness of dissolved Condition.

- In me undivided witness Consciousness... Material Divisions Arise and Dissolve... This recognition is called Avikalpa.
- Para Prapti = Brahma Prapti = Jeevan Mukti, Mukti = Freedom from Divisions = Moksha.
- Division responsible for all Problems.
- Divisions Cause - Raag / Dvesha Jealousy - Limitation – Mortality

Freedom from Division :

- Freedom from Samsara = Nirvana Sukham = Moksha.
- Ananda of Jeevan Mukti / Fulfillment of Jeevan Mukti here and now.

Verse 69 and 70(Very important) :

- 2 Stages of Sadhanam / Karma Yoga / Jnana Yoga - Religion / Philosophy = Prakirti / Nivritti.

Verse 71 :

यद्वोद्धव्यं तवेदानीमात्मानात्मविवेचनम् ।
तदुच्यते मया सम्यक् श्रुत्वात्मन्यवधारय ॥ 71 ॥

yadboddhavyam tavedānīmātmānātmaivivecanam |
taducyate mayā samyak śrutvātmanyavadhāraya || 71||

Now I am going to describe the discrimination between the Self and the not-Self most elaborately---it is what you ought to know. Listen to it properly and then decide about it well in your mind. [Verse 71]

Main Question :

Matter	Consciousness
Anatma	Atma can't be separated

- Physically / Experientially or by Science.

Our Conclusion :

- Not science - Not perception based but Scriptural data Based.

Avadharaya :

- Ascertain – Nischaya Jnanam - Conviction in your mind.

Verse 72 :

मज्जास्थिमेदःपलरक्तचर्म-
त्वगाह्वयैर्धातुभिरेभिरन्वितम् ।
पादोरुवक्षोभुजपृष्ठमस्तकैः
अङ्गैरुपाङ्गैरुपयुक्तमेतत् ॥ 72 ॥

*majjāsthimedahpalaraktacarma-
tvagāhvayairdhātubhirebhiranvitam |
pādoruvakṣobhujapṛṣṭhamastakaiḥ
aṅgairupāṅgairupayuktametata || 72||*

Composed of the seven ingredients---marrow, bones, fat, flesh, blood, dermis and epidermis, and consisting of the following parts---legs, thighs, chest, arms, back and the head: [Verse 72]

- Main teaching begins here Questions in 49

Answer :

- Not in same order as 'Questions'

1st Question - Answer :

- What is Anatma - Matter?

Answer :

- Sharira Trayam - Anatma.
- Physical / Subtle / Causal body = Anatma... External world = Anatma.

Shankara :

- World is matter - Dust... Object different than me... I am not clip - Matter... No confusion.
- Body - Mixed with Consciousness and matter, Therefore confusion in Mind, i am not 'Consciousness' principle.
- Karana Sharira = All matter in seed form - Before big bang.
- Before they appeared, they were in potential form, Matter not created / Destroyed.

Consciousness :

- 1) Not Part of body
 - 2) Distinct entity - illumines - Enlivens body
 - 3) Survives death
- Atma Discovered by definition of Atma in scriptures, Not by looking outside.

Atma :

- Chaitanya = Nirguna... free from property.
- Nirvikara... Free from Modification.
- Nirvikalpa... Free from Division.
- Anantha... Free from Time and space limitation
- Nirguna... Free from property

↑

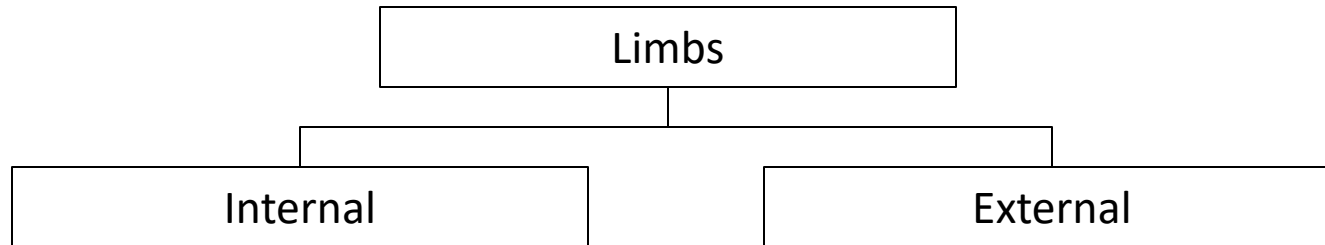
4 Words = Definition of Atma

Verse 72 - 123 : Sharira Trayam

- Verse 72 - 91 = Sthula Sharira - 20 verses
- I - All pervading Brahman confused with sthula Bundle of matter.

Therefore I am imprisoned in body :

- Cut off identification from body so that, sense of limitation is gone.
- Bundle of parts / Limbs / Datu



- Ingredients put together is Shariram = Datu ingredients keep body alive.
- If imbalance, sickness and death..
- I am not one of 7 parts / Limbs.

Nail :

- Inner skin - Bone / Blood / Inner dermis / Feet / Chest / Thigh / Shoulder / Back / head.

Mind :Bundle of bio chemistry

Angam	Upangam	Upanayanam
Head	Eyes / Ears / Nose	Fingers (Hands)

- Body = Matter - Nail in finger... disappears.
- Mithya / “Observed, study “ - Observed is Undefinable Matter - Mithya - Anatma.

Why division of body mentioned ?

- Because it has got divisions
- Atma is Divisionless
- We are evidently expressed through body full of divisions.
- How body - undivided ‘Consciousness’
- Savikalpa Shariram Nirvikalpa Chaitanyam - Na Bavati.

Verse 73 :

अहंममेतिप्रथितं शरीरं
मोहास्पदं स्थूलमितीयते बुधैः ।
नभोनभस्वद्दहनाम्बुभूमयः
सूक्ष्माणि भूतानि भवन्ति तानि ॥ 73 ॥

*ahammametiprathitam śarīram
mohāspadam sthūlamitīryate budhaiḥ |
nabhonabhasvaddahanāmbubhūmayah
sūkṣmāṇi bhūtāni bhavanti tāni || 73 ||*

This body, the seat of delusion, expressing in terms of —I|| and —mine,|| is termed by the wise as the gross body. Sky, air, fire, water, and earth are the subtle elements. [Verse 73]

- Instead of claiming all pervading light, we notice only reflecting medium hand.

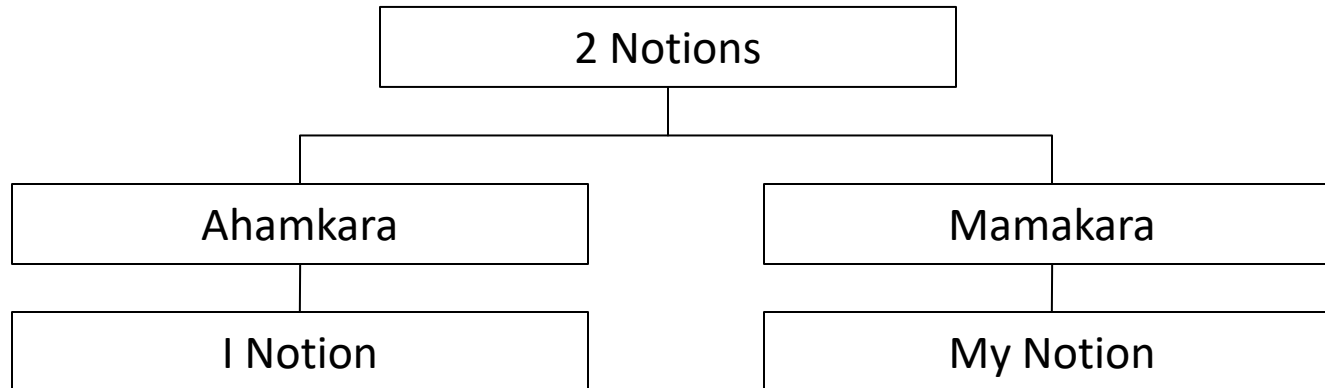
- Similarly instead of claiming all pervading Consciousness... We focus on reflecting Body / Mind.
- Body / Mind - Biggest cause of delusion / Root of all delusions.

Consciousness - Has no birth date :

- We question 'Consciousness' because of body identification.

Delusion :

- By making itself available for 2 notions...



- Body is you or Body is yours
- My hand is like this... I am writing.

I am acting or body is acting!

- Body is available for I and my identification in waking - Identified universally...

Sthula Sharira	Subtle Body	Karana Shariram
<ul style="list-style-type: none"> - Grossest form of Matter 	<ul style="list-style-type: none"> - Mind 	<ul style="list-style-type: none"> - During sleep, mind gets into resolved condition / Causal body - Subtle Matter

Science	Vedanta - 3 Forms of Matter
<ul style="list-style-type: none"> - Matter / Energy 178 Elements - Interconvertible - Energy - Invisible 	<ul style="list-style-type: none"> - Sthula / Sukshma / Karana Shariram - Body made of 5 Elements - Body made of Chemicals and has no consciousness of its own - Consciousness not product of Matter

Verse 72 - 103 : Ko Sara Anatma?

- Anatma = Composed of internal / External body
 - Subject to modification
- 'Consciousness' has no division - No modification / Nirvikara / Nirviklpa(Divisionless)
- Matter - Savikalpa - Savikara



with parts

- Body = object of Ahamkara and Mamakara
- Which Crystallises into I and mine into small bundle of matter.
- Sukshma - Subtle - Energy - Invisible matter.
- Gross 5 elements cause of Sthula Shariram.
- 5 Subtle Elements become gross elements.

Panchikaranam :

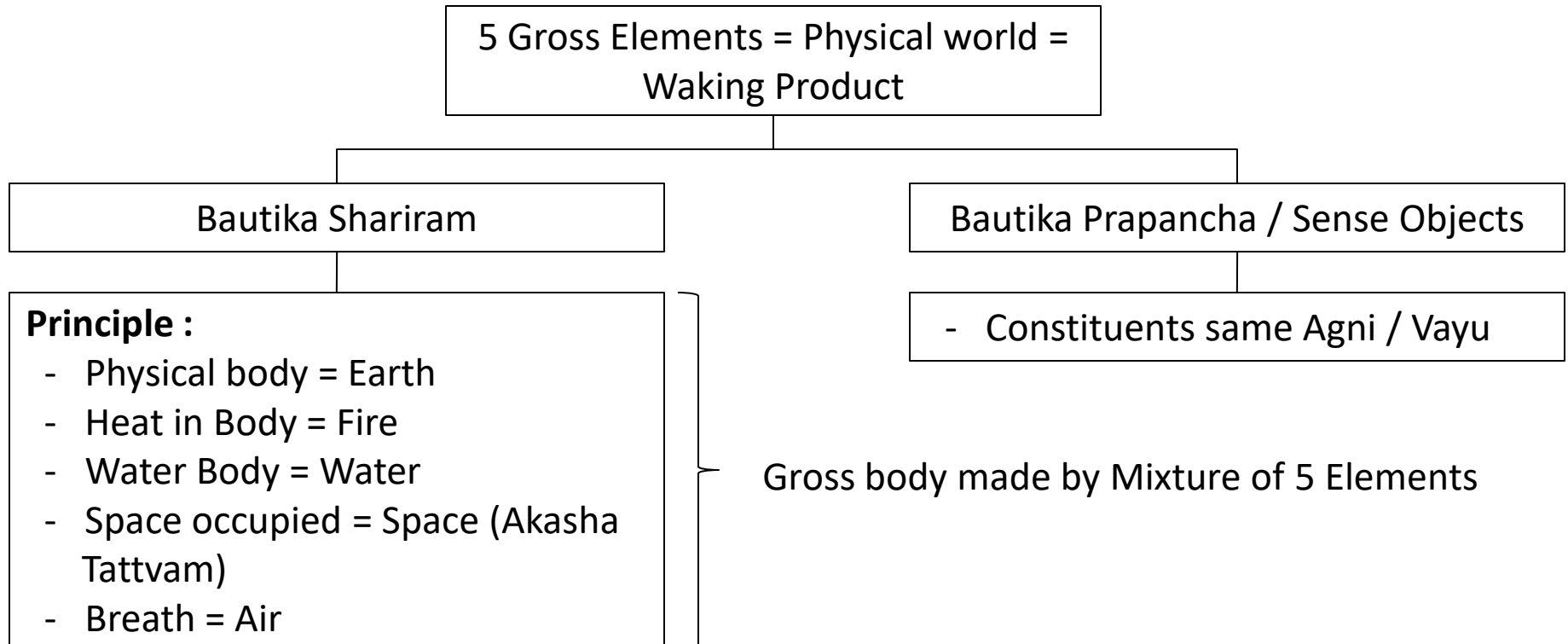
- $\frac{1}{2}$ E and $\frac{1}{8}$ A and $\frac{1}{8}$ W and $\frac{1}{8}$ F and $\frac{1}{8}$ S = "Gross Earth" "One group".

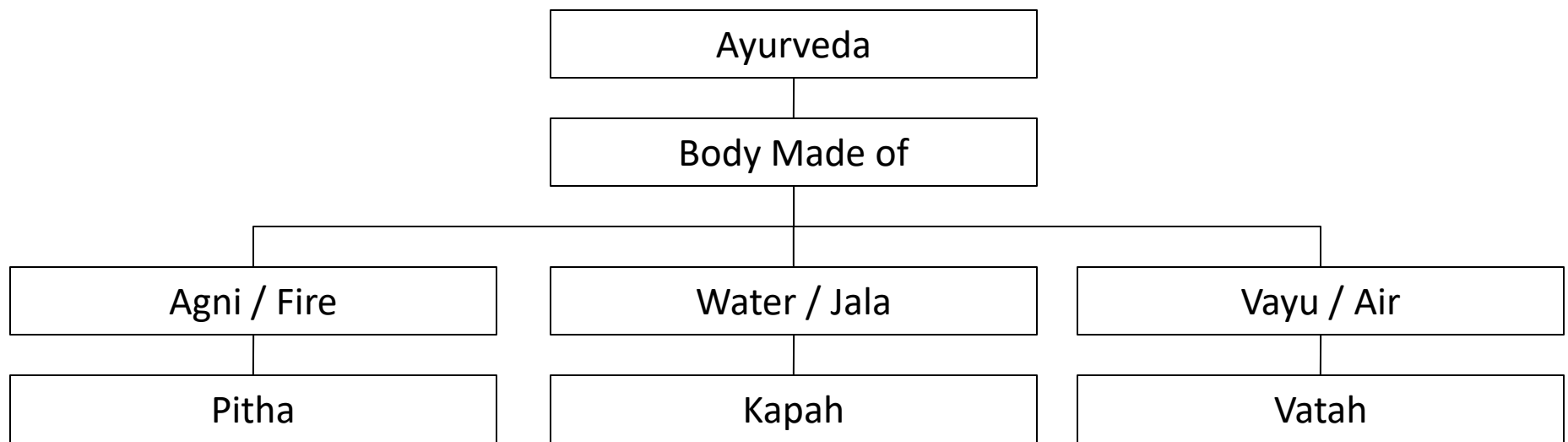
In each gross element :

- 5 Elements exist in different proportion.
- Each gross element has 5 elements... what is predominant determines name of element $\frac{1}{2}$ A / $\frac{1}{2}$ E....

Gold mixed with 2 % copper = Gold :

- Predominantly By division and grouping... each element becomes gross.
- We call it gross because they are perceptible - Matter.
- In subtle form - They are imperceptible energy.



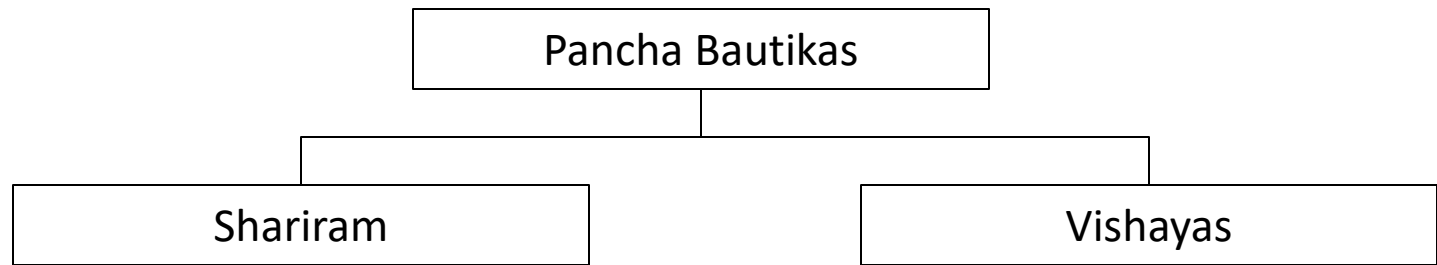


- Body susceptible to Air / Fire / Water... All diseases are because of predominance of one Tattvam.

What determines form of body?

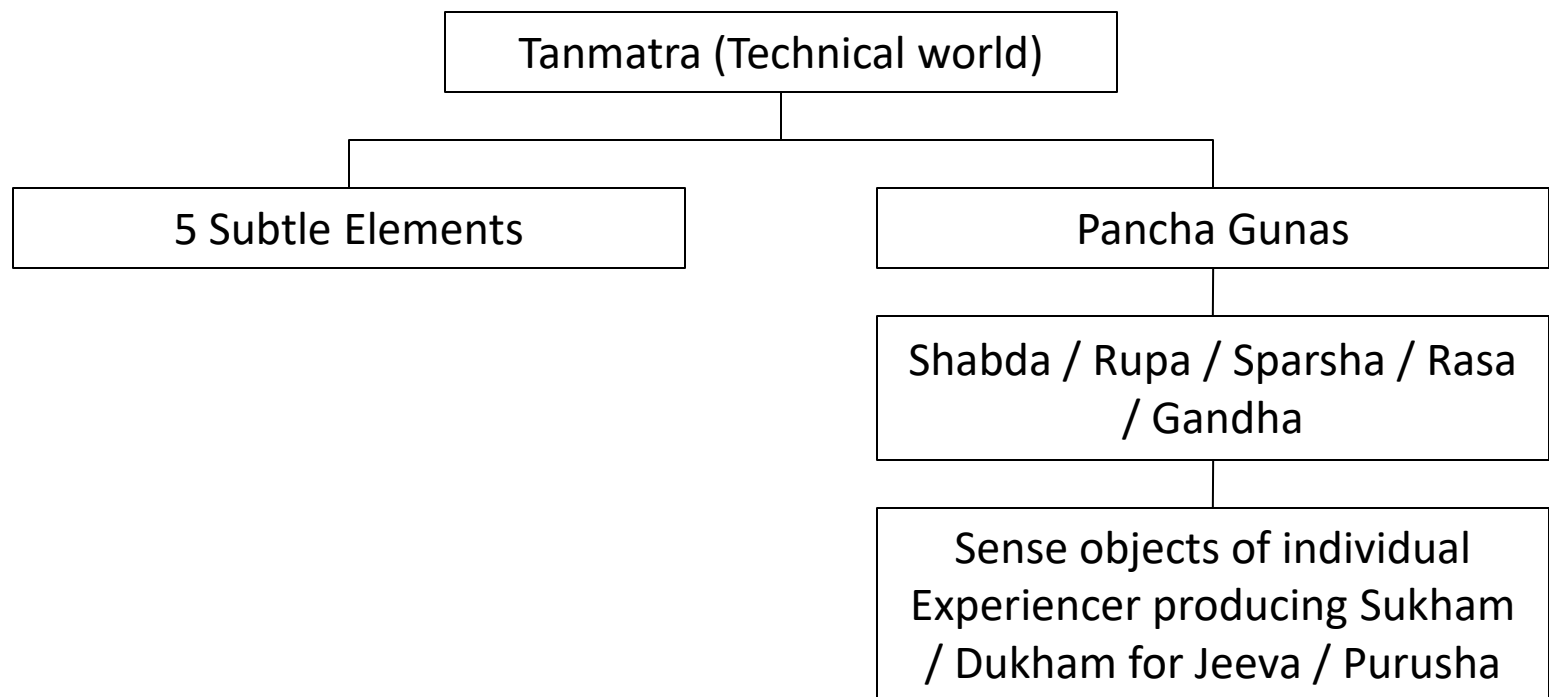
- Karma Janyam(Genetics) - Decides proportion of element and form.
- Human / Animal plant... Form determined by karma, Sthula Shariram / Prapancha.
- Samanya Karanam = Panchabuta
- Vishesha Karanam = Karma / Prarabdam.
- Prarabdam produces physical body.
- Inert world of sense objects... Created by 5 elements...
- Body and World = “Pancha Bautikam”
= Matter
- Interaction takes place between Matter and Matter...

- ‘Consciousness’ Transcends interactive body and world.
- I am subject - Talking to you and interacting... Matter and matter...
- Light doesn’t influence / Talk / Learn...
- Matter transactions take place internally by Chaitanyam.
- Take out Chaitanyam from Bautika Shariram and Prapancha pair and claim it as Aham Chaitanyam Asmi and Don’t get involved in interactions and Be Sakshi Matram.



2nd :

- I Experience world... I don’t contact world substance but Sense organs contact 5 fold properties of world alone.
- I am seeing clip... Eyes see colour of clip / Not clip.
- Sense object not clip, colour alone is sense object - Sound / Smell / Touch / Form...
- We are never contacting world but properties of the world.
- Nobody knows world - Substance... 5 fold properties become sense objects.
- 5 Fold properties of sound / Form / Touch / Smell / Taste called Tanmatras / Sense objects.



- Disturbance in matter = Sound... Gloom / Bloom as per sounds...
- Vishaya – Technical

Root :

- Consciousness, Vishaya - Prefix, Vishaya Consciousness to bind a person.
- Visinoti / Badnoti = Vishaya
- 5 fold Sense objects = 5 Shackles - We are attached to form sound...
- Sense organs attached to sense objects, to enjoy travel places.
- Samsara = Man's weaknesses for sense objects.
- Man's needs for survival - Few.

Diversion Topic :

- Sthula Vishaya - How we are attached and suffer... from Samsara.

In Death :

- Loosing Sthula Shariram
- Father continues in form of Sukshma Shariram.
- Body = Rearranged form of Shabda / Rupa... Root cause of bondage.
- Transcend this attachment and travel to Sukshma Shariram...
- Then go to Karana Shariram and Atma by dropping weaknesses for physical bodies and world...
- Transcend physicality and Get spiritual knowledge.
- Transformation = Transcending form (Body and world and become free)

Verse 74 :

परस्परांशैर्मिलितानि भूत्वा
स्थूलानि च स्थूलशरीरहेतवः ।
मात्रास्तदीया विषया भवन्ति
शब्दादयः पञ्च सुखाय भोक्तुः ॥ 74 ॥

*parasparāṁśairmilitāni bhūtvā
sthūlāni ca sthūlaśarīrahetavaḥ |
mātrāstadīyā viṣayā bhavanti
śabdādayaḥ pañca sukhāya bhoktuḥ || 74 ||*

Having united with parts of one another, they become gross, and become the cause for the formation of the gross body. Their subtle essence constitutes the sense-objects, five in number, such as sound etc., which contribute to the enjoyment of the Experiencer, the individual ego. [Verse 74]

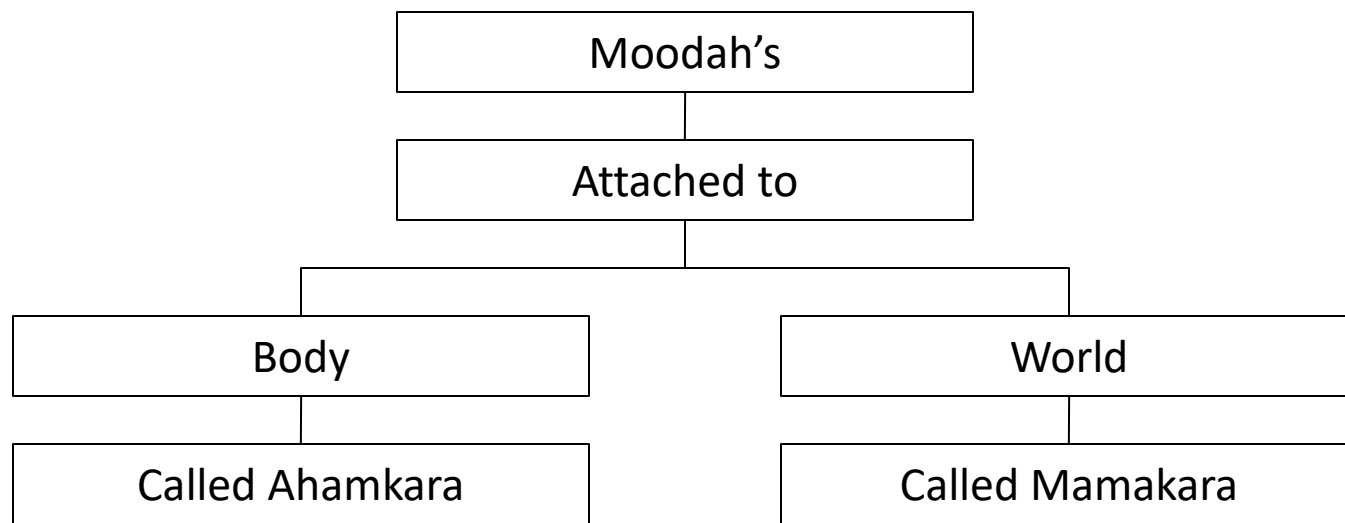
Verse 75 :

य एषु मूढा विषयेषु बद्धा
रागोरुपाशेन सुदुर्दमेन ।
आयान्ति निर्यान्त्यध ऊर्ध्वमुच्चैः
स्वकर्मदूतेन जवेन नीताः ॥ 75 ॥

*ya eṣu mūḍhā viṣayeṣu baddhā
rāgorupāśēna sudurdamena |
āyānti niryāntyadha ūrdhvamuccaiḥ
svakarmadūtena javena nītāḥ || 75 ||*

Those thoughtless ones who are bound to these sense-objects by the stout ropes of attachment so very difficult to cut asunder, come and go, carried up and down by the compelling force of the envoy (of the reactions) of their own past actions. [Verse 75]

- Vishaya = Every physical thing.
- Biggest hurdle... Be alert and consciously drop this... Moodah - Thinks body is themselves.
- Therefore become physical personality - Emotional / Intellectual personalities forgotten...
- All relationships through body alone...
- Father - Daughter.. Subtle body (Mind) and child's subtle body - No relationship.
- In previous Janma - Subtle body in some other body in previous relationship.



- They lost freedom... Imprisoned in body and sense objects - Mind locked in body Therefore.
- I think I am inside body...
- Mind moves out to another body... Free...
- Physically and Mentally hooked - Can't go away.
- Goes to beach... Mind attached to business, Therefore I am imprisoned.
- Body in Orlando... mind imprisoned in Singapore / India.
- Therefore unable to do what I have to do... Appreciating Atma...
- Raga / Attachment to things is rope used for bondage, difficult to snap.

Tied to my body and other bodies :

- He is not master... world pulls him = Bondage.
- Dragged to this earth or lower / Higher Lokas as piece of wood in ocean.

- Circumstances drag him here and there - Monkey doesn't drop sweet and suffers...
- Tyage Neiva Amrutatva Manishu... drop and free
- Taken by Punya / Papa, Karma (Policeman) in Samsara...
- They take him to heaven / Hell.

Verse 76 :

शब्दादिभिः पञ्चभिरेव पञ्च
पञ्चत्वमापुः स्वगुणेन बद्धाः ।
कुरङ्गमातङ्गपतङ्गमीन-
भृङ्गा नरः पञ्चभिरञ्चितः किम् ॥ 76 ॥

*śabdādibhiḥ pañcabhireva pañca
pañcatvamāpuḥ svaguṇena baddhāḥ |
kuraṅgamātaṅgapataṅgamīna-
bhṛṅgā naraḥ pañcabhirañcitaḥ kim || 76||*

The deer, the elephant, the moth, the fish and the honey-bee---these five meet death because of their bondage to one of the five senses. What then is the condition of a person who is attached to all five? [Verse 76]

- 5 Sense organs are 5 chains of bondage.
- Animal has one weakness and suffers, Man has 5 weaknesses and suffers.

5 Weaknesses :

1) Deer :

- Weakness for sound - Music (Captured by sound)

2) Elephant :

- Sparsha Aasha... weakness for skin, Wants to rub against skin of female.

3) Moth :

- Attracted to bright flame of lamp Rupa Aasha / Raga / Form

4) Fish :

- Taste / Rasa Asha, Bait in hook in eatable - Paav Baaji!

5) Honey bee :

- **வண்ணம்**... Smell of Shenbaga Poo... Closes in evening... Trapped - Gandha - Aasha
- Each animal dies because of one bondage...
- Caused by one Guna... Shabda / Sparsha / Rupa / Rasa / Gandha.
- 5 Natural instincts are weaknesses, don't feel guilty by its presence - Blamed if we perpetuate it.

Mistake :

- Not presence but perpetuation...

Lecture 28

1) Anatma :

- Pancha Bautika Shariram Trayam and Prapancha(Vishaya)
- Body should be inert - 'Consciousness' not nature of body.
- If body can't have intrinsic, Consciousness it should be lent by a principle other than 5 elements = Atma.
- Sense objects /Universe = Pancha Buta Karyam... They have affinity between themselves.
- Physical body has weaknesses for physical world.
- If more and more Physicalised - One is body oriented person...

Our Aim :

- Transcend body / Mind / Causal body.
- Deha Abhimana - Big obstacle!

5 Verses : Verse 75 - 78 :

- Vishaya raga... Criticised, Excessive attachment to body and world.
- Body should not be hated... Take care / Respect it.

Human Life :

- Grows out of matter and Owns up spirit.

Verse 77 :

दोषेण तीव्रो विषयः कृष्णसर्पविषादपि ।

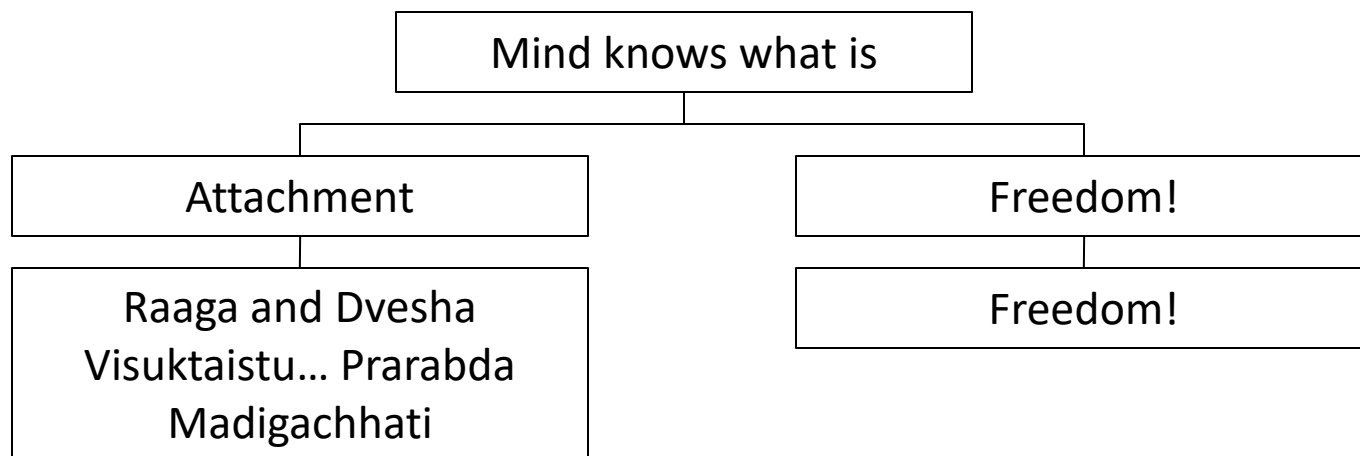
विषं निहन्ति भोक्तारं द्रष्टारं चक्षुषाप्ययम् ॥ 77 ॥

doṣeṇa tīvro viṣayaḥ kṛṣṇasarpaviṣādapi |

viṣam niḥanti bhoktāraṁ draṣṭāraṁ cakṣuṣāpyayam || 77||

Sense-objects are even more virulent in their tragic effects than a king cobra. Poison is fatal to one who swallows it, but the sense-objects kill him who merely looks at them. with his eyes. [Verse 77]

- Vishaya - More poisonous than cobra
- Poison kills when consumed - World kill's by seeing / Hearing, Vishaya by seeing / Hearing kills.
- Poison when enters, absorbed in system for person without discriminative power... sight destroys.
- By thinking... Vishayas kill... Dhyayate.. Pranashyati
- Ethical goes to Adharma... Moksha far away.
- Spiritual fall by Vishaya Darshanam.
- Spiritual death not physical death.
- Learn to Manage Raaga / Dvesha = Kshama.
- Once mind mastered, what sense organs perceive not a problem...



Once mind has mastery, sense organs can't do any damage!

- Until Kshama is gained - Dama becomes a value.

Verse 78 :

विषयाशमहापाशाद्यो विमुक्तः सुदुस्त्यजात् ।
स एव कल्पते मुक्त्यै नान्यः षट्शास्त्रवेद्यपि ॥ 78 ॥

viṣayāśāmahāpāśādyo vimuktaḥ sudustyajāt |
sa eva kalpate muktyai nānyaḥ ṣaṭśāstravedyapi || 78||

One who is liberated from the terrible bonds of desires for sense-objects, so very difficult to renounce, is alone fit for liberation and none else, even if well-versed in all the six schools of philosophy. [Verse 78]

- To give up raga of Vishaya not easy(Viswamitra / Jada Bharata)
- Physical body / Objects / Situations = Vishaya.
- Inanimate / Living body = Maha Pasha not ordinary shackle - Very strong bondage chain.
- Sudusyaja - Difficult to drop / Invisible bondage!

- By overcoming weaknesses... Puts body in appropriate place.. means to end - Not an end.
- Deha Abhimana Tyaga... Vivekachoodamani addresses person interested in Moksha.
- Study of Shad Shastras - Mimamsa / Grammar / Literate Samsari / Chapter 12 – Gita
- Vedanta difficult - Because for fructification, Deha Abhimana has to be dropped – Klesho Bi Katartesham...
- Knower / Scholar can't get Moksha...

Verse 79 :

आपातवैराग्यवतो मुमुक्षून्
भवाब्धिपारं प्रतियातुमुद्यतान् ।
आशाग्रहो मज्जयतेऽन्तराले
निगृह्य कण्ठे विनिवर्त्य वेगात् ॥ 79 ॥

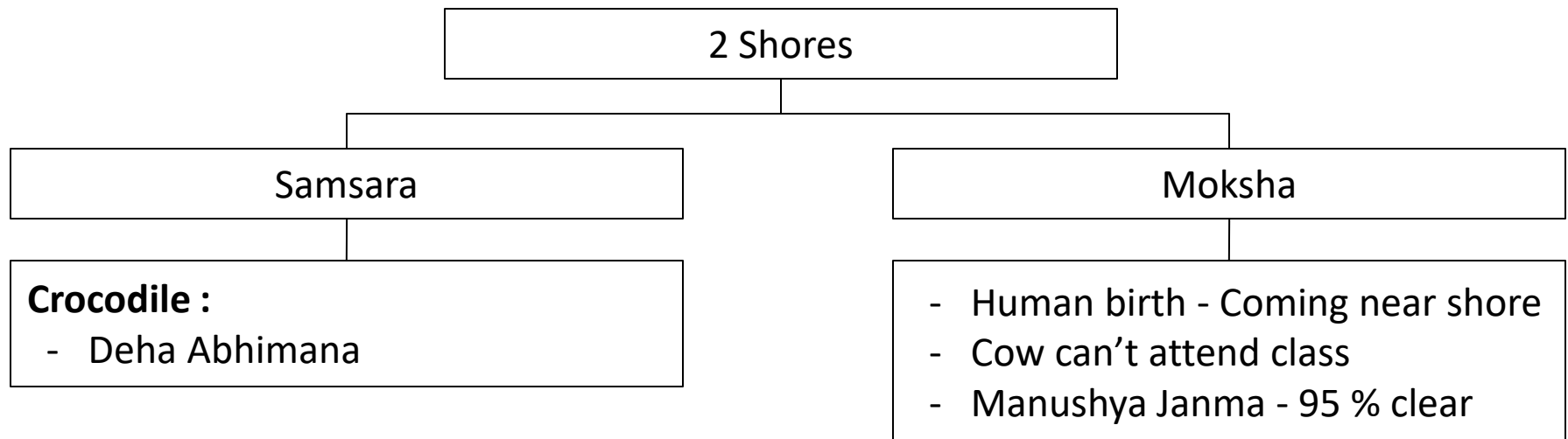
*āpātavairāgyavato mumukṣūn
bhavābdhipāraṁ pratiyātumudyatān |
āśāgraho majjayate'ntarāle
nigrhya kaṇṭhe vinivartya vegāt || 79||*

Those who have only an apparent dispassion and are trying to cross the ocean of worldly existence are caught by their throats by the shark of desire which violently dragging them along, drowns them in the middle of the ocean. [Verse 79]

- Vishaya Raaga - Includes Deha Abhimana.
- Weak Tyaga / Weak Vairagyam - Not enough - Need intense Tyaga - Because raga will be there in potential form.
- If situation ideal - Temptation ideal - Crocodile - Pulls swimmer.

By Study :

- One tries to cross Samsara.
- Crocodile = Aasha... catches without knowledge, Therefore Vairagyam... Be alert.
- Materialist... Like buffalos Enjoying dirty pool.
- Aapta Vairagyam - Samshana Vairagyam... Superficial Vairagyam.
- Life is becoming / Change / Punarapi Jananam - Maranam = Bavaha



- When attachment strong, thinking power weakens - Very sure...
- What he is doing is right... Rama - Ravana / Krishna - Kamsa
- Materialism = Crocodile / Kamsaha.
- Immerses one to Samsara by turning away from shore - Crocodile in ocean - can attack elephant.
- On shore - Drag, frighten it.

- Once in worldliness, Aasha powerful.
- In Satsanga / Aasha - Weak - with sat Purusha.

Verse 80 :

विषयाख्यग्रहो येन सुविरक्त्यसिना हतः ।
स गच्छति भवाम्भोधेः पारं प्रत्यूहवर्जितः ॥ 80 ॥

viṣayākhyagraho yena suviraktyasinā hataḥ |
sa gacchati bhavāmbhodheḥ pāraṁ pratyūhavarjitaḥ || 80 ||

He who slays the shark called —sense-objects|| with the sword of mature dispassion crosses the ocean of Samsara unobstructed. [Verse 80]

What is Remedy?

- Hold powerful knife and pierce under belly - (Like Tarzan) - Have powerful Vairagyam / I don't want to hold on to anything for peace / Security / Happiness...
- Hold on to Self / God... Anything else - Risky...
- Suvirakti... not taking risk.

Who is Supporter	Supported
<ul style="list-style-type: none"> - I Boast - I stand on ground, drop 	<ul style="list-style-type: none"> - Drops... Hand goes away

Can cheat world :

- Cannot drop psychological dependence - Called Suvirakti.
- Crocodile of Vishaya = Aasha should be destroyed if you want to avoid Risk / Be independent, psychologically...

- Who ever accomplishes - Destruction of Vishaya Aasha by sword of Vairagyam crosses / Reaches shore of Moksha / Can attain Moksha without obstacle.
- Vairagyam = Detachment.

Check and ask :

- Am I under grip of Aasha... Am I attempting to go beyond Aasha....

Verse 81 :

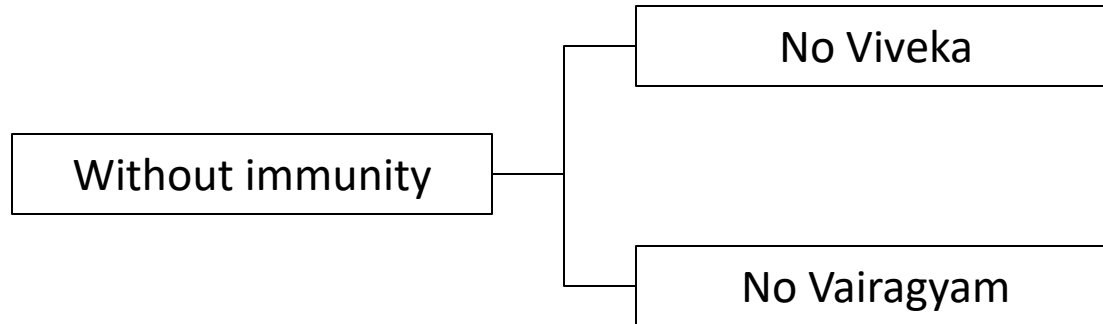
विषमविषयमार्गेर्गच्छतोऽनच्छबुद्धेः
प्रतिपदमभियातो मृत्युरप्येष विद्धि ।
हितसुजनगुरुक्त्या गच्छतः स्वस्य युक्त्या
प्रभवति फलसिद्धिः सत्यमित्येव विद्धि ॥ 81 ॥

*viṣamaviṣayamārgairgacchato'nacchabuddheḥ
pratipadamabhiyāto mṛtyurapyeṣa viddhi |
hitasujanaguruktyā gacchataḥ svasya yuktyā
prabhavati phalasiddhiḥ satyamityeva viddhi || 81||*

Know that mortality soon overtakes a foolish man who walks the dangerous path of sense-pleasures. Whereas one who walks the right path according to the instructions of well-meaning and noble Gurus, along with his own reasoning faculty—he achieves the end; know for certain this to be true. [Verse 81]

- Constant alertness = Sadhana 'Savdhanam'
- Life = Deha - Vishaya interaction can't avoid.
- Interact without forming weakness for Object / Person / Situation.
- Be like lotus in water.
- Don't walk with gum in body and get stuck everywhere.
- Gum = Strong raga! will not know how to come out.

- Life = Journey amongst / Through - Sense objects.
- Vishama Vishaya (Difficult Marga) = object / People / Situations.
- Anachha Buddhi Ashudha Buddhi = Weak Vairagya not strong mind.
- Acha = Shudha
- Raga Sahita Buddhi / Vulnerable



- Death at every step - Become loose minded person...
- Maranam - Spiritual death / Not physical death.
- Utter materialistic person

Lecture 29

1) 72 - 91 :

- Body born out of Pancha Bautika - Material in Nature.
- Physical world = Pancha Bautika Prapancha = Vishaya = Universe.

That which binds person :

- Vishnoti / Badnati Binding because it produces Raga / Dvesha... Biggest shackles...
- Have to handle Vishayas for food / Shelter / Clothing... If careless hooked ! Mind lost !!
- Dyayate Vishayam... Falls to the ground.

Verse 81 :

विषमविषयमार्गेर्गच्छतोऽनच्छबुद्धेः
प्रतिपदमभियातो मृत्युरप्येष विद्धि ।
हितसुजनगुरुक्त्या गच्छतः स्वस्य युक्त्या
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- Mantra in Spiritual Journey on earth.

- Pot holes = Raaga / Dvesha



Mrithyu in Every step / Spiritual Destruction if not careful of Raaga / Dvesha.

Gita :

श्रीभगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३.३७ ॥

The Blessed Lord said : It is desire, it is anger born of the 'active', all-devouring, all sinful; know this as the foe here (in this world). [Chapter 3 - Verse 37]

- Prapannam Jnana Vigyana Nashanam.
- Paroksha / Aparoksha Jnana - Nashanam = Mrithyu

For whom ? For a person who is not alert :

- Nir Dvandaha / Nitya Svastaha... Let Sattva be predominant.
- If Rajas and Tamas predominant, will produce raga / Dvesha.
- For careless seeker every moment comes death of the spirit.

What is the best way to keep alertness?

- Association with Sattvic / Jnanis (Noble People) / Guru / Alert seekers



Sattvic Janaha Sajane

Go by the advise of Guru :

- Dharma / Adharma / Pramata / Samskruta Purusha / Not Raga / Dvesha / Artha – Kama.

- Noble Sattvic have no hidden motive in their advise as it is “Pure”

Taittiriya = be dharma oriented :

- Conduct life as per Shastra... use own Buddhi also... Because dharma is relative, has general rule / Exceptional rule...
- Satyam - Tell lie to save life of person.
- Himsa to protect dharma - Objectively analyse.
- Shastram and Yukti - Buddhi... Should go hand in hand Not mere Shastra or Buddhi.
- One who doesn't have independent thinking capacity, to that person Shastra can't offer much.
- Mirror useful in revealing face / Forehead
- Mirror alone not enough - Require pair of eyes
- Mirror without eyes
- Eyes without mirror
- | | |
|---|----------------------------------|
| } | No Use Sravanam = Role of Mirror |
| | Mananam = Role of Buddhi |
- Shastra = Mirror - Thinking capacity = Chakshu.

Chandogyo Upanishad :

- Every student must be
- Panditaha - Shastric learning
- Medhavi - Independent thinker

Capacity to understand :

- Tarqa - words - Pada Shastra
 - Mimamsa - Sentences - Vakya Shastra
 - Vyakarana - Logic
- } Basic to prepare Buddhi
- Eye called Buddhi - should be repaired and then use glasses.
 - Without sound intellect Vedanta difficult to Understand...
 - See transformation in life.... Guaranteed if you follow Shastra...
 - It is Satyam / Satyam / Satyam.

Verse 82 :

मोक्षस्य कांक्षा यदि वै तवास्ति
त्यजातिदूराद्विषयान्विषं यथा ।
पीयूषवत्तोषदयाक्षमार्जव-
प्रशान्तिदान्तीर्भज नित्यमादरात् ॥ 82 ॥

*mokṣasya kāṅkṣā yadi vai tavāsti
tyajātidūrādvīṣayānvīṣaṁ yathā |
pīyūṣavattoṣadayākṣamārjava-
praśāntidāntīrbhaja nityamādarāt || 82 ||*

If indeed you have a craving for liberation, avoid sense-objects from a distance as if they were poison; and with respectful reverence, daily cultivate the nectarine virtues of contentment, compassion, forgiveness, straightforwardness, calmness, and self-control.[Verse 82]

2 Wealth's to be Acquired

Bahya Danam

- Visible / Tangible
- Purchases perishable Ananda
- Vishaya Ananda
- Visham (Poison)
- Smoking / Drinking - Pleasure giving
- Unknowingly Burning life if you Value Moksha
- Be totally dispassionate w.r.t external wealth
- Use it / Handle it / Don't get hooked
- Vishayam in silver cup / Nicely Packed

Aantara Danam (Sadhana Chatushtaya Sampatti)

- Intangible / Invisible
- Purchases Atma Ananda
- Peeyusham (Milk)

Gita :

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्॥ २.४५ ॥

The Vedas deal with the three attributes; be you above these three attributes (gunas), O Arjuna, free yourself from the pairs of opposites, and ever remain in the sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the self. [Chapter 2 - Verse 45]

- With any amount of external security, will not feel secure...

Acquire some :

- Annanyas Chinto Yantoman... Let mind not be carried...
- Spend time on inner wealth - 16 Chapter Daivi Sampat

Values for inner wealth :

1) Santoshaha :

- Contentment - Never compare Comparison leads to jealousy!
- Learn to enjoy - what you have.

2) Compassions to others : Daya :

- Identity with others pain / Difficulty... While talking / Scolding... Remember how I feel in her shoes.

3) Kshama :

- Forgiveness - Others commit mistakes I also commit...
- What you want others to do to you, do to others.
- Accommodation of others... Mental toughness to face difficulties in life = Titiksha...
- Otherwise, I will do Parihara for all small problems - Visit Koil.
- All the time, No time for class.

4) Aarjavam :

- Integrity / Straightforwardness / Honesty / Truthfulness.
- Without relative truth - No absolute truth - Brahman.



Means truth as value

- Vyavaharika Satyam leads to Paramartika Satyam.

Mundak Upanishad :

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत् सत्यस्य परमं निधानम् ॥ ६ ॥

satyameva jayate nānṛtaṁ satyena panthā vitato devayānaḥ |
yenākramantyrṣayo hyāptakāmā yatra tat satyasya paramaṁ nidhānam || 6 ||

Truth alone wins, not falsehood; by truth, the Devayanah (the path of the Devas) is widened, that by which the seers travel on, having nothing to wish for to where there is that—the highest treasure attained by truth. [3 - 1 - 6]

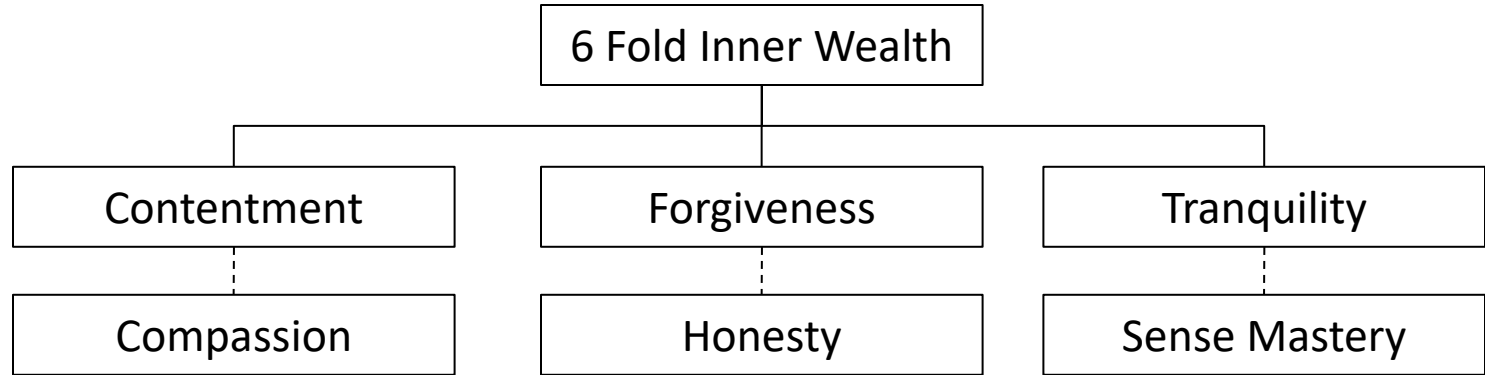
- Moksha Jayate - sense of split personality.

5) Prashanthi :

- Kshama... Tranquillity of mind - Mind free from turbulence... constant mental relaxation.
- Having shock absorber... Car without shock absorber means turbulence...
- General calmness In spite of problems... In Karma Yoga - it is called Samatvam yoga Uchyate..

6) Dantihi = Damaha :

- Freedom from sensory weaknesses... No to become slave of tongue / eyes / Skin / Ears... Indriya Nirgraha.



Gita : 16th Chapter :

श्रीभगवानुवाच ।
अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १६-१ ॥

The blessed lord said :
Fearlessness, purity of heart, steadfastness in the yoga of knowledge, alms-giving, control of the senses, sacrifice, study of the Shastras and straightforwardness...[Chapter 16 - Verse 1]

- Life long pursuit... Enjoy acquiring them... Inner wealth more valuable - Acquire daily...
- Start with Auto suggestion... End with introspection Carefully handle world.

Verse 83 :

अनुक्षणं यत्परिहृत्य कृत्यं
अनाद्यविद्याकृतबन्धमोक्षणम् ।
देहः परार्थोऽयममुष्य पोषणे
यः सज्जते स स्वमनेन हन्ति ॥ 83 ॥

*anukṣaṇaṁ yatparihṛtya kṛtyaṁ
anādyavidyākṛtabandhamokṣaṇam |
dehaḥ parārtho'yamamuṣya poṣaṇe
yaḥ sajjate sa svamanena hanti || 83 ||*

This body is essentially an instrument for realizing the Paramatman. He who does not constantly use it for liberating himself from the bondage born of beginningless ignorance but constantly seeks to gratify it, destroys himself.[Verse 83]

- Japanese fish with poison removed, eaten carefully with risk because it is delicious.
- World - Such a fish... Poison called raga / Dvesha in potential form.
- Learn to handle raga Dvesha nature of the world.

Gita :

रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ २.६४ ॥

But the self-controlled man moving among objects with his senses under restraint and free from both attraction and repulsion, attains peace. [Chapter 2 - Verse 64]

- Remove raga Dvesha from world and move in the world, otherwise can't sleep in the night (Wife said this... Worried)
- Raga Dvesha in Bahya Prapancha.
- Physical body - One of the Vishayas of the world, Fulfils all condition of Vishaya...
- Produces raga Dvesha... Like world.

- We have greatest attachment to our body, Colour of hair, Muscles...
- Body - Residence - Abode to serve Jeeva - It has no importance of its own.
- Body bought by Punyam to cross ocean of Samsara before it disintegrates.
- Body is medium - Not an end.
- Obsessed with nourishing body, one destroys himself Spiritually.
- No time for Sukshma / Karana / Atma...
- It is a means, Let me not be over worried...
- Mind has inner freedom - Commit to destruction of inner Shackles - This should be our obsession.
- Replace Deha Abhimana by Shastra / Guru / Moksha Abhimana.

How bondage is caused?

- Anaadi Avidya... Beginningless Atma / Self... Ignorance.

Verse 84 :

शरीरपोषणार्थी सन् य आत्मानं दिदृक्षति ।
ग्राहं दारुधिया धृत्वा नदि तर्तुं स गच्छति ॥ 84 ॥

śarīrapoṣaṇārthī san ya ātmānaṁ didṛkṣati |
grāhaṁ dārudhiyā dhṛtvā nadi tartuṁ sa gacchati || 84 ||

Whoever seeks to realize the Self by devoting himself to the gratification of the body, is like one who proceeds to cross a river, holding on to a shark, mistaking it for a log of wood.[Verse 84]

- Deha Abhimana and self knowledge can't go together - Can't cross Samsara...

Example :

- Like crossing river using crocodile as support Deha Vishaya... Vishaya Tyaga include Deha Tyaga...

Lecture 30

1) Source of body = 5 Elements, Source of Physical universe = 5 Elements.

- World called Vishaya... Vijnoti / Badnati Iti Vishaya.

Therefore Has capacity to bind me :

- If not alert will develop Raag / Dvesha - Obstacles for liberation - Affects present happiness and future possibility of Moksha.
- Binding nature of body - With Vishaya also can develop Raag / Dvesha to body, also attachment...

Verse 85 :

मोह एव महामृत्युर्मुमुक्षोर्वपुरादिषु ।
मोहो विनिर्जितो येन स मुक्तिपदमर्हति ॥ 85 ॥

moha eva mahāmṛtyurmumukṣorvapurādiṣu |
moho vinirjito yena sa muktipadamarhati || 85 ||

For a student seeking liberation, infatuation with the body etc. is a 'tragic death'. He alone deserves liberation who has totally conquered this attachment.[Verse 85]

- Deha Abhimana = Maha spiritual death, No Moksha... Materialist doesn't believe in Spirit / Atma... Leads animal life.. Enjoys wealth / House / Abhimana... Causes fear.
- Person who is afraid, dies several times / Daily.
- If a person clarifies his understanding and understands body is medium... He doesn't desire Raga / Dvesha.
- If I neglect physical body and health... Dangerous... Physical Sadhana - Needs health 260

- Rope walking - No attachment or hatred = Middle path.
- Moksha - Easy because physical mortality not his mortality.
- Destruction of specs / Medium / Pot destruction not Space... Desires liberation.

Verse 86:

मोहं जहि महामृत्युं देहदारसुतादिषु ।

यं जित्वा मुनयो यान्ति तद्विष्णोः परमं पदम् ॥ 86 ॥

mohaṁ jahi mahāmṛtyuṁ dehadārasutādiṣu |

yaṁ jitvā munayo yānti tadviṣṇoḥ paramaṁ padam || 86 ||

Conquer this great attachment to your body, wife, children etc. By conquering these, sages reach the supreme State of Lord Vishnu.[Verse 86]

Valuable suggestion : Destroy Sthula Sharira

- Deha Abhimana - Give up infatuation to your body and through that to your near and dear ones - Dara - Wife...

Gita :

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।

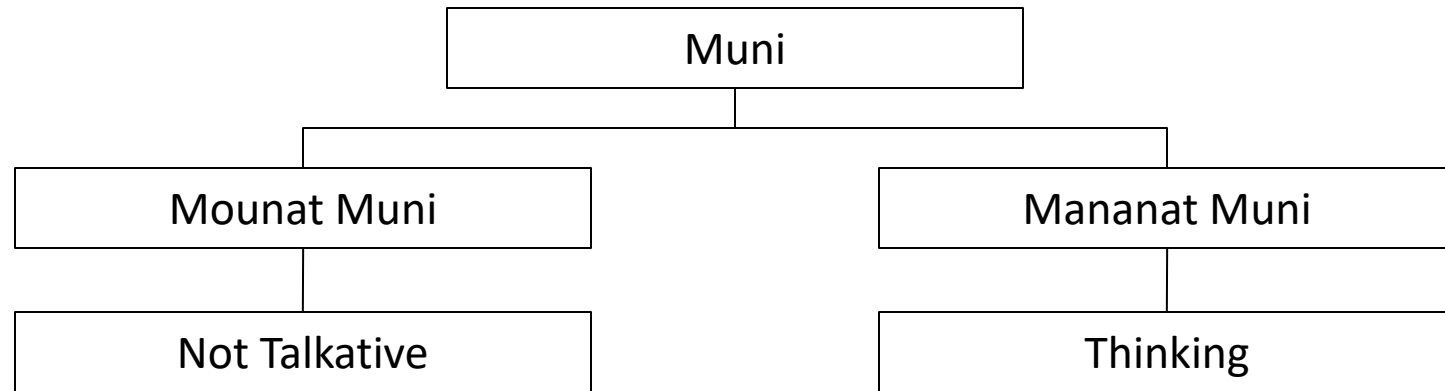
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

Non-attachment; non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable... [Chapter 13 - Verse 10]

- By understanding their role - Take care..
- Being together - Not an end...
- Schooling - Not an end...

Munis :

- Mature / Grown up people with discrimination, Clear about means / Ends... who think well, clear about priorities...



- More you talk, less you think...

In talking : Mind extrovert

- Talkative - Regrets very often.
- Having conquered Moha... Attain Vishnu, Padam... Supreme abode of Vishnu... Literal translation...
- Doesn't imagine physical abode... Will have limitation... Param Padam =Param Svarupam.
- Supreme nature of Vishnu = Brahma Svarupam.
- Supreme nature of Jiva = Brahma Svarupam.
- Attain Brahman nature... Already our nature is Brahman... Discovering our true nature Vedanta - Here and now.

Verse 87 :

त्वङ्मांसरुधिरस्नायुमेदोमज्जास्थिसंकुलम् ।

पूर्णं मूत्रपुरीषाभ्यां स्थूलं निन्द्यमिदं वपुः ॥ 87 ॥

tvaṁmāṁsarudhīrasnāyumedomajjāsthīsaṅkulam |

pūrṇaṁ mūtrapurīṣābhyāṁ sthūlaṁ nindyamidaṁ vapuḥ || 87 ||

This gross body is most offensive as it is composed of skin, flesh, blood vessels, fat, marrow and bones and also it is ever filled with urine and faecal matter. [Verse 87]

How to get out of body attachment?

- Body attractive because it is covered by skin... –

7 Constituents of body :

- Skin / Flesh / Blood / Sinew - Tendon - Connecting bone and Muscle / Fat
கோழுப்பு / Bone Marrow (Obtains within bone) / Bone and urine and Faeces
(Physical waste)
- All matter - Do you love to put together...

Do you want to be proud of this body?

- Decaying matter... Don't develop raga...

Describe :

- If Dvesha... Body is temple...
- Annamaya Kosha - Prakarana Hridaya - Garba - Griham - Atma Chaitanyam installed in body.
- Vedanta not contradictory but as per state of mind.

- Use it as means - Discover Brahman and drop attachment to body.
- Nothing to be attached / Hated in the world.
- Look at the world - Use it as long as you can.
- When it is going... Don't worry.. Body comes - Goes.
- Asanga is "Udasina mind"... w.r.t. Body / Clay.

Verse 88 :

पञ्चीकृतेभ्यो भूतेभ्यः स्थूलेभ्यः पूर्वकर्मणा ।
समुत्पन्नमिदं स्थूलं भोगायतनमात्मनः ।
अवस्था जागरस्तस्य स्थूलार्थानुभवो यतः ॥ 88 ॥

*pañcīkṛtebhyo bhūtebhyaḥ sthūlebhyaḥ pūrvakarmanā |
samutpannamidaṁ sthūlaṁ bhogāyatanamātmanah |
avasthā jāgarastasya sthūlārthānubhavo yataḥ || 88||*

Made up of the gross elements formed by the combination of the subtle elements and ordained by past actions, this gross body is the instrument of experience for the Self. The state in which it perceives gross objects is its waking state. [Verse 88]

- Body born out of 5 elements / Comes from external world, Sustained by external world, returns to external world.
- See body as taken from the world / Used for some years and returning...

Bhartruhari :

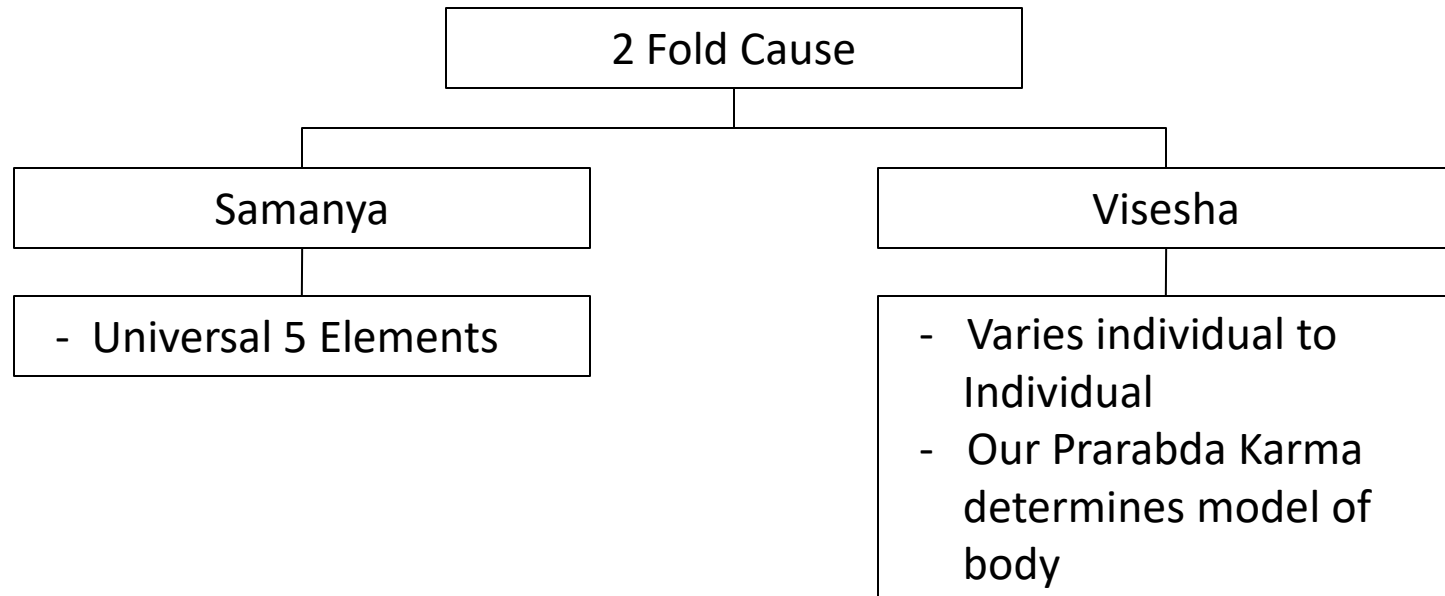
- Vairagya Shatakam...

Thanks 5 Elements : O mother.... ..

- Took water to live
- Agni - Friend lent me portion of yours...

- I have used it - I am fulfilled because of this use.
- I have fulfilled what I wanted - Rented out, Job over, Returning.
- How Sthula Buta comes... born out of Grossification process out of subtle elements.
- All bodies born out of same 5 elements.

Cause is same... why effect different?



Example :

- Houses built to order by owner... Architect takes order.
- We gave order to Bhagawan contractor, Body different in amoeba / Cow.

Purpose of body :

- Residence out of which interactions done like office.

- Telephone instrument / Fax is subtle body / Sukshma Shariram connected to dream state.
- Office - Premises is Sthula Shariram connected to Jagrat state. –

Karana - Sleep state :

- Last, Stateless - Atma - Beyond, Avastatraya Vilakshana, Avastha Traya Rahitaha



“Grand Design”

- State connected with Sthula Sharira = Jagrat.
- Because through physical body alone, physical universe can be contacted.
- In dream don't contact This Jagrat world experienced through physical body.
- Therefore don't contact physical world - We operate through mind alone.
- World of experience is mental world of thought / Projection!!
- Subtle mind - Medium for experiencing subtle world.

Waking state :

- Interaction between physical body and physical world - Sthula Artha Anubavam.

Verse 89 :

बाह्येन्द्रियैः स्थूलपदार्थसेवां
स्रक्चन्दनस्त्रयादिविचित्ररूपाम् ।
करोति जीवः स्वयमेतदात्मना
तस्मात्प्रशस्तिर्वपुषोऽस्य जागरे ॥ 89 ॥

*bāhyendriyaiḥ sthūlapadārthasevām
srakcandanastryādivicitrarūpām |
karoti jīvaḥ svayametadātmanā
tasmātpraśastirvapuṣo'sya jāgare || 89 ||*

The individualized ego identifying itself with this body, enjoys gross objects such as garlands, sandal-paste, women etc. of an endless variety by means of the sense-organs. Therefore this body has the greatest play in the waking state. [Verse 89]

- Sense organ belongs to Sukshma Sharira... Subtle powers of Perception.
- They require Physical Golakams for operation.
- Chakshur Indriyam require Chakshur Golakam physical part of eye.

Main purpose of physical body :

- Provide Golakam for sense organs to contact external world.

Tvak :

- Requires Golakam which is all over the body - Skin - Sparsham
- Indriyam... Has Golakam from head to toe, One Golakam pervades all over body.
- In leprosy - No sense of touch... If fingers eaten - won't know.

4 Indriyams on heads :

- Lali / Bili... Tvak doesn't pervade

Nail and hair therefore we can cut them :

- Physical body provides 5 Golakams...
- External contact = Jagrat Avastha Through external Sense Organs
- Mind = Antar Indriyam... Jeeva experiences external world... Chandana perfumes...
- Bangles for physical enjoyment... Enjoys own body and body of wife / Children / objects...
- Jeeva = 'Conscious ' being which enjoys sitting inside body.

Body :

- Spectacle of contact = Medium... Goes away like specs and then rebirth.
- You are not dying - You are dropping contact with one particular medium...
- Don't make big fuss about death...

Lecture 31

1) Vishaya :

Sthula Prapancha and Sharira = “Anatma”

Sthula

Sukshma

Karana

2) I allow the world (Vishaya) to bind me :

- They can't bind me directly
- Because of my weakness, I allow world to bind me and with proper perspective nobody can disturb me
- Everything centred on I alone - I take responsibility to myself and resolve myself.
- If I put responsibility on the world, have to wait for world to be happy.

Padartha	Vishaya
1) Ishvara Srishti 2) Object of word 'Clip' 3) Bhagawans Vibuti 4) Within law of Ishvara's Glory 5) Padartha for Jnani	1) I convert Padartha into Vishaya Jeeva Srishti 2) Clip - Orange in colour - Good for Sanyasi 3) Binding capacity - Created by Jeeva 4) “ Big Misconception in me” 5) Vishaya for Ajnani

What is the state of experience in which physical body Dominates? Jagrat

- Therefore interact with physical world - Karana Sharira keeps old things.

Verse 90 :

सर्वाऽपि बाह्यसंसारः पुरुषस्य यदाश्रयः ।
विद्धि देहमिदं स्थूलं गृहवद्गृहमेधिनः ॥ 90 ॥

sarvā'pi bāhyasamsārah puruṣasya yadāśrayaḥ |
viddhi dehamidam sthūlam grhavadgrhamedhinaḥ || 90||

Know this gross body, on which depend all dealings with the world outside, is just like the house of the householder. [Verse 90]

Samsara experience at 3 levels :

Sthula(Bahya Samsara) :

- I am mortal / Old / Related to this person / Disease / Death / Separation.

Sukshma :

- Mother not given birth To Sukshma / Karana Sharira / Atma(has no mother)
- Aantarar Samsara : Raaga / Dvesha / Kama / Krodha / Lobha....
- Emotionally sound - Don't react to situations.

Intellectual Samana :

- Who is God / Why evil / Suffering in creation... Tormented...

Karana Sharira Samsara :

- Basic Samsara
- Agyana Samsara
- Solidified Avidya

Most worries - Physical body based :

- Veda Purva / karma Khanda should get over physical, body identifications.
- We study Vedanta - To get over physical body identifications.
- Karma Khanda i does ritual for Svargaloka - Knows he is not physical body - Cremated - Can't go to any Loka.
- I am Sukshma Sharira will travel after death...
- Sraddha / Tarpana / Transcends physical body - Forefathers in Sukshma Shariram...
- Learn to look at physical body as house / Tenement - Accept death of physical body... Residence pulled down... Residents travel / Survive.
- Only Grihasta - Owns house - Vanaprastha in forest.

Griha :

- Also planet - Madaha - Practices Yagya in house.
- House for Puja - Residence for Bhagawan.
- Until Sanyasa, Jeeva needs house for Spiritual Sadhana.
- Grow out of this body - Transcending both houses.
- This Sharira and Prapancha house = Vi-deha Mukti Janana.

Verse 91 :

स्थूलस्य सम्भवजरामरणानि धर्माः
स्थौल्यादयो बहुविधाः शिशुताद्यवस्थाः ।
वर्णाश्रमादिनियमा बहुधाऽमयाः स्युः
पूजावमानबहुमानमुखा विशेषाः ॥ 91 ॥

*sthūlasya sambhavajarāmarañāni dharmāḥ
sthaulyādayo bahuvīdhāḥ śīśutādyavasthāḥ |
varṇāśramādiniyamā bahudhā'mayāḥ syuḥ
pūjāvamānabahumānamukhā viśeṣāḥ || 91 ||*

Birth, decay and death are the essential properties of the gross body; fatness etc., childhood etc., are its different conditions; it has rules of caste and orders of life; and it is subject to a variety of diseases and it is this body that meets with different kinds of treatment such as worship, dishonour, honour, etc. [Verse 91]

- 1) Knowledge is power
- 2) Knowledge changes perspective /way you look at things.
- 3) Change of perspective / Changes / Transforms response to situations.
- 4) Change of response is cause of freedom.

Story :

- Bride was sister of boy... Entire attitude changes.

With Knowledge :

- Attitude to girl changed

Know :

- World / Human - Body - Mind will change perspective.

- Body has dharma / Property / Features / Characteristics.
- Shadvikara Fat Hormonal changes - Janma / Jara / Sthaulyam - Adhya / Leanness / Tallness.

4 Avasthas of body

Childhood

Balyam

Boyhood

Kaumaram

youth

Yavvanam

Old Age

Vridha Kasya
Bavana

3 Avasthas of Jeeva

Waking

Dream

Sleep

Ashrama

Brahmacharya

Vanaprasta

Grihasta

Sanyasa

Varna :

- Brahmana
- Vaishya
- Shudra
- Kshatriya
- Born to Vedic culture / Hindu parents.

Sutram / Gothram :

- w.r.t. Samskaras... Upanayanam... Age for body only.

Sukshma Body :

- Anadi Kala Pravartaha, Rituals / Ceremonies... Based on age.

Aa Maya :

- Diseases

Certain problem :

- Manifest in old age.
- Vatha / Pitha / Kapah... for body Mental problems caused by physical body...
- Some body worshipped / Father / Mother... Physical Puja.
- Ava Manam / Dishonour - General disrespect...

Bahumana :

- Whenever person comes - Stand up.

2 Things achieved :

- Accept nature - Death / Informed / Kavachana for me.
- Consciousness / Atma - Free from all these modifications.

Gita :

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ २.१३ ॥

Just as in this body the embodied (Soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it. [Chapter 2 - Verse 13]

- Avastha belongs to body not to Atma...
- I am conscious being who is aware of condition of body.
- Atma - Free from Shadvikara.

Verse 92 : Anatma :

बुद्धीन्द्रियाणि श्रवणं त्वगक्षि
घ्राणं च जिह्वा विषयावबोधनात् ।
वाक्पाणिपादा गुदमप्युपस्थः
कर्मेन्द्रियाणि प्रवणेन कर्मसु ॥ ९२ ॥

*buddhīndriyāṇi śravaṇam tvagakṣi
ghrāṇam ca jivhā viṣayāvabodhanāt |
vākpāṇipādā gudamapyupasthaḥ
karmendriyāṇi pravaṇena karmasu || 92 ||*

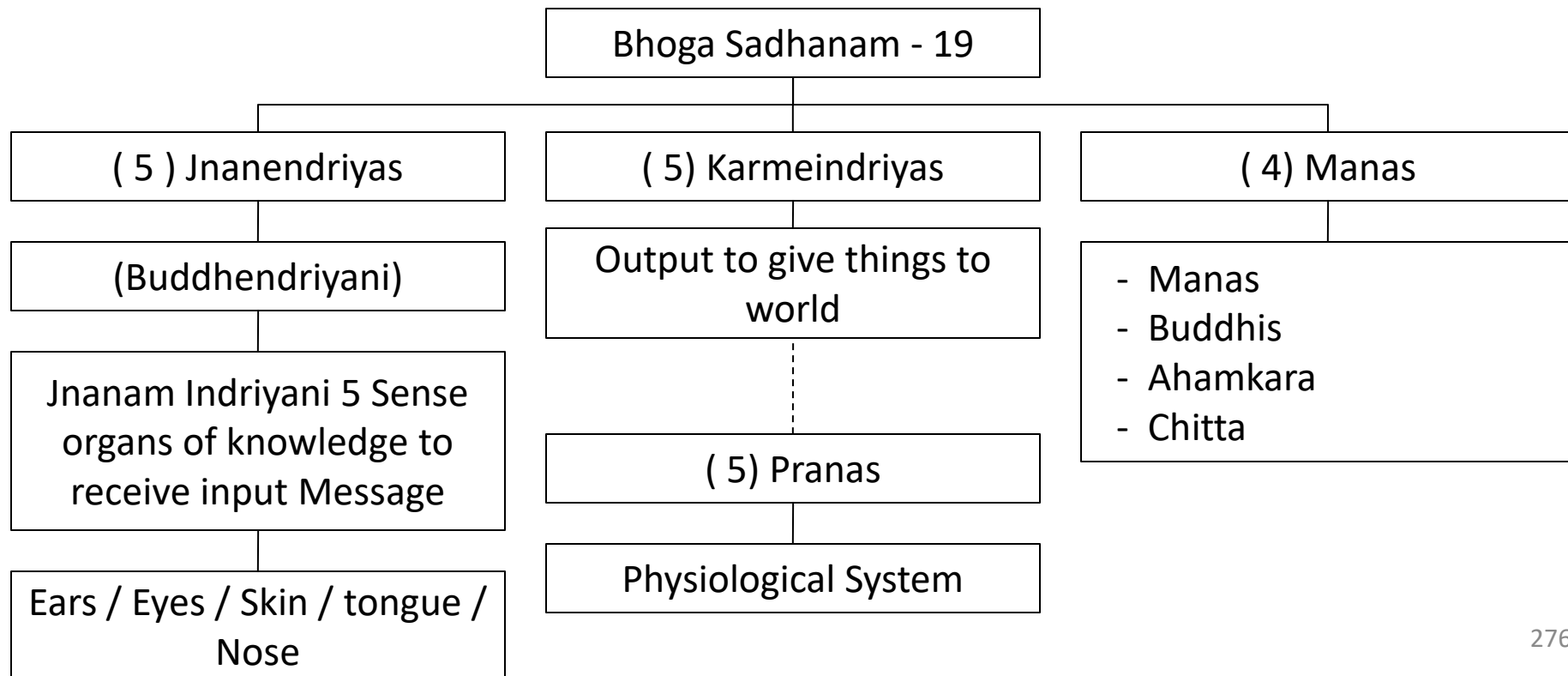
The ears, skin, eyes, nose, and tongue are organs of knowledge, for they help us gain the knowledge of the external objects. (The organ of speech, hands, legs, anus and genitals are the organs of action due to their tendency to work. [Verse 92]

Verse 49 and 50 - Questions:

Sthula	Sukshma	Karana Shariram
Verse 72 – 91	Verse 92 – 107	Verse 108 - 123

Magnified Tattwa Bodha = Vivekachoodamani :

- Constituents of Sukshma Shariram = 10 instruments - Tool kit
- Package of instruments to inter act with world.
- Boga Ayathanam = Physical body - Office of inter action
- Bhoga Sadhanam = Subtle body - Instrument of inter action



Visible Eye :

- Golakam - Belongs to Sthula Shariram.
- Power of vision / Shakti = Invisible Powers of perception



Produce Vishaya Jnanam

- Some shed tears when they want to respond.

Story :

- Western paralysis patient - Winks once - Yes - A, B, C, D
- Winks twice - Communicates with will power

Dayananda (Question and Answer):

1) Dharma :

- Inborn with human mind - Natural
- Has knowledge of Ahimsa
- All other values born of Ahimsa
- Paramo Dharma
- Dharma produces Punyam
- Nityam / Veda - Nityam
- Adharma Produces Papam
- Universal - Doesn't change - Kalpa to Kalpa like 5 Elements.

- Which Jeeva is your wife : Karma will decide.
- Free will is given... our contribution is there

2) Why study Gita : 6000 years...

- Human conflicts same
- Don't allow you to accept yourself
- Study drops self esteem - Things don't go our way...

3) Patanjali - Yoga sutra :

- Don't teach... only asana / Pranayama Yoga sutras deal with Mind / Values /Attitudes...
- Require Naischalya... Capacity to stay in topic for some time.

Knowledge liberates :

- Timeless is 'Consciousness'... if there is object there is Consciousness...
- If no object involved... 'Consciousness' alone.

Yoga Vasishta :

- Group wrote - Fancy - No good
- Mananam / Yoga / Vedanta / Story / Values... Ethics / Mixed up
- Robert King - Bruce - Studied Spider and won kingdom.

Svadharm :

- Bundle of Vasanas - I am both subject and Object.

- Does job and disappears - Lakshanam
- Implied meaning
- I am pure Consciousness... Tell that and remove away negating...

Vedanta :

- Neither subject / Object - Pendulam thinking

Tirupati / Rishikesh - Dadi

Bhagawan :

- Day and night
- Neither day / Night
- Thought / Beyond thought

Yarn / Shirt - Fabric - Na Pratiyet	Na Badyet
Cotton If not there, No shirt	If there prove it

Can't prove existence of shirt :

- Clapping of single hand... Did you hear
- About reality - All have preconceived notions
- About world - Bottomless...
- Truth of it is 'You '

- Only Atma - we can understand with words, Nothing else can be understood.
- Bitter Taste - Can't describe
- Love - can't describe
- Shabda - Incapable of revealing anything other than Vastu.
- Forgetting - Not action but condition.
- Sindhis Give to daughters equally.

Vedanta :

- 6th Pramana - without selective thinking / Listening.
- Reality can't be denied / Rejected.
- Vishesana Advaita...



Attribute / Adjective...

- Not separate from God - Small part of God, like visible part of iceberg.

God : Qualified by universe :

- Limitless virtues = God
= Saguna Brahman not absolute.
- Jnani has no ignorance.

Anoyantra Atma can be used :

- Pranamaya
- Manomaya
- Vijanana Maya
- Ananda Maya

Dakshinamurthy Stotram :

- Manifestation of Panchabuta and sun and moon and Jeeva / Knower / Seer.

Teaching : You are the whole

Seen	Seer
<ul style="list-style-type: none">- Form- Eyes	<ul style="list-style-type: none">- Eyes- Sakshi

Absence and Presence of Clothes /
Man both Seen

We surrender to Pratyaksha :

- I am not 100 % author of karma Phala.
- While doing karma - Follow dharma with awareness of Ishvara.
- Desire(Raaga) / Dvesha - “Ishvara “
- Has capacity to make you sad / Elation.
- Person becomes personality because of Raag / Dvesha.
- They don't have capacity to destroy you.
- Harmless desires... Become Vibutis... Sting neutralised.

- Accept yourself... You don't have Agenda for others.
- Self is Blemishless free / Limitations free / Nitya Shudha / Not Subject to Raaga / Dvesha...
- Sukha / Dukha / Punya / Papa / Guilt / Hurt



Superimposed on self

I am Hurt :

- Always free



Acceptable self = Satchitananda / Blesses me (Expressed when I am happy)

Experience My self - Without knowing :

- Accept the acceptable self, it gives freedom to be objective.

What is meaning of Non-Acceptance of self?

- We will be seeking acceptance from others...
- Mind = Triguna - Sattva Pradhana required

- Rajas - 2nd - 3rd Tamas - Required to Sleep.

Body repairs when resting :

- Atma = whole - Vishayas enter or don't enter - Same.
- Fullness doesn't suffer loss or subject to increase / Decrease.
- Fullness of Atma doesn't depend on external situation / Mind

Atma has no eye-lids - Never sleeps :

- Nitya Drk Atma... Dreaming / Sleeping / Waking.
- Atma same... Alupta Drk, Nitya Shudha Chaitanya - Never sleeps.
- For good sleep - Need Prarabda



Connected to body / Genetic Model.

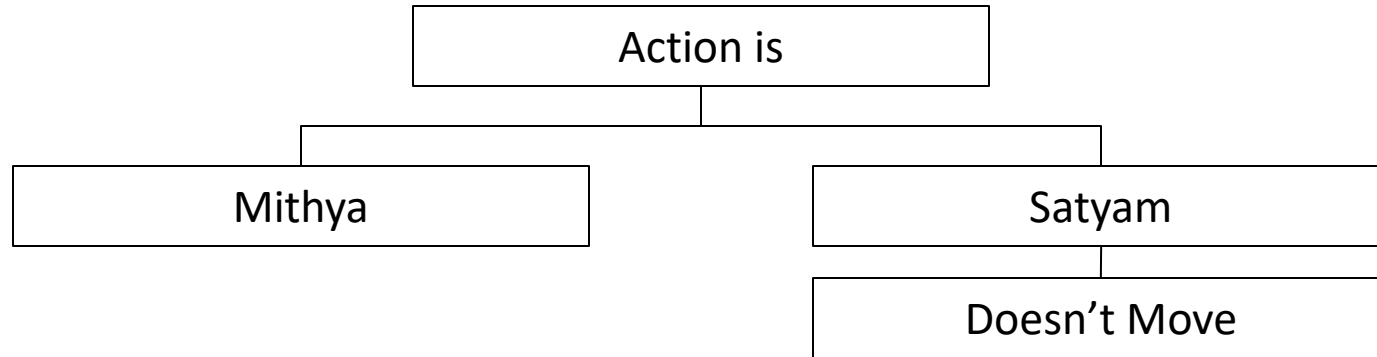
Connection is Karma :

- Desire has power to come and Go... Against Dharma.
- Prasada Buddhi - Takes situation objectively.
- Nothing difficult to live life of dharma - Pressure caused by desire... Use will / Prayer...
- Dharma = Ishvara
- Raag-Dvesha - Pushes Purusha to Adharma because of pressure.
- Neutralise pressure by prayer / will / Support system / Heave yourself Deliberately.
- Dharma - Requires effort / Purushartha / Prayathna.

Moksha :

- Not Prayathna Sadhya
- Exposure required
- Need Pravachane.

Action is Mithya :



- Thought - Doesn't exert its control
- Moving - it is born
- Born – Disappears...

Vigatajvara :

- Free from restlessness, No more worry.
- I am Karanam because of which there is possibility to create action.
- Someone / Purpose / Means /object - 4 Factors for action.

All manifest form of Ishvara - No Kartrutvam :

- Intuition - Not Pramana - it is wishful thinking.
- You are same 'Consciousness' as Ishvara is, Ishvara has all knowledge - You are inhibited by ignorance.
- Proving means having source of knowledge / Having means of knowing... Only Ishvara can provide.

Clarity = Viveka Shakti :

- Kama becomes Svarupa of person / Enemy, Becomes own nature, Therefore Satsanga important.
- Papa = what should not be done is done.
- Kamas attract results
- Kama has Vikalpa / Attributes.
- Fake it and make it... Phalas can be neutralised.
- I don't need anything to be at home.

Lecture 32

Verse 92 :

बुद्धीन्द्रियाणि श्रवणं त्वगक्षि
घ्राणं च जिह्वा विषयावबोधनात् ।
वाक्पाणिपादा गुदमप्युपस्थः
कर्मेन्द्रियाणि प्रवणेन कर्मसु ॥ 92 ॥

*buddhīndriyāṇi śravaṇam tvagakṣi
ghrāṇam ca jivhā viṣayāvabodhanāt |
vākpaṇipādā gudamapyupasthaḥ
karmendriyāṇi pravaṇena karmasu || 92 ||*

The ears, skin, eyes, nose, and tongue are organs of knowledge, for they help us gain the knowledge of the external objects. (The organ of speech, hands, legs, anus and genitals are the organs of action due to their tendency to work. [Verse 92]

Jnanendriyas - Entrance Organs	Karmeindriyas - Exist organs
<ul style="list-style-type: none"> - Jnanam producing - Functioning power behind - Eyes / Ears / Nose / Skin / tongue <p>Tongue : 2 Way traffic</p> <ul style="list-style-type: none"> - Jnanendriya and Tasting - Karmeindriya and Speaking 	<ul style="list-style-type: none"> - Karma producing - Functioning power behind hand / Leg / excretory organ / Reproductive / Speech - To move leg / Hands power - When Prarabda Karma Obstructive Power not there, - Invisible Shakti not there, Golakams may be there

Verse 93 :

निगद्यतेऽन्तःकरणं मनोधीः
अहंकृतिश्चित्तमिति स्ववृत्तिभिः ।
मनस्तु संकल्पविकल्पनादिभिः
बुद्धिः पदार्थाध्यवसायधर्मतः ॥ 93 ॥

*nigadyate'ntaḥkaraṇaṁ manodhīḥ
ahaṅkṛtiścittamiti svavṛttibhiḥ |
manastu saṅkalpavikalpanādibhiḥ
buddhiḥ padārthādhyaśāyadharmataḥ || 93 ||*

The —inner organs|| are called, according to their respective functions as mind, intellect, ego and chitta. Mind is so called by reason of its considering the pros and cons of a thing; intellect by reason of its function of determining the truth of objects. [Verse 93]

- Tattwa Bodha - Prose form.

Vivekachoodamani :

- Verse form can sing.
- Manaha - Buddhi - Ahamkara - Chittam
- Mind - I - Ego – Memory, Subconscious, unconscious(How to come to class)
- Svavrittibhih - Karana Peyar Name because of function.

Antahkaranam : 4 Together

- One organ - 4 Functions - 4 Names

Moksha :

- when you have doubt / Emotion.

Intellect :

- When you are assertive / Knowing, Self referring mind is called ego.

One Person :

- Husband / Father / Son - Sankalpa / Vikalpa - Antahkarana... More than one view...

If one view :

- Rope / Snake = Knowledge
- Viparyaya = Error Rope or Snake

1 st View	2 nd view
<ul style="list-style-type: none">- Sankalpa- Right / Go	<ul style="list-style-type: none">- Vikalpa- Left / Don't go

Horn of dilemma :

- Raga / Dvesha Emotions / Kama.... Also Manaha
- Sankalpa and Vikalpa - Joined together = Doubt / Samshaya

Buddhi :

- Faculty of decision regarding Padartha - Adhyaya / Determination / Decision - Same mind is called intellect.

Verse 94 : Ego :

अत्राभिमानादहमित्यहंकृतिः ।
स्वार्थानुसन्धानगुणेन चित्तम् ॥ 94 ॥

atrābhimānādahamityahankṛtiḥ |
svārthānusandhānaguṇena cittam || 94||

The ego is so called by reason of its identification with the body as one's own self and Chitta from its function of constantly illumining the things of its interest. [Verse 94]

- Self reference faculty.
- Body is sitting here...

I Say :

- I am sitting here / I see / Hear / Smell...
- I see pot... Refer yourself as seer of pot.
- I am doubting.... I with reference to mind... Focus on subject...

Do Viveka all the time - Sakshi Vs activities :

- Identifying function called Ahamkara.
- That which identifies is the 19th faculty.
- Aham Iti Abhimanam - Done by Ajnani - Not Jnani.
- Chittam = Sub conscious / Unconscious(in Psychology)

What it does :

- “Anusandanam” has faculty of ideas / Experiences Acquired before.

Use 5 % of brain now :

- Person sheds fears when ideal person / Occasion comes, It is unconscious - will not judge.
- There is non-connect between flaring up and name, person should allow other to burst out.
- It is our experiences / Depression / Pain / Failures...
- Svastha - Bottled up ideas / Emotions / Pain...
- Anusandanam - Retrieve / Taking up voluntary retrieval inner Experiences / Pains = Faculty is called Chittam.
- If retrieved experiences, Information also negative, it is called Kashayam in Mandukya... (My problem !)
- Negative unconscious waiting for expression = Kashayam, Chittam - Refers to everything good and bad...
- Kashayam = Unfavourable part of Chittam, which affects a person / In assimilation of Vedanta.
- Doesn't come out consciously...

Buddhi Has :

- Aham Brahma Asmi knowledge but included with Kashayam / Chittam has Deha Abhimana.
- This Kashayam = Negative Chittam.
- Retrieval of unconscious faculty is Chittam.

Verses :

- Vishama Vritam - Read as prose 95
- Sama Vritam - Chant 94

Verse 95 : Pancha Pranas :

प्राणापानव्यानोदानसमाना भवत्यसौ प्राणः ।
स्वयमेव वृत्तिभेदाद्विकृतिभेदात्सुवर्णसलिलादिवत् ॥ 95 ॥

prāṇāpānavyānodānasamānā bhavatyasau prāṇaḥ |
svayameva vṛttibhedādvikṛtibhedātsuvarṇasalilādivat || 95 ||

One and the same Prana becomes Prana, Apana, Vyana, Udana, and Samana according to its functions and modifications, like gold, water etc. [Verse 95]

- One Prana - 5 Functions
- One tune - Manifesting in 5 forms
- One man - Manifests as son / President / Brother
- One Prana - Has 5 Vikritis - Distinct manifestations
 - Has 5 Bandas
 - Karyam / Vikara
- W.r.t each Vritti / Pravirthi - 5 Functions.

Prana	Apana	Vyana	Udana	Samana
Respiration power	Excreting power	Circulatory power	Reversing function power / Vomiting / Natural forces reversed	Digestive power / Provides Nutrition

- Usually - Mouth to pit inside
- Anus - To excrete - Take out / To remove toxin
- Udana - Active at death - Everything has to be digested at old age...
- Food - Nourisher - Youth
- Food - Destroyer - Old age
- Utkramantam = Life leaving body = Udana At death, breathing system reversed.

Samana :

- Power of assimilation / Digestion
- Manifestation of One Prana Tattvam.

Example :

- One gold = Chain / Bangle / Ring
- 5 Manifestations / Pancha Purani
- 5 Manifestations / Pancha Nama.
- One Atma = Manifests as “Jagat” / Nama Rupa.

Functions :

- Decorates Finger / Neck / Hand / Leg

Prana :

- Rupa / Karma / Nama Bheda

One water :

- Flowing - River
 - Small Pool - Tank
 - Big Pool - Lake
 - Bigger Pool - Ocean
 - From Sky - Rain
 - 50 Rivers / 30 Lakes / 30 water falls
- } Nama / Rupa / Function

Chatvari Antahkarana :

- Mind / intellect / Ego / Memory / 5×3 - Jnanendriya / Karmeindriya / Pranas $5 \times 3 = 15 + 4 = 19$ Organs.

Tattwa Bodha :

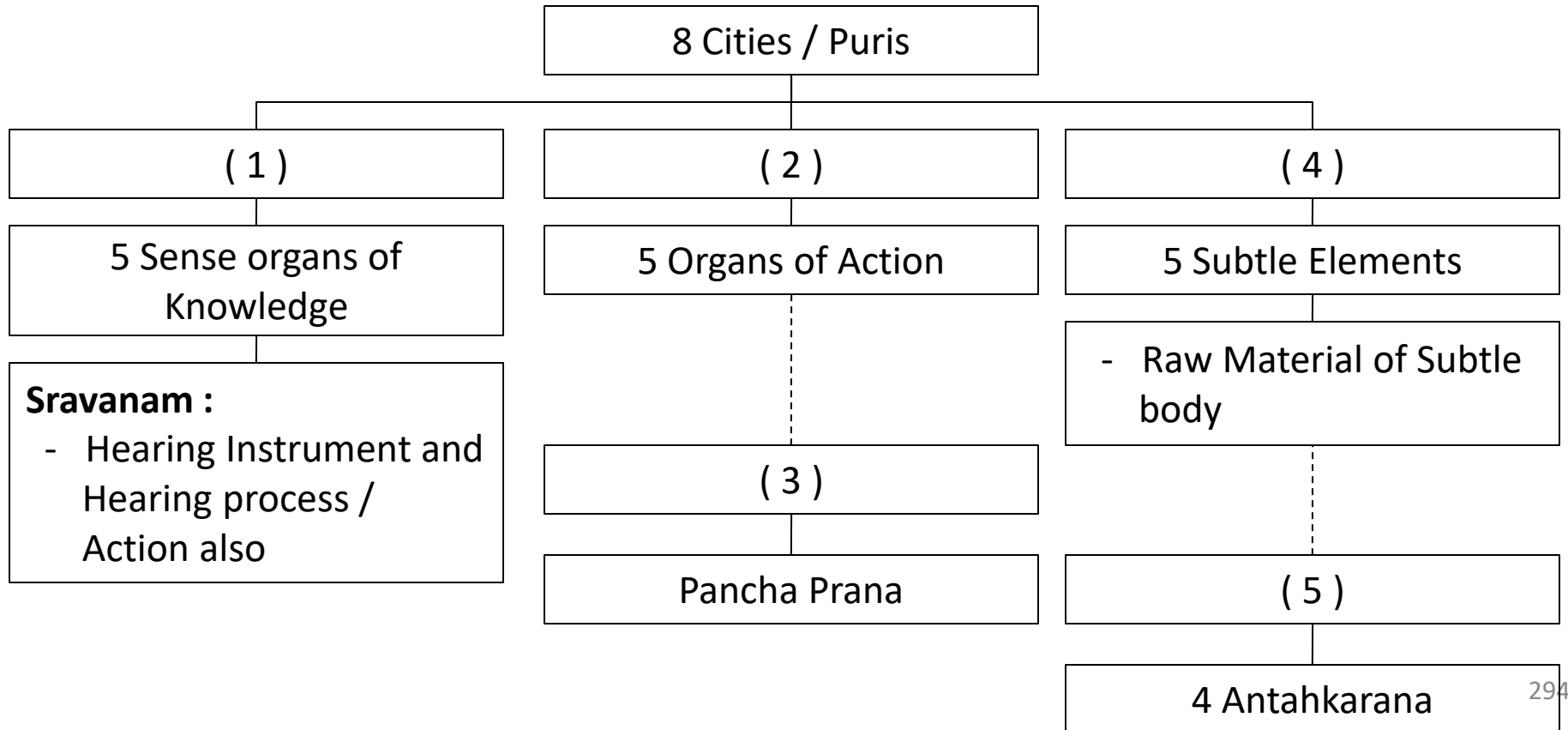
- $5 \times 3 = + 2 \rightarrow$ Manas / Buddhi
= 17 Got Memory included.

Verse 96 : 19 Organs in 8 Cities / 8 Puris !

वागादि पञ्च श्रवणादि पञ्च
प्राणादि पञ्चाभ्रमुखानि पञ्च ।
बुद्ध्याद्यविद्यापि च कामकर्मणी
पुर्यष्टकं सूक्ष्मशरीरमाहुः ॥ 96 ॥

*vāgādi pañca śravaṇādi pañca
prāṇādi pañcābhramukhāni pañca |
buddhyādyavidyāpi ca kāmakarmanī
puryaṣṭakaṁ sūkṣmaśarīramāhuḥ || 96||*

The five organs of action beginning with speech, the five organs-of-perception beginning with the ear, the group of five Pranas, the five elements starting with space, along with the discriminative intellect etc. and also ignorance, desire, and action—these eight _cities_ together constitute the subtle body. [Verse 96]



6 Avidya :

- Ignorance
- Adhyasa / Superimposition
- Atma / Anatma confusion
- Property of Anatma mixed with property of Atma
- Mistake it as Chetana / Sentient.
- Feel sentiency belongs to body.
- Actually sentiency flowing from Atma to Anatma.
- Property of Atma transferred to body - I Feel 'Consciousness' confined to body.

Mistake :

- Limitation of body transferred to consciousness.

2 Fold Transference :

- Anyonya Adhyasa.

There is a Snake :

- Property of Poison / Shininess - Transferred to rope
- Property of Rope-existence transferred to snake, Snake doesn't exist...
- "Isness" Borrowed by rope and Say there is Snake.
- Property of Rope handed over to rope, Snake is not there at all.
- Huge topic in Advanced Vedanta = Mutual transference = Adhyasa - Avidya.

Lecture 33

Verse 92 - 107 :

- Sukshma Shariram.
- 19 constituents / 8 Groups
- Puri Ashtakam
- 17 Organs in Tattwa Bodha

Verse 96 :

- Rope - Snake - Don't know there are 2 things

3rd Person knows :

- Real rope - False snake

Confused :

- One entity mix of real / Unreal.
- Satya / Anrutoya - Mithuni Karanam = Adhyasa = Avidya.

7th Puri : Kama - Desire

- All emotion in mind = "Kama " - Because ignorance gets connected to Kama.
- Kama alone manifests as Krodha / Lobha / Other Problems.
- Avidya - Kama - Karma - Triad - Go together.

How they go together ?

1) When I know I am Atma - Not body :

- I am 'Consciousness' pervading body - Not body itself, limitation of body - Not my limitation.
- Light pervades hand - Outside hand light exists but not only in hand.
- I am 'Consciousness' principle - Pervade body and beyond also...
- I am limitless 'Consciousness' - I am Atma - I own up Poornatvam.

2) When Adhyasa gets building ?

- I don't know consciousness - Pervading body.
- I am body enjoying property of consciousness.
- 'Consciousness' becomes incidental property in body.
- I am body with incidental consciousness.
- Poorna I - Gone..
- Apoorna I - Born...
- Birth of Apoorna I... Because of Avidya.
- Avidya generates incomplete 'I' out of complete 'I' Consciousness.

3) Job of Avidya = Generation of incomplete I :

- Complete I is called Atma.
- Incomplete I is called Ego / Ahamkara.

Getting up difficult :

- Incomplete I / Ego is rebel / Struggles.
- Until it is reconverted to unlimited I / Ego.

Only way of reconversion :

- Remove Avidya

Avidya :

- Has converted complete I into incomplete I... Vidya alone can convert incomplete I to complete I - Ego doesn't know.
- Ego thinks - Adding / Acquiring things will expand me.
- Bachelor I - Expanded I = I and wife and children



Want her to be my limb - Don't give her freedom

- Expanding / Extending myself.

Aham	Aavama	Vayam
1 Etc	2 Etc	3 Etc

- They are struggle for expansion by which incomplete I wants, to become complete I.

Struggle = Kramaha :

- Avidya will necessarily lead to Kama



Generator of Incomplete I and it will Struggle. Finite I and finite things = Finite.

Therefore Kamas don't end :

- Kama leads to Karma.

Struggle for completion leads to action :

Physically	Emotionally
Add : - Wife / Child	- Asking love and care - How are you?, I Add to emotional I

Add to intellectual 'I' :

- Yearning for knowledge Sense of incompleteness - Struggle come under Karma
- Avidya / Kama / Karma - 3 Puris

Punya Ashtakam = "Sukshma Shariram" :

- (1) Jnanendriyas, (2) Karmendriyas, (3) Prana, (4) Bhuta, (5) Antahkaranam, (6) Avidya, (7) Kama, (8) Karma.

Verse 97 :

इदं शरीरं शृणु सूक्ष्मसंज्ञितं
लिङ्गं त्वपञ्चीकृतभूतसम्भवम् ।
सवासनं कर्मफलानुभावकं
स्वाज्ञानतोऽनादिरुपाधिरात्मनः ॥ 97 ॥

*idaṁ śarīraṁ śṛṇu sūkṣmasañjñitam
liṅgaṁ tvapañcīkṛtabhūtasambhavam |
savāsanam karmaphalānubhāvakaṁ
svājñānato'nādirupādhirātmanah || 97 ||*

This subtle body, listen carefully, also called the Linga Sarira, produced from the subtle elements is possessed of the latent impressions (vasanas), and it causes an individual to experience the fruits of one's past actions. It is the beginningless limitation superimposed on the Self and brought about by its own 'ignorance' [Verse 97]

- Sukshma Shariram known as Linga Sharira.



Means invisible / Mind - Ego - Don't see

- Lingam = Indicator / Clue / Sign / Mark from foot mark - Infer - Elephant



Indicator Like Smoke

- Sukshma Shariram itself is inert matter - Mind inert matter.
- Indicator of 'Consciousness' principle / Because it manifests as Consciousness / Reflects 'Consciousness' like glass - Mirror.

Sthula Shariram - Inert :

- In dead body can't manifest 'Consciousness'
- Glass made of Sand / Silicon
- In sand can't see face.
- Reflection indicates original / See reflected face - Recognise original.
- Don't see original vehicle - Lingam / Reflection.
- Atma Exists... known because matter mind is 'Consciousness'.

Sugriva Challenges Vali :

- Has Backing of higher power - Lingam challenges Vali.

- Inert Mind - Bundle of chemicals like physical body is functioning as though sentient because of Atma behind.
- Vali's wife - Inferred Rama behind Sugriva.
- Sugriva = Sukshma Shariram



= Organ - Lingam

- Rama = Atma.

Shiva Lingam :

- Symbol to indicate existence of Shiva.
- Where to worship Shiva? He is all over.
- Consciousness is all over - To recognise Consciousness... You go to Sukshma Sharira.

Go to temple - Stone :

- Represents all pervading 'Consciousness'
- To worship all pervading - One stone or Sukshma Shariram is representative of 'Consciousness'
- Every human lingam to indicate all pervading 'Consciousness', Born out of Panchikruta Butam...
- Mind is finer matter - Capable of reflecting 'Consciousness'
- Reflecting Medium out of which Sukshma Shariram is made is 5 Elements / Materials born out of matter.

Many take mind as Atma :

- According to Vedanta, mind has borrowed 'Consciousness' not natural 'Consciousness' - Mind and matter not acceptable - Both matter.

Misconception :

- Because mind appears as though non matter, because it has permanent borrowed 'Consciousness'
- Permanent borrowed Consciousness appears as natural 'Consciousness' - Therefore delusion.
- Sukshma Shariram is complex matter.

Science :

- Mind is mystery, Brain - Mind - One
- Where is mind located ?
- Brain - Medium through which mind functions.

Mind - Complex instrument :

- Mind experiences world through Jnanendriyas, Can register and store like video tape.
- Registered / Stored experiences... Replaced by memories
- = Vasanas - Samskaras - can explain Badrinath trip.
- Same Video Cassette recorder in previous birth.

- Sukshma Shariram = Saturated with ..



SA... Vasanam

- Subconscious / Deep unconscious in psychology.
- Subtle emotions remembered - Anger and death.
- I Project event again and again - 'Mind at job '(Rajo Guna of mind) event gone...
- Can make me break down
- Mind has capacity to drop me...
- Events forgotten... Event produced emotions linger...
- Feeling of not being looked / Insulted
- Forget who insulted.

Sense of rejection :

- I am not wanted, Lingers from childhood to old age - Continues... my father rejected.

I transfer to children and say :

- You are rejecting me.

Karma Phala Anubavakam :

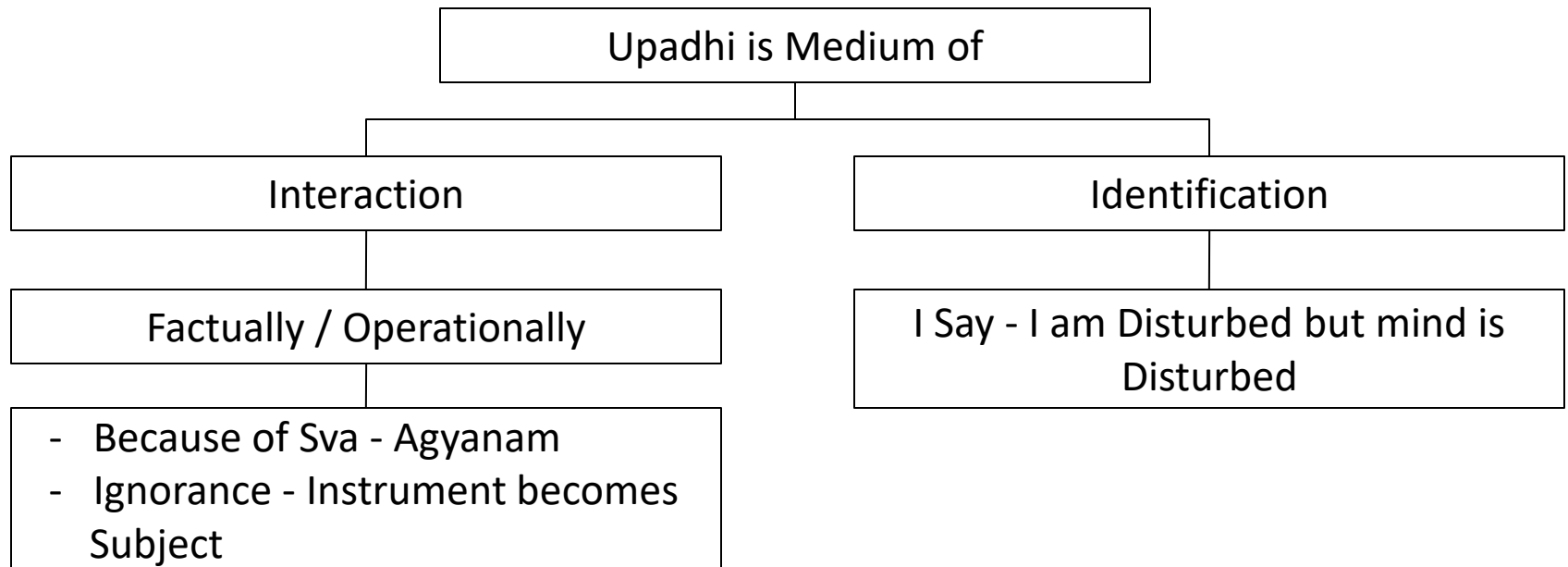
- Sukshma Sharira makes me Bokta, Because of which alone - Karma Phalam is experienced.

During sleep :

- Sukshma Shariram is resolved - No happy / Unhappy experience.
- Sukshma Sharira - Resolved / Non functioning.
- Sukha / Dukha - only because of Sukshma

Shariram :

- It is Karma Phala Anubavakam... Causes experiences of Sukham / Dukham through the world.
- Beginningless medium for Atma.
- I use same subtle body - Changed only physical body - Every prodigy is proof.
- Mind continues in potential form - I was there in previous Srishti... Upadhi is medium of Jiva.



- It is Beginningless medium of interaction and identification and Because of ignorance.

Verse 98 - Dream :

स्वप्नो भवत्यस्य विभक्त्यवस्था
स्वमात्रशेषेण विभाति यत्र ।
स्वप्ने तु बुद्धिः स्वयमेव जाग्रत्
कालीननानाविधवासनाभिः ॥ ९८ ॥

*svapno bhavatyasya vibhaktyavasthā
svamātraśeṣeṇa vibhāti yatra |
svapne tu buddhiḥ svayameva jāgrat
kālinanānāvidhavāsanābhiḥ || 98||*

Dream is the state when this (subtle body) is distinctly in expression, where it expresses all by itself. In dream, the intellect by itself revels as the agent of experiences etc., due to the various impressions gathered by it during its waking state. [Verse 98]

- State of experience when mind plays prominent role.

In waking :

- Mind operative but physical body plays prominent role.
- Udara Nimittam Bahu Kruta Vesha...
- We earn to protect body, Food / Shelter / Clothing keep free from disease.
- In dream, existence of physical body not known.
- Mind not fully active - No experiences of external world.
- Can't gather fresh experiences - Buddhi faculty not functioning.

Dream :

- Memory / Samsara / Vasana / Chittam / Faculties operate - Function.

- Mind creates objective world - Creates sense organs - Svapna eyes / Ears / Body for me - Fresh Subject - Object.
- Instrument - Interactions - Consequences - Emotions in dream.
- We can say neurological disturbances only after waking up!

In dream, I become all 3 :

- Aham Eva Idagum Sarvam in waking also
- In dream not believable

Dream guru Says : You are Sarvam

- Svapna - Distinct state (Vibakti)... in which Sukshma Shariram is dominant.
- Mind part of Sukshma Shariram is meant here (Antahkaranam)
- Chittam - Part - Memory part dominant.

How is it experienced ?

In Svapna :

- Sukshma Shariram functions by itself, Without aid of Sthula Shariram - No need of Golakas to hear dream music.

In Jagrat :

- Sthula (Golakam) and Sukshma Shariram required.

In Dream :

- Mind produces Vivekananda Vidyalaya / Note book / Subject / Non writing pen also.

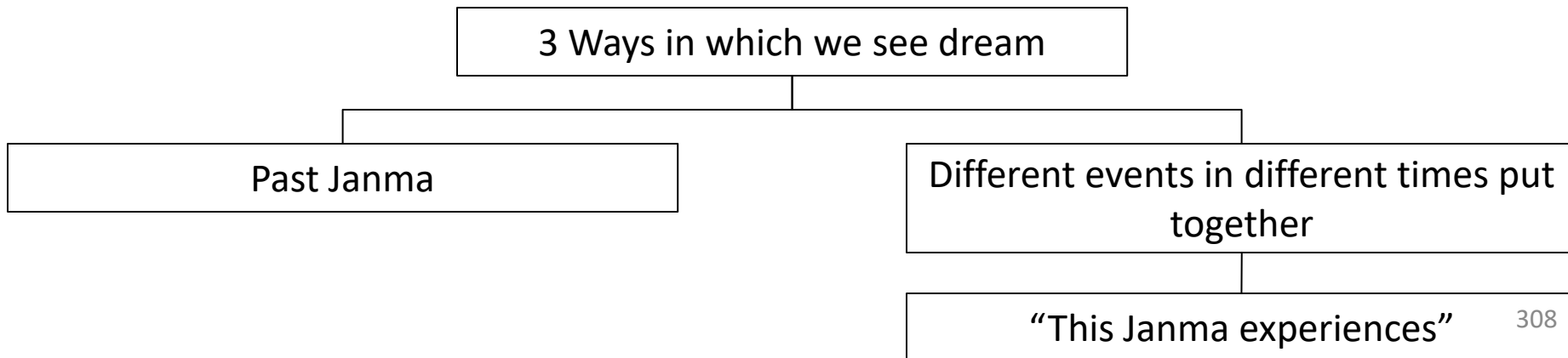
Lecture 34

1) In dream no physical body dominance :

- Sukshma Shariram creates its own external world within mind, Mind capable of projecting itself.
- Mind has capacity to register waking experiences / Store them in form of Vasanas.
- Stored Vasanas = Video tapes (Recorded Colour / smell / Form / Shabda-Rupa/ Rasa / Sparsha / Gandha)
- In dream recorded Rose garden, is played.

Buddhi Shines :

- I see external world shining because of Sun / Moon / Electrical light.
- In Svapna, mind is capable of illumining the objects, Creates and illumines world.
- Buddhi - Rajate... Shines with varieties of Vasanas... Recorded experiences - Also called Samskaras.
- Acquired during Jagrat Avasthas.



- Premonition of future... Not dream.. Coming events cast shadow.
- Before storm - Animals wild... Ubayatha Pragya Avastha - intermediary stage - Not Waking / Dream / Sleep

Waking	Dream	Sleep
Mind active experiencing present	Mind not experiencing present, only past	Mind not experiencing at all

Verse 99 :

कर्त्रादिभावं प्रतिपद्य राजते
यत्र स्वयं भाति ह्ययं परात्मा ।
धीमात्रकोपाधिरशेषसाक्षी
न लिप्यते तत्कृतकर्मलेशैः ।
यस्मादसङ्गस्तत एव कर्मभिः
न लिप्यते किञ्चिदुपाधिना कृतैः ॥ ९९ ॥

*kartrādibhāvaṃ pratipadya rājate
yatra svayaṃ bhāti hyayaṃ parātmā |
dhīmātrakopādhiraśeṣasākṣī
na lipyate tatkr̥takarmaleśaiḥ |
yasmādasangastata eva karmabhiḥ
na lipyate kiñcidupādhinā kṛtaiḥ || 99||*

In this condition, the supreme Self shines in its own glory, with the intellect as its only limitation, witness of everything uncontaminated in the least by the activities of the intellect. Since it is entirely unattached, it is not tainted by any action that its apparent conditionings may perform. [Verse 99]

In dream - In different roles (Very important) :

- Buddhi shines subject / object / Instrument Purpose / location.

In Grammar : Karakas :

- Nominative - Subject - Instrument
- Objective - Object - Dativ - Beneficiary

Action :

- Accessories come together.
- Oblative / Locative / No generative(Akaraka Vibuti)
- Karakas produce Kriya - Action... action produces Phalam.
- World = Karaka / Kriya / Phala(Svarga Loka)

Waking :

- I am one of the karakas - Subject / Object.
- World = Other karakas

Svapna :

- Buddhi is capable of becoming all karakas - Class in dream.
- Mind produces students / Karyam / Phalam also
- Mind = Like a powerful Maya.
- At Ishvara level - Mind produces - Waking world
- At Jiva level - Mind produces dream world.
- Mind is powerful as Maya - Nature of Atma in dream...

Nature of Atma is Dream :

- Atma is self effulgent / Self evident, Svayam Prakasha Svarupa.

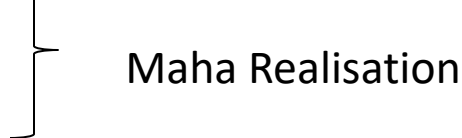
How it functions 'Svayam Bati'

- Atma functions through Sukshma Shariram alone in dream.
- Sthula / Karanam Shariram passive, Sense organs / Mind alone medium / 'Field' of operation.
- Atma illumines mind and its conditions without getting affected by events / Witness of dream events.

Brihadaranyaka Upanishad :

- Svayam Jyoti Brahmana.
- Dream level state to understand / Recognise Atma.
- In dream alone, mind clearly becomes object of experience, because every object of dream = Mind.
- Tiger - Dream thought / Projection.
- Seeing tiger = Experiencing tiger thought.
- Dream is my own thought = I clearly objectify world... I clearly objectify my own mind.
- Mind is object in dream.

In Waking :

- Mind functions as Instrument
 - World = Object
- 
- Maha Realisation

In dream : Mind is object

- When thing is seen as object, you can easily know it is different than me.
- Specs different than me, when in hand as object.
- When mind serves as instrument.
- Instrument is closely connected with subject.
- Instrument is mistaken as subject because it is intimate.
- Meditate on this idea - असोशसक्श, Seeing specs to find dust.
- I am different - Specs different - Handle as object.
- Moment I put on specs - Because integral part of me.
- Forget fact it is object - We take it as subject.
- Spectacle mistaken as subject - As instrument, As object - Don't include in me.

In waking :

- I include mind in myself - Mind only instrument.
- I have nothing to do with the mind.

- Therefore waking state = Freedom state
= Jeevan Mukti (Once body and Mind seen as instrument)
- When seen as subject / Instruments.

Say :

- I am upset - Not mind upset

Purpose :

- I am not mind

Mind :

- Object in dream
- Instrument in waking
- I am not objective / Instrument Mind.

तत्कृतकर्मलेशै न लिप्यते :

- Therefore Atma not tainted by karmas in dream, No Papam / Punyam comes to me.
- Sanchita / Agama / Prarabda - No need to destroy... Wake up to your nature Free of karmas.

Why Atma not affected?

- Since 'Consciousness' is unattached to anything, like space not affected by things in space.
- Screen not affected by episodes.

Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

स्तत एव :

- Because of Asanga Nature, its not
- कर्मभि न लिप्यते - Not affected by Punyam / Papam - Karma done by instrument – Medium of transaction.

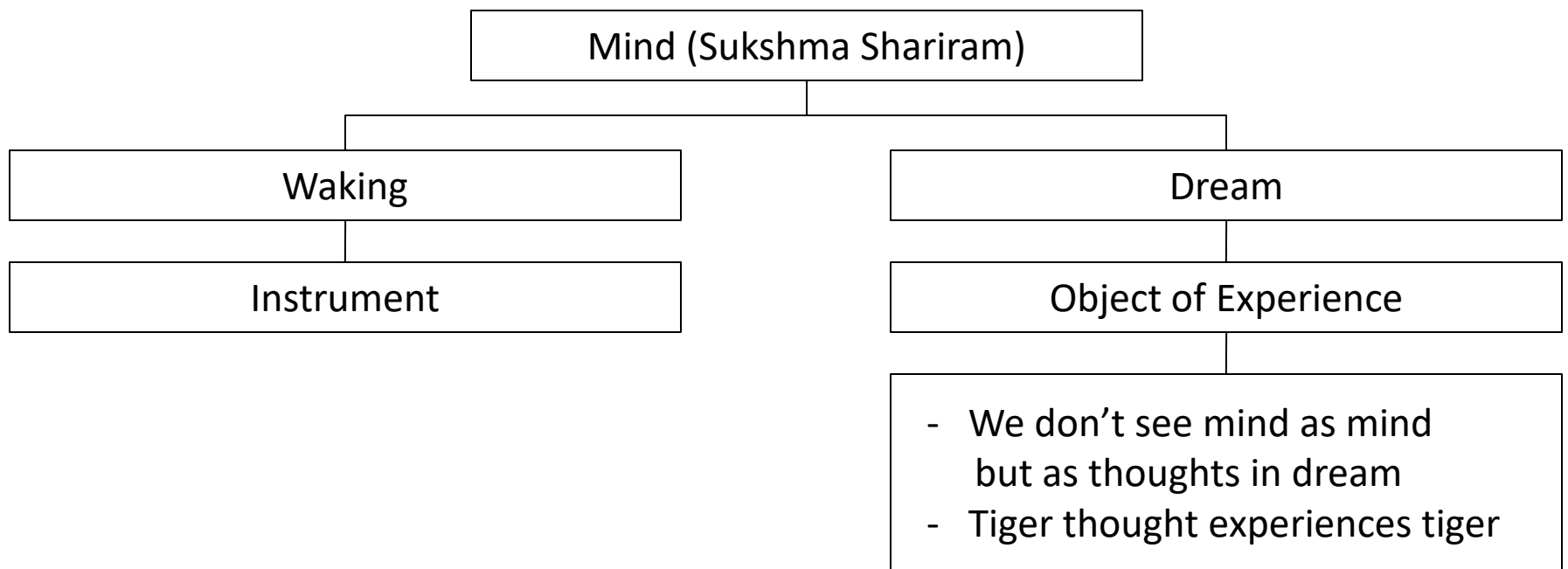
Verse 100 :

सर्वव्यापृतिकरणं लिङ्गमिदं स्याच्चिदात्मनः पुंसः ।
वास्यादिकमिव तक्ष्णस्तेनैवात्मा भवत्यसङ्गोऽयम् ॥ 100 ॥

sarvavyāpṛtikaraṇaṁ liṅgamidaṁ syāccidātmanaḥ puṁsaḥ |
vāsyādikamiva takṣṇastenaivātmā bhavatyasaṅgo'yaṁ || 100||

As the tools of a carpenter are his instruments, so this subtle body is an instrument for all activities of the Self (Atman), which is of the nature of Knowledge Absolute. This Self, therefore, is perfectly unattached. [Verse 100]

- Vishama Matra - Prose.



- Whether mind is object of experience or instrument of experience, it can't be subject 'I'

I am different from mind :

- Specs : Object in hand
- Instrument : used for reading / Seeing I am not specs

Mind / Intellect :

- Used for understanding / Taking decision...
- Tool kit for all transactions like screw driver / Spanner.
- 19 Instruments... Sarva Vyapara Karanam.
- For all transactions Bhagawan has provided instruments, False teeth added... works if sense organs working.

Blind covers blindness - Uses specs :

- Consciousness being - पुंसः / Chidatma / Subject of all experiences, Atma / Purusha / not male / “Being” / Chaitanya Svaroopam...
- Sukshma Shariram is instrument like toolkit for carpenter.
- Chistle / Hammer... For ‘Jivatma’ Sukshma Shariram, like toolkit - Not integral part.

Joke :

- Driver not caught going in one way street in opposite direction - Why?
- He was walking - Driver of car not integral part of him.
- If mind is instrument, I am karta - Driver’s driver hood not essential nature.
- Karta’s Kartrutvam - Not essential nature
- Bogta’s Boktrutvam - Not essential nature
- Seeker’s seeker hood - Not essential nature
- Using Sukshma Shariram - I am karta / Bogta / seeker.
- In Sushupti - I drop my Sukshma Shariram No Kartrutvam / Boktrutvam.
- Therefore don’t use Sukshma Shariram, temporarily used instrument dropped.
- Atma is essentially different from Sukshma Shariram.
- Sthula Shariram = Residence - Ayathanam - Office
- Sukshma Sharira = Computer / Telephone... Office instruments not you.
- Similarly Sukshma Shariram not you.
- Use them - Don’t get carried away by them, You are different from all.

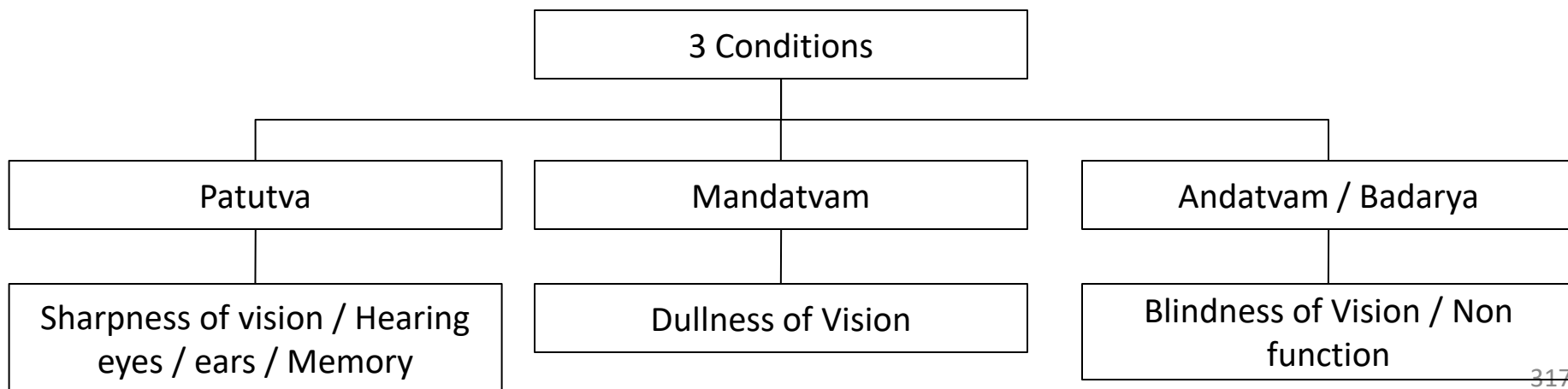
Verse 101 :

अन्धत्वमन्दत्वपटुत्वधर्माः
सौगुण्यवैगुण्यवशाद्धि चक्षुषः ।
बाधिर्यमूकत्वमुखास्तथैव
श्रोत्रादिधर्मा न तु वेत्तुरात्मनः ॥ 101 ॥

*andhatvamandatvapātutvadharmāḥ
saugūṇyavaigūṇyavaśāddhi cakṣuṣaḥ |
bādhiryamūkatvamukhāstathaiiva
śrotrādidharmā na tu vetturātmanah || 101||*

Blindness, weakness, or sharpness of the eye are conditions merely due to its defect or fitness. So too, deafness, dumbness etc., belong to the ear etc. These attributes can never belong to the Self (Atman), the knower. [Verse 101]

- Sukshma Shariram = Bundle of instruments.
- Instruments have different, conditions of efficacy.
- New broom sweeps well - Effective in the beginning, Chistle Sharpened.
- Instrument is subject to deterioration.
- Instrument becomes weaker - Carpenter same.
- Carpenter not affected by conditions of instruments.



We say :

- I am sharp / Dull / Blind
- These are instrument conditions - You are Atma.
- Changeless - Immutable - Karanam has dharma.
- Atma is Nirdharma - No Characteristics / no property / No conditions.
- Healthy or sick conditions of eye / Ears - Jnanendriyas / Karmeindriyas.
- Dumbness of sense organs of action = stomach.
- Properties of instruments - None belong to Atma.
- Subject - Who is knower / Sakshi i am
- Eternal - Unaffected subject.
- Mind - Different than me, Everything else different.

Verse 102 :

उच्छ्वासनिःश्वासविजृम्भणक्षुत्
प्रस्यन्दनाद्युत्क्रमणादिकाः क्रियाः ।
प्राणादिकर्माणि वदन्ति तज्ञाः
प्राणस्य धर्माविशनापिपासे ॥ 102 ॥

*ucchvāsaniḥśvāsavijṛmbhaṇakṣut
prasyandanādyutkramaṇādikāḥ kriyāḥ |
prāṇādikarmāṇi vadanti tajñāḥ
prāṇasya dharmāvaśanāpipāse || 102||*

Experts call inhalation, exhalation, yawning, sneezing, secretion, death etc. as functions of the vital breath, while hunger and thirst are the qualities of the main vital breath. [Verse 102]

Functions of Pancha Prana :

- Uchvasaha - Breathing in
- Nishvasaha - Breathing out
- Vijimbaha - Yawning
- Shuth - Sneezing
- Prasyandanam - Secretion from body tears / Nose / Saliva / Glands.
- Utkramantam - Vomiting - When poison in system
- Pancha Prana work to remove them.
- All functions shared by Prana / Apana / Vyana...

Prana :

- One of 5 Pranas - And collective name of all.
- Prana function - Ashana - Hunger, Pipasa = Thirst.
- Respiration / Excretion / Circulatory / Digestive / Reversing systems.
- Vomiting - Normal process reversed
- Udana - Active in 2 conditions
- Poison - Reverse system
- Marana Kalam - Antahkala
- Breath - All process reversed
- Prana - Taken out Utkramanaha

Verse 103 :

अन्तःकरणमेतेषु चक्षुरादिषु वर्ष्मणि ।

अहमित्यभिमानेन तिष्ठत्याभासतेजसा ॥ 103 ॥

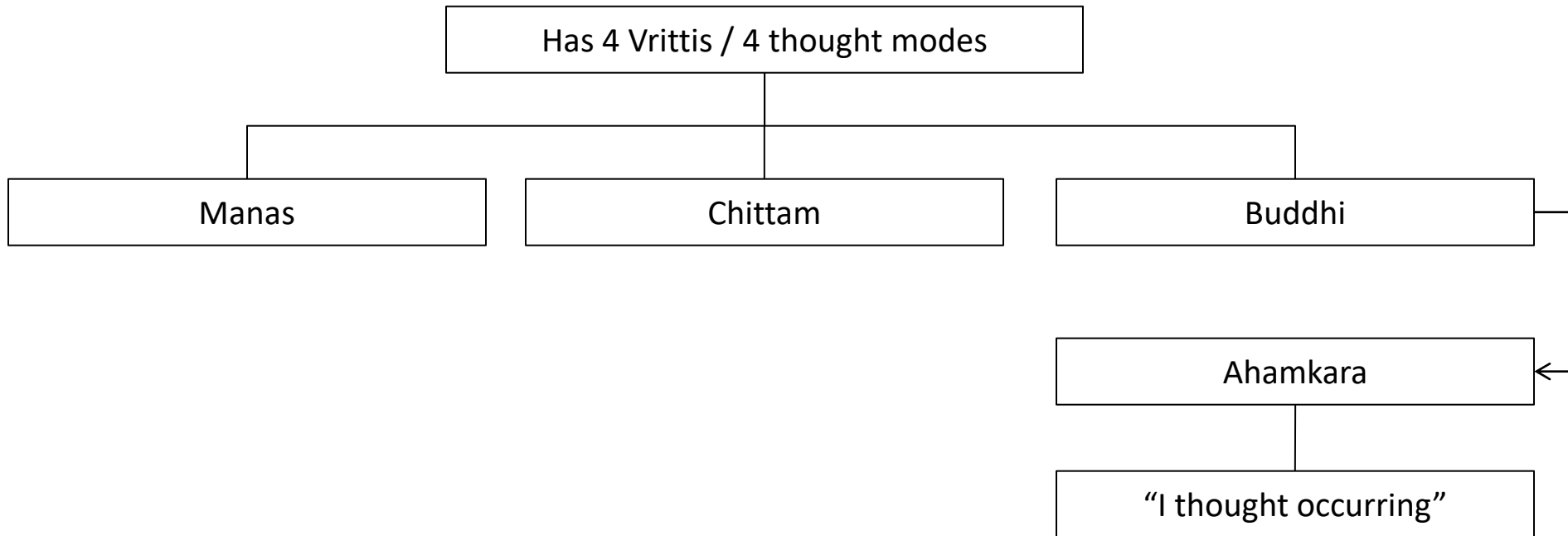
antaḥkaraṇameteṣu cakṣurādiṣu varṣmaṇi |

ahamityabbhimānena tiṣṭhatyābhāsatejasā || 103 ||

The inner organ has its seat of expression in the sense-organs such as the eye etc. Identifying with them as - I, it exists, by the reflection of the Self (Atman) in it. [Verse 103]

- Ahamkara Jiva / Karta / Bogta / Pramata is individual.
- Antahkarana is called karta - Manas / Chitta / Buddhi / Ahamkara.
- Mental Stuff = “Jiva”
- Mind is material thing - Antahkarana is material.

Dravyam - Substance - Solid stuff :



- Same stuff called Buddhi / Chittam / Ego / Manas.
- We must differentiate...

Antahkaranam Dravyam	Ahamkara Vritti
<ul style="list-style-type: none"> - Dravyam - Stuff - Material - Ahamkara Dravyam entertains Ahamkara Vritti <p>Ahamkara Dravyam :</p> <ul style="list-style-type: none"> - Invokes / Entertains - Ananda Vritti <ul style="list-style-type: none"> - Subbu Vritti - Kashumi Vritti - During all Vrittis Ahamkara Dravyam is there - Persistent all the time <p>When Listening / Seeing :</p> <ul style="list-style-type: none"> - Ahamkara Dravyam Active - Words Determine type of thought - Ahamkara Dravyam = Antahkarana / Organ / Instrument Karta / Bogta / Pramata / Jiva 	<ul style="list-style-type: none"> - One type of Vritti - Ahamkara Vritti to invoke itself - Ahamkara Vritti not all the time there - Ahamkara Vritti comes when I ask = Who are - You Say - I am B.sc / MBA / Director - When you are thinking and talking about yourself Its Ego, Ahamkara Vritti Comes, Jiva comes.

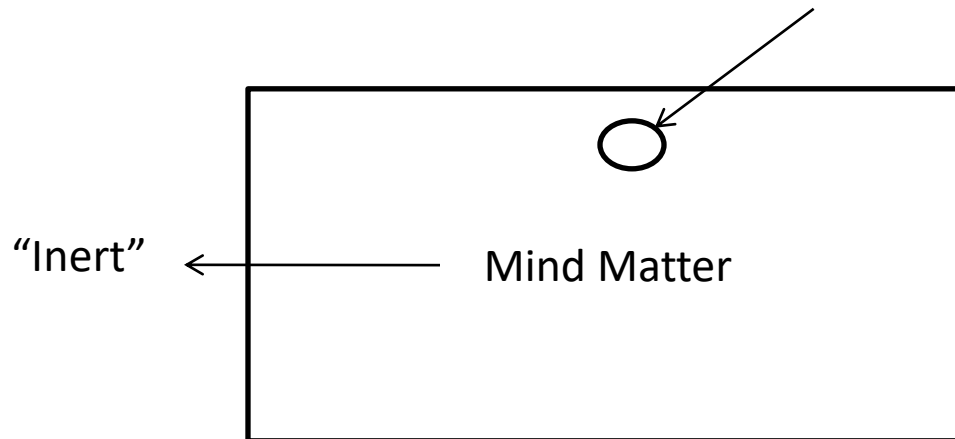
How Ahamkara Dravyam is called Jiva :

Dravyam	Jiva
<ul style="list-style-type: none"> - Substance Matter Insentient 	<ul style="list-style-type: none"> - 'Sentient' - With intelligence

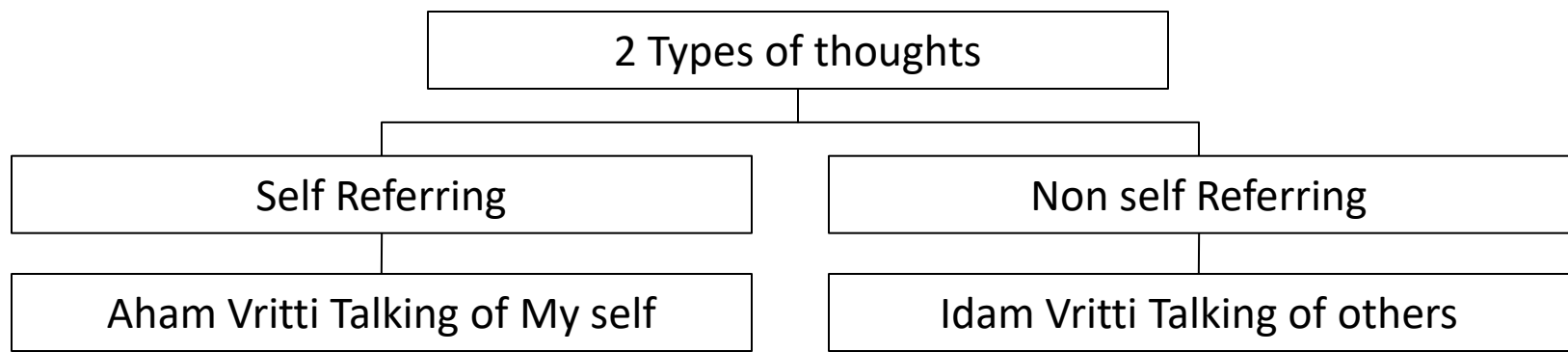
Very Good :

- Subtle matter - Reflects consciousness.
- Fine mirror - Receives Sunlight and Reflects sunlight.
- Received sunlight, becomes bright illuminator.
- Mirror by itself can't illumine anything, Mind stuff is inert.
- With reflected consciousness, mind stuff becomes sentient entity... Abasa Tejaha

Reflects 'Consciousness → 'Reflecting Consciousness' = Abasa Tejaha



- Abasa Tejaha... = Reflected consciousness in Mind stuff.
- Once mind gets reflection it is Capable of entertaining 2 Types of thoughts.



- Mind stuff not thought / Not flow of thought.
- Mind has flow of thought.
- Ocean is not waves, Ocean has waves.
- Locus of waves is ocean, Locus of thoughts is mind.
- Before / During / After waves... Ocean is Before / During / After Aham Vritti... Mind stuff is Thoughts rise / Exist / Resolve in Mind stuff.
- During sleep - Mind not absent
 - Mind is non functional
 - it doesn't entertain Aham / Idam Vritti in sleep
- Mind stuff - Locus of I and this thought
- Mind stuff - Material is called Ahamkara.

What does Ahamkara do?

- This mind stuff / Sukshma Sharira alone claims itself to be Karta / Bokta.
- 'In sleep this is Missing' - This Ahamkara - Made of Panchabutas / Made of Trigumatma Maya.

- This Antahkaranam possesses - Sattva / Rajas / Tamas Guna.
- They don't belong to Atma Chaitanyam.
- Sattva / Rajas / Tamas - Belongs to Ahamkara - Sukshma Sharira matter and Reflecting Consciousness.
- This is known as Ahamkara endowed with Sattva / Rajas / Tamas Gunas.
- 3 Gunas associated with matter and Reflecting Consciousness stuff.

Therefore Ahamkara can be Sattva / Rajas / Tamas :

- Based on Ahamkara, Sattva / Rajas / Tamas - We have Guna Brahmana / Vaishya / Kshatriya / Shudra.
- Sattva / Rajas / Tamas - Pradhana.
- Atma - Jati / Neeti / Kula Duragam
- Neither Brahmana
- Why restrictions for karma to ladies / Kshatriya.
- Atma free of Bheda - can't do any karma.
- Person when he wants to do anything, interacts from Ahamkara stand point.
- When Karma Khanda comes - Varna / Ashrama comes
- When Ahamkara comes - Varna / Ashrama comes.
- At Atma level no Karma / No Bheda.
- Equality among Ahamkara Not logical - Advaita Equanimity only at Atma level(Paramartika Level)

- Functioning of society at Ahamkara level



Varna / Ashrama / Vidhi / Nisheda / will come

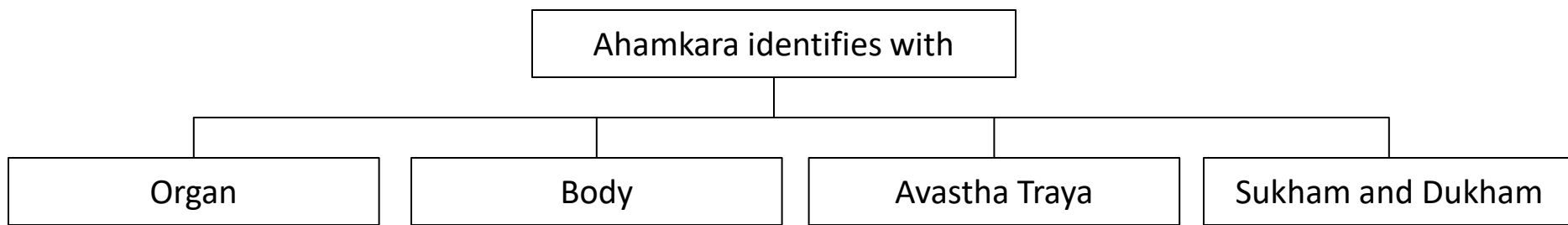
- w.r.t. One Ahamkara, Gunas fluctuate.

3 Avasthas Experienced w.r.t. Predominance of 3 Gunas :

- Sushupti - Tamo Guna - No activity of mind
- Waking - Rajo Guna - 4 Activities of mind predominant
- Dream - Sattva Guna - Only knowledge predominant.
- I hear / I smell / I taste
- Aham Vritti - is entertained by Ahamkara.
- Aham Vritti identifies with 17 organs and physical body (Varshma = Sthula Shariram)
- This Sukshma Sharira identifies with Sthula Shariram.
- I - Identification and we say - Body is seated.

Ahamkara Says :

- I am seated, not body is seated
- I am travelling, not body is travelling
- I am fat, not body is fat

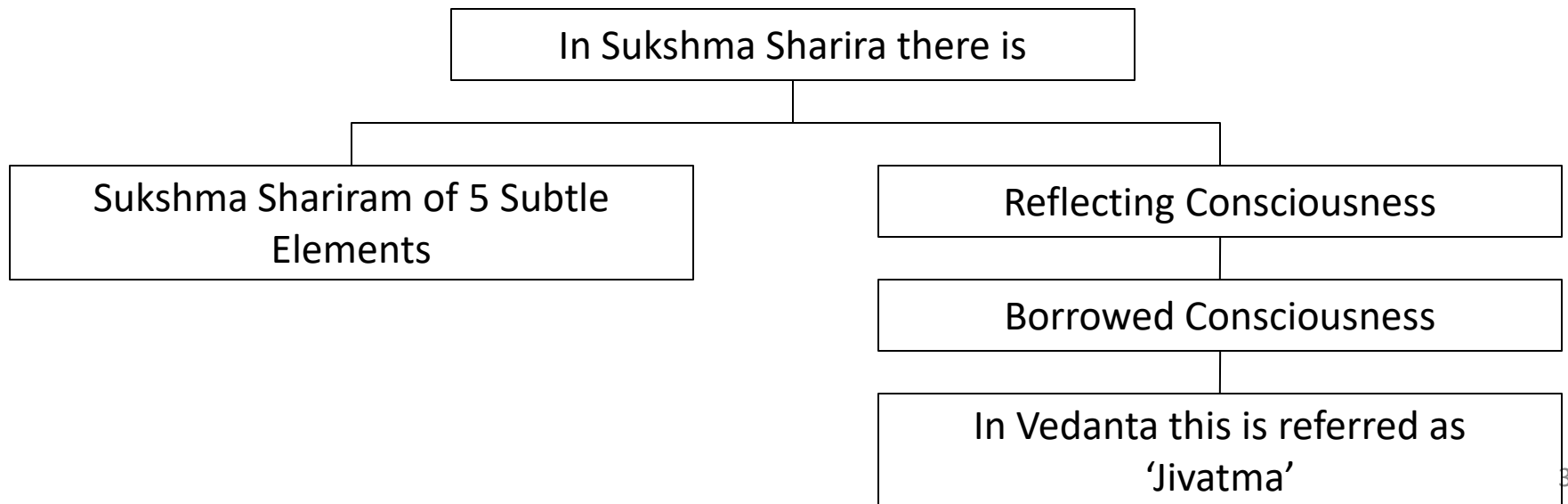


- Sukshma Shariram is popularly known as Jivatma - Ignorant - Most popular the world.

Why we say Jiva leaves body and goes to Loka?

- Because Sukshma Sharira and Reflecting Consciousness leaves body and acquires another body.
- Relationship of Reflecting Consciousness and Atma - Always
- Never broken

Vedanta Jivatma different Reference :



Ignorant	Wise
<ul style="list-style-type: none"> - Identify 'Jivatma' with Sukshma Shariram - Travels from Birth to Birth 	<ul style="list-style-type: none"> - Refer 'Jivatma' as Borrowed Consciousness Reflected in Sukshma Shariram - 'Jivatma' is none other than all pervading 'Paramatma'

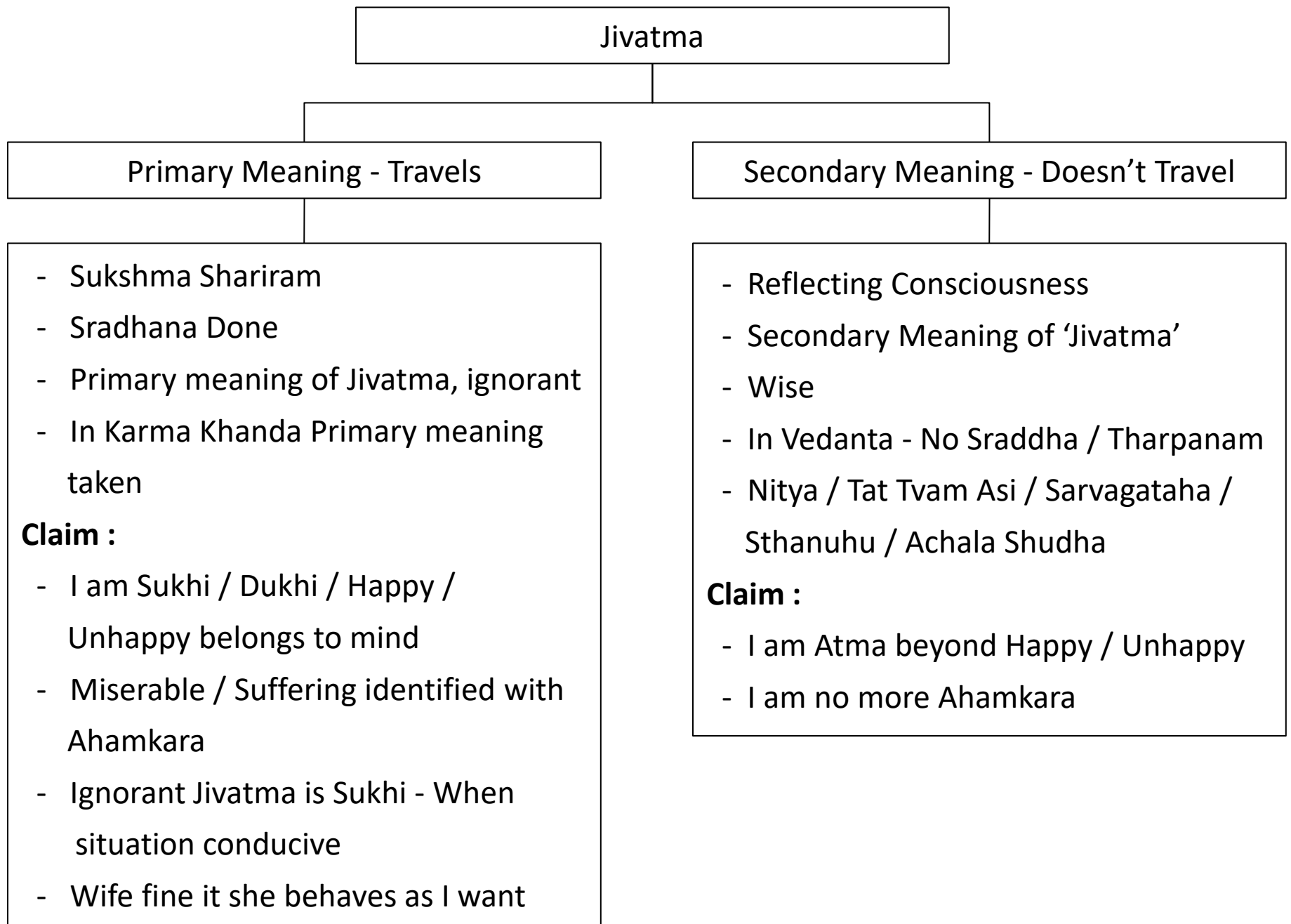
Showing finger refer to

Refer to Hand

- Popularly Taken
- Accept Movement
- This Moves

Light in finger

- Light Doesn't Move



Verse 104 :

अहंकारः स विज्ञेयः कर्ता भोक्ताभिमान्ययम् ।
सत्त्वादिगुणयोगेन चावस्थात्रयमश्नुते ॥ 104 ॥

*ahaṅkāraḥ sa vijñeyaḥ kartā bhoktābhimānyayam |
sattvādiguṇayogena cāvasthātrayamaśnute || 104||*

Know that it is the ego which, identifying with the body, becomes the doer or the Experiencer, and in conjunction with the Gunas* such as Sattva etc, this ego assumes the three different states (of waking, dreaming, and deep sleep). [Verse 104]

Verse 105 :

विषयाणामानुकूल्ये सुखी दुःखी विपर्यये ।
सुखं दुःखं च तद्धर्मः सदानन्दस्य नात्मनः ॥ 105 ॥

*viṣayāṇāmānukūlye sukhī duḥkhī viparyaye |
sukhaṁ duḥkhaṁ ca taddharmaḥ sadānandasya nātmanah || 105||*

When the sense-objects are favorable, the situation is happy. When they are unfavorable, it is miserable. Happiness and misery are, therefore, the characteristics of the ego and do not belong to the Self (Atman), which is ever-blissful. [Verse 105]

- Niceness - Definition - Varies from time to time.
- When Anukulyam - People behave as per my expectation...

All smile :

- To known
- To unknown
- To all alone also

- When things don't go as I want - No smiles - No reciprocation - Dukhi.
- Struggles of 'Jivatma' - Ahamkara...
- Sukshma Sharira Pradhana Ahamkara.
- Ups and downs - Pleasure and pain belong to Sukshma Sharira Pradhana - 'Jivatma' / Ahamkara.
- I am miserable - Refers to Sukshma Shariram not Chaitanya part - Which has no Sukham / Dukham - Whatever happens to hand - Light not affected.
- Therefore Sukham / Dukham doesn't belong to Atma.
- Finite pain / Pleasure do not belong to Atma.

Atma :

- Sada Ananda
- Has no Sukham
- Has eternal Ananda

Sukham	Ananda
<ul style="list-style-type: none"> - Experiential pleasure - Joy / Bliss / Pleasure - Priya / Moda / Pramoda - Any experiential Ananda finite - Finite Ananda is experienced and finite - No Experience is infinite - Sukham in Nirvikalpaka Samadhi - Because its finite - Experience - Ends 	<ul style="list-style-type: none"> - Non-experiential - Infinite Ananda - Infinite can't be experienced - Infinite never experienced therefore subject defined as Aprameya - Never ends / Starts beyond time / Space

Sanyasi Says :

- In Samadhi Avastha - I had pleasure.
- Vyavasthana Avastha - Depressed / Painful - Scorpion stinging.

What is Ananda?

- Not particular experience.
- It is Poornatvam owned by Jnanam.

What is Poornatvam?

- I don't have anything in life, Born out of knowledge.

- I am beyond time / space, Satchitananda Svarupa, Atma Ananda Atma, Bliss infinite.
- Beyond finite time and Space, since knowledge is permanent, Poornatvam also Permanent.
- Atma Ananda not particular experience.
- Freedom from Limitation, translated as Anantha.

Satyam / Jnanam / Anantham / Sat / Chit / Ananda	
<ul style="list-style-type: none"> - Atma is Ananda - Atma is Poornaha, for ever Poorna Atma - No Experiential pleasure / pain (Which belongs to Ahamkara alone) - Experiential Ananda belongs to Ananda Maya Kosha / Sukshma Shariram / Ahamkara / Not Atma Ananda 	<ul style="list-style-type: none"> - Not Limited - Not lack anything in life! Self realization today! Ah Uh.. - Enjoy Doshi / Samadhi Subject to Arrival and Departure - Only remember Subject to Arrival and Departure

- Understand Atma Ananda - Can't ask - When I can experience - Moment I experience it is no more Atma Ananda - This mental state - Particular Vritti - Enjoy that Ananda.

Pleasure	Enjoy as Fact
belong to Ahamkara	This will also go Away

Atma Ananda :

- Enjoy with knowledge my Svaroop - Intrinsic nature will never go away.

Sat	Chit	Ananda
Independent	Consciousness	Beyond Time / Space

I am Poornaha

Own up and Claim :

- I am Poornaha today you claim - Today self Realisation.

Verse 106 :

आत्मार्थत्वेन हि प्रेयान्विषयो न स्वतः प्रियः ।
स्वत एव हि सर्वेषामात्मा प्रियतमो यतः
तत आत्मा सदानन्दो नास्य दुःखं कदाचन ॥ 106 ॥

ātmārthatvena hi preyānviṣayo na svataḥ priyaḥ |
svata eva hi sarveṣāmātmā priyatamo yataḥ
tata ātmā sadānando nāsyā duḥkhaṁ kadācana || 106||

Sense-objects are pleasurable only because of the Self which manifests through them, and not independently, for the Self is, by its very nature, the most beloved of all. The Self, therefore, is ever-blissful and can never suffer any grief or misery. [Verse 106]

यत्सुषुप्तौ निर्विषय आत्मानन्दोऽनुभूयते ।
श्रुतिः प्रत्यक्षमैतिह्यमनुमानं च जाग्रति ॥ 107 ॥

yatsusuptau nirviṣaya ātmānando'nubhūyate |
śrutiḥ pratyakṣamaitihyamanumānaṁ ca jāgrati || 107||

Scriptures , direct experience, tradition and inference clearly attest that in deep-sleep, we experience the Bliss of the Self (Atman) independent of sense-objects. [Verse 107]

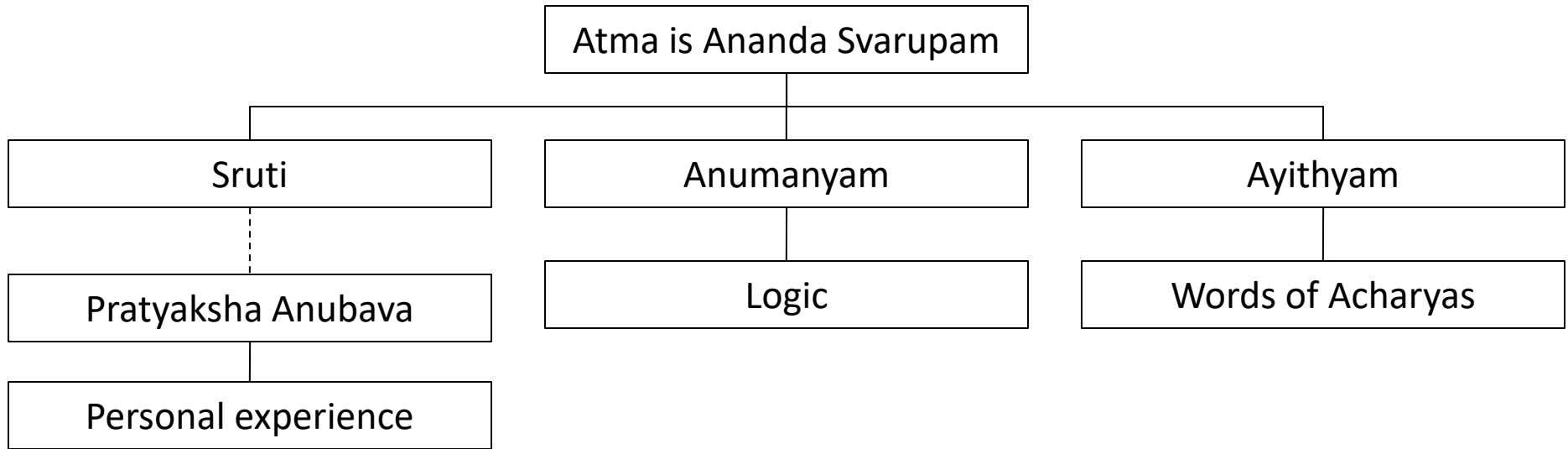
Atma Diversion :

- All pleasures - Sukham belong to Sukshma Shariram.
- Atma doesn't have Sukham - it is Ananda Svarupa.

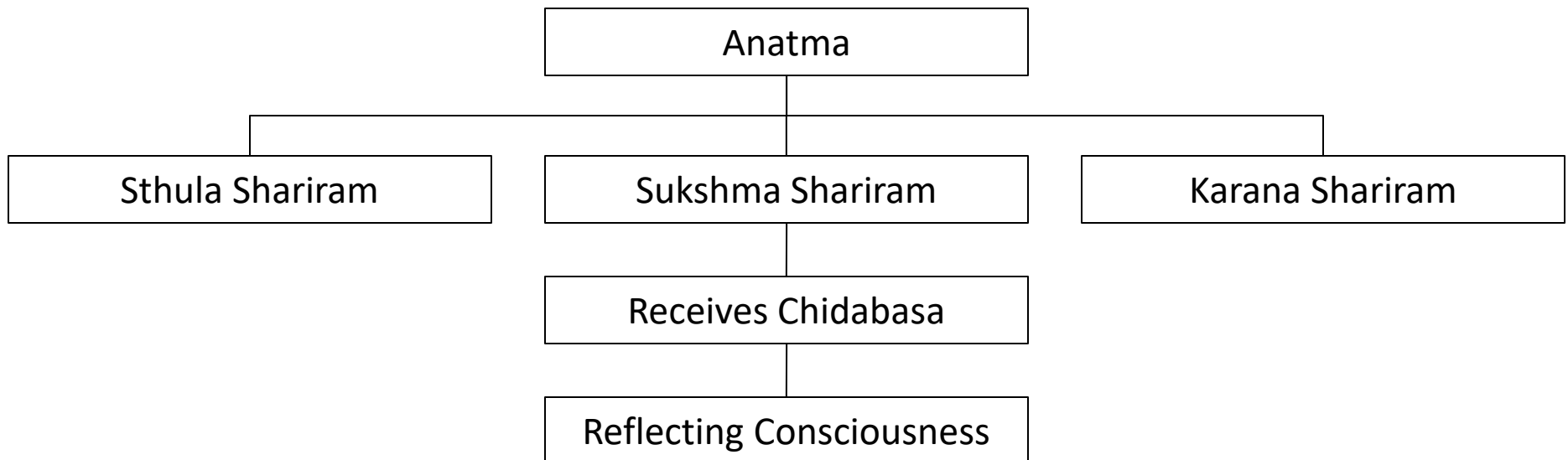
What is Atma Ananda? Sada Ananda?

Lecture 36

1) Atma is Ananda Svarupam :



2) In Sleep :



- Because of reflected consciousness Sukshma Shariram becomes localised 'I'
- It is born only because of Sukshma Shariram.
- Minus Sukshma Shariram, there is general all pervading 'Consciousness' - which can't claim 'I'
- In sleep, there is Samanya Chaitanyam Unlocated 'Consciousness'.

Therefore no Aham in Sushupti :

- Sukshma Shariram traps / Confines 'Consciousness' in it.
- Therefore is localised self 'Consciousness' entity.
- Which is Sabasa Sukshma Shariram = Sentient I
- Which is Sabasa Antahkaranam = Sentient I
- Localised I = Jivatma / Pramata / Ahamkara / Karta / Bokta interacting with the world.
- Original Consciousness can not interact with the world.

In sleep :

- General 'Consciousness' is there.
- Samanya Chaitanyam can't interact.
- Samanya Chaitanyam becomes closed and it becomes, Vyavaharika Chaitanyam.
- General space can't be used... Therefore buy land.
- Put enclosure - walls not used - Enclosed Space is used - Unenclosed general space useless.

Enclosed Space :

- Stomach / Room / Hall...

Samanya Chaitanyam :

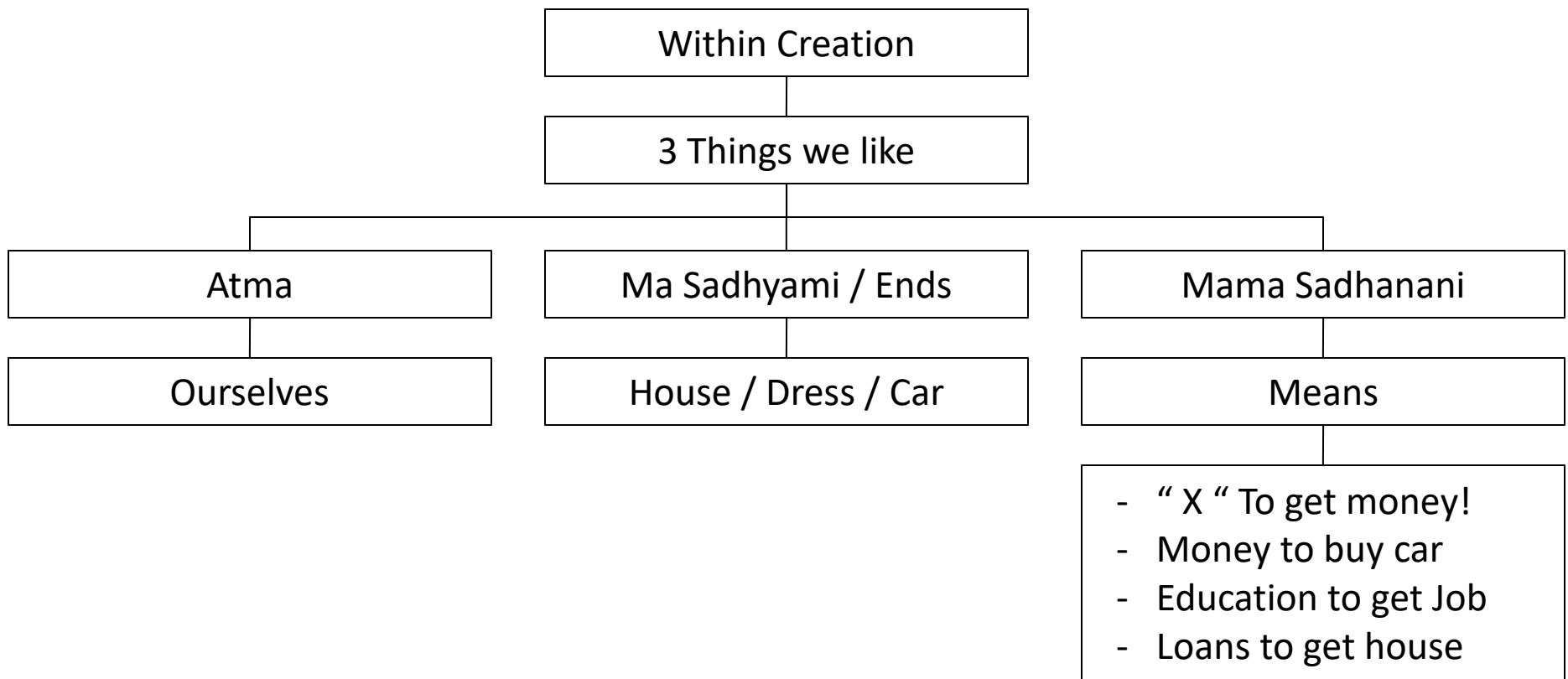
- Avyavaharikam - Vishesha Chaitanyam alone functional = Jiva / Pramata / Karta / Bokta / Ahamkara.
- Ahamkara has Sukha / Dukha Anubavam / Samsara.
- Sukshma Sharira = Samsari Ahamkara with borrowed Consciousness.
- Ahamkara alone has Sukha / Dukha - Anubava.
- Original 'Consciousness' - Free from temporary Sukham / Dukham.
- Original Atma - Sada Ananda.

Verse 106 and 107 :

- Technical topic - Establishes Atma Ananda Svarupa...
- Whatever is an object of liking must be source of Ananda.
- Yatra Yatra Priya Vishayatvam
- Tatra Tatra Anandatvam
- Objects I like - Gives me joy
- Objects I dislike - Gives me sorrow / Dukham.

Vyapti - Generalisation :

- Where smoke is - Fire is, Object of liking - Source of Ananda.



3 Objects of liking are sources of Ananda :

- Aham Ananda - Because Priya Vishayatvat
- Graham Ananda - Because Priya Vishayatvat
- Graham Prapya Dhanams Because Vishayatvat

Step 1 : (Sadhyam - End)

- Ananda because directly it is object of liking.

Step 2 : (Sadhanam - Means)

- Money - Means to accomplish end
- I like the end.

Step 3 : (Atma)

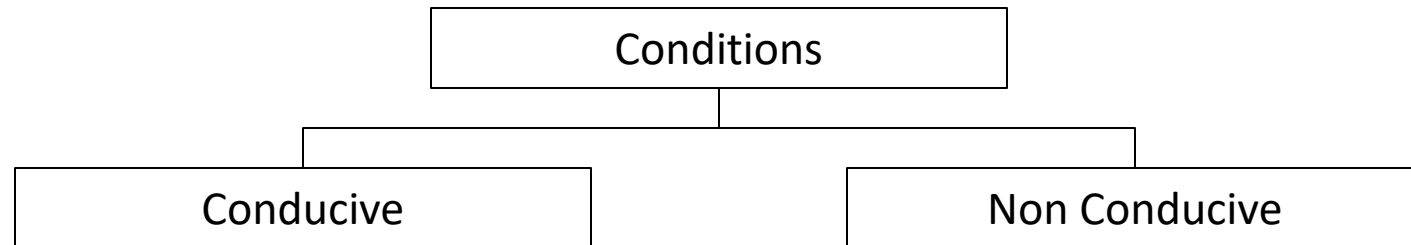
- I like end, but I like myself more than means and ends / Like myself unconditionally.

Which is highest :

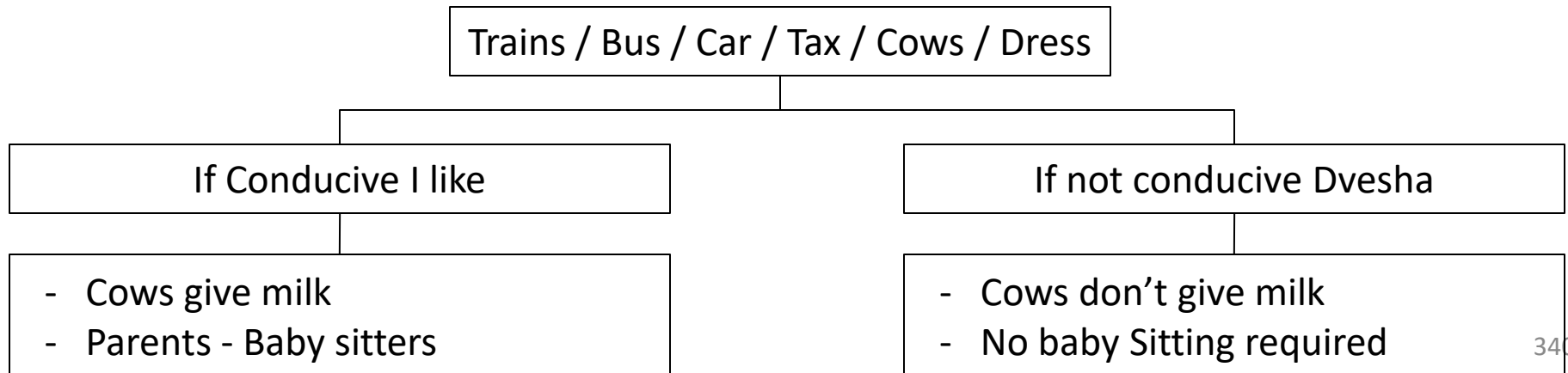
- Priya Janmaha?
- Ananda Janmaha

Which is greater source of Ananda?

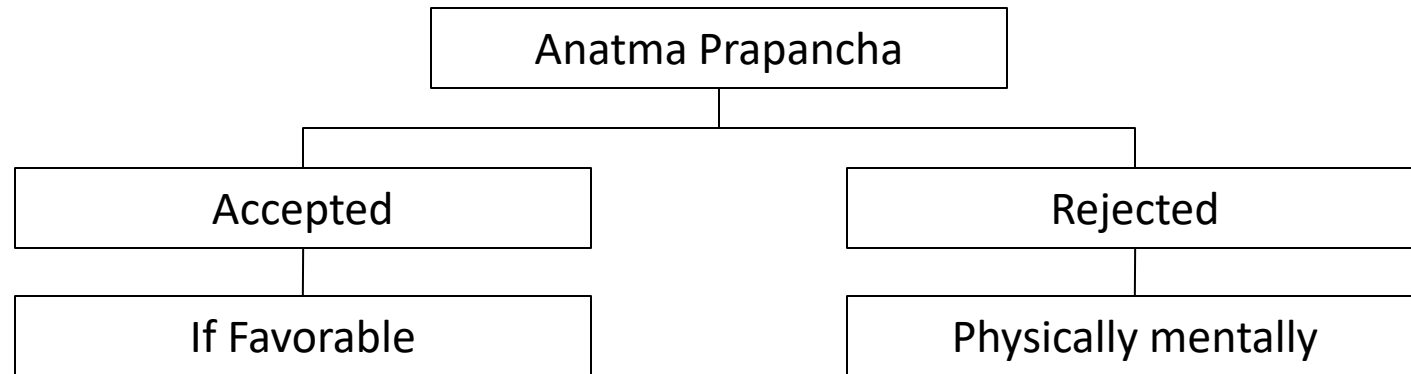
- Which is unconditionally liked is highest source of Ananda.
- When I like means / Ends - They are conditional.



- Once end accomplished, means loses its Value.
- Train / Bus / Car / Tax / Cows / Dress means to reach a place - I like



- Means loved only for sake of end.
- Once end reached, means no more loved Sophadhika Prema.
- Upadhi - Conditional love
 - Secondary source of Ananda
- Money loved to get house.
- House loved when it gives happiness and Comfort.
- If noise / No water / Slums around.... We dispose house / Wife.
- Sadhanam and Sadhyam - Conditionally loved, Everything should be favourable to me
If not - Dissolved.
- All Anatma Prapancha, Conditional Priya - Therefore secondary source of Ananda.



What is unconditional love?

- Houses changed - For my love
- Cars changed - For my love
- Atma alone is unconditionally loved

Atmani :

- Nirupadhikam Priya
 - Without conditions
 - Nobody likes wife for wife's sake.
- } Brihadaranyaka Upanishad : Navahare...

Upanishad : Secret (One meaning)

- Atma alone is highest Ananda in the world
- Nirupadhikat Prema Vishayatvat - Atma Sadhana Svarupa... Meitreyi Brahmanam.
- Don't love me for your sake.
- Wealth conditionally loved - Therefore not highest Ananda.
- Yagnavalkya liked Vedanta - Meitreyi liked.
- Atma Ananda teaching / Vedanta - Therefore Yaghavalkya happy.

Katyani - Liked money :

- Everything linked for our own personal benefits.

If girl marries foreigner :

- How will I introduce to other friends - Father's worry.
- Bothered about his status... for my sake alone.
- Everything linked - Nothing liked for its own sake.

Question :

- If self love is natural / Unconditional and never unconditionally Love world as per Shastras...
- Scriptures talk about universal love as goal of life.

Brihadaranyaka Upanishad :

स होवाच: न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायार्यै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati, ātmanastu kāmāya patiḥ priyo bhavati | na vā are jāyāyai kāmāya jāyā priyā bhavati, ātmanastu kāmāya jāyā priyā bhavati | na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti, ātmanastu kāmāya putrāḥ priyā bhavanti | na vā are vittasya kāmāya vittaṃ priyaṃ bhavati, ātmanastu kāmāya vittaṃ priyaṃ bhavati | na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavati, ātmanastu kāmāya brahma priyaṃ bhavati | na vā are kṣatrasya kāmāya kṣatraṃ priyaṃ bhavati, ātmanastu kāmāya kṣatraṃ priyaṃ bhavati | na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti, ātmanastu kāmāya lokāḥ priyā bhavanti | na vā are devānāṃ kāmāya devāḥ priyā bhavanti, ātmanastu kāmāya devāḥ priyā bhavanti | na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti, ātmanastu kāmāya bhūtāni priyāṇi bhavanti | na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati, ātmanastu kāmāya sarvaṃ priyaṃ bhavati | ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyo maitreyi, ātmano vā are darśanena śravaṇena matyā vijñānenedaṃ sarvaṃ veditam || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my -dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 - 4 - 5]

- Possible under one condition.
- Universal love possible only when I, can see whole universe in my self.

Meitriyi Brahmana :

- Idagum Sarvam Yadayam Atma.

For wise :

- No Anatma because he has discovered Atma.

Anatma	Atma
Karyam	Karanam

- Essence of Anatma = Atma alone.
- Essence of Karyam is Karanam.
- I am universal cause - Universe has come out of me.

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalaṁ jātaṁ mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19 ॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Wave can't have love for another wave as long as wave has not discovered water and wave stands separate from water..
- Understands all waves are one water.

Gita :

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ५.७ ॥

Yogayukto visuddhatma vijitatma jitendriyah ।
Sarvabhutatmabhutatma kurvann api na lipyate ॥ 5 - 7 ॥

He, who is devoted to the path of action, whose mind is quite pure, who has conquered the Self, who has subdued his senses, who realises his Self as the Self in all beings, though acting, is not tainted. [Chapter 5 - Verse 7]

- Self has become self.
- Self love becomes universal love in case of Jnani.

- Sadhanam - Priyam means
- Sadhyam - Priyataram - Ends
- Atma - Priyataram - Greatest
- I love wife for myself

I love myself for whose sake? Unconditionally?

- Unconditionally everyone likes self - It is universal.
- House - One likes - other dislikes, If Stotram... Athantha / Idanda.

Priya / Dvesha / Vishaya :

- Anything else in the world not universally liked.
- Atma - only universally / Unconditionally loved.

Therefore Sadananda :

- Therefore Atma = Unalloyed Ananda.

Others :

- When conditions gone - Motor stops, Need to push to mechanic shop.
- Raincoat - Baram in climbing, Ashantasya Manobaraha
- Everything source of Ananda / Dukham.
- Dukha Rahita Ananda = Atma.

Logic in previous Sloka :

- Atma Sadananda - Nirupadhikena Universally and unconditionally liked - Anumana. 346

Verse :

- Pratyaksha - Sushupti - Atma Ananda alone experienced.
- Deep sleep state personal, Everybody likes universally / Unconditionally - Atma.

What is available in sleep... I Chetanatatvam :

- 'Consciousness' principle is available - Nothing else.
- World not available - No sense organs, world folded.
- Sleep Ananda can't come from music - Ears / Children / body not functioning / Not Available / Not identified with - Not from knowledge - Because intellect resolved.
- Not day dreaming - Mind resolved.

In sleep :

- Atma Ananda alone - No Vishaya.
- Nirvishaya Ananda = Sleep Ananda
- Ananda not from outside but myself, not sensory pleasure.

Verse :

Sruti : Taittiriya Upanishad :

स वा एष पुरुषोऽन्तरसमयः ।
तस्येदमेव शिरः । अयं दक्षिणः पक्षः ।
अयमुत्तरः पक्षः । अयमात्मा ।
इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ ३ ॥

sa va esa puruso'nnarasamayah,
tasyedameva sirah, ayam daksinah paksah,
ayamuttarah paksah, ayamatma,
idam puccham pratistha, tadapyesa sloko bhavati ॥ 3 ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 3]

- Pramada - Uttara Purusha.
- Aithiyatvam = Prakarna Grantha

Panchadasi :

- I yam Atma - Paramanda
- Para Prema - Vidyaranya
- Here Pratyaksha and Anumana.

Supplied by Swamiji :

- Aikyam and Sruti.

Verse 108 :

अव्यक्तनाम्नी परमेशशक्तिः
अनाद्यविद्या त्रिगुणात्मिका परा ।
कार्यानुमेया सुधियैव माया
यया जगत्सर्वमिदं प्रसूयते ॥ 108 ॥

*avyaktanāmnī paramēśaśaktiḥ
anādyavidyā triguṇātmikā parā |
kāryānumeyā sudhiyaiṣa māyā
yayā jagatsarvamidam prasūyate || 108||*

Nescience (Avidya) or Maya*, also called the —Unmanifest,|| is the power of the Lord. It is without beginning; it comprises the three gunas and is superior to their effects (as their cause). It is to be inferred only by one who has a clear intellect, from the effects it produces. It is this Maya which projects the entire universe.[Verse 108]

Verse 108 - 123 :

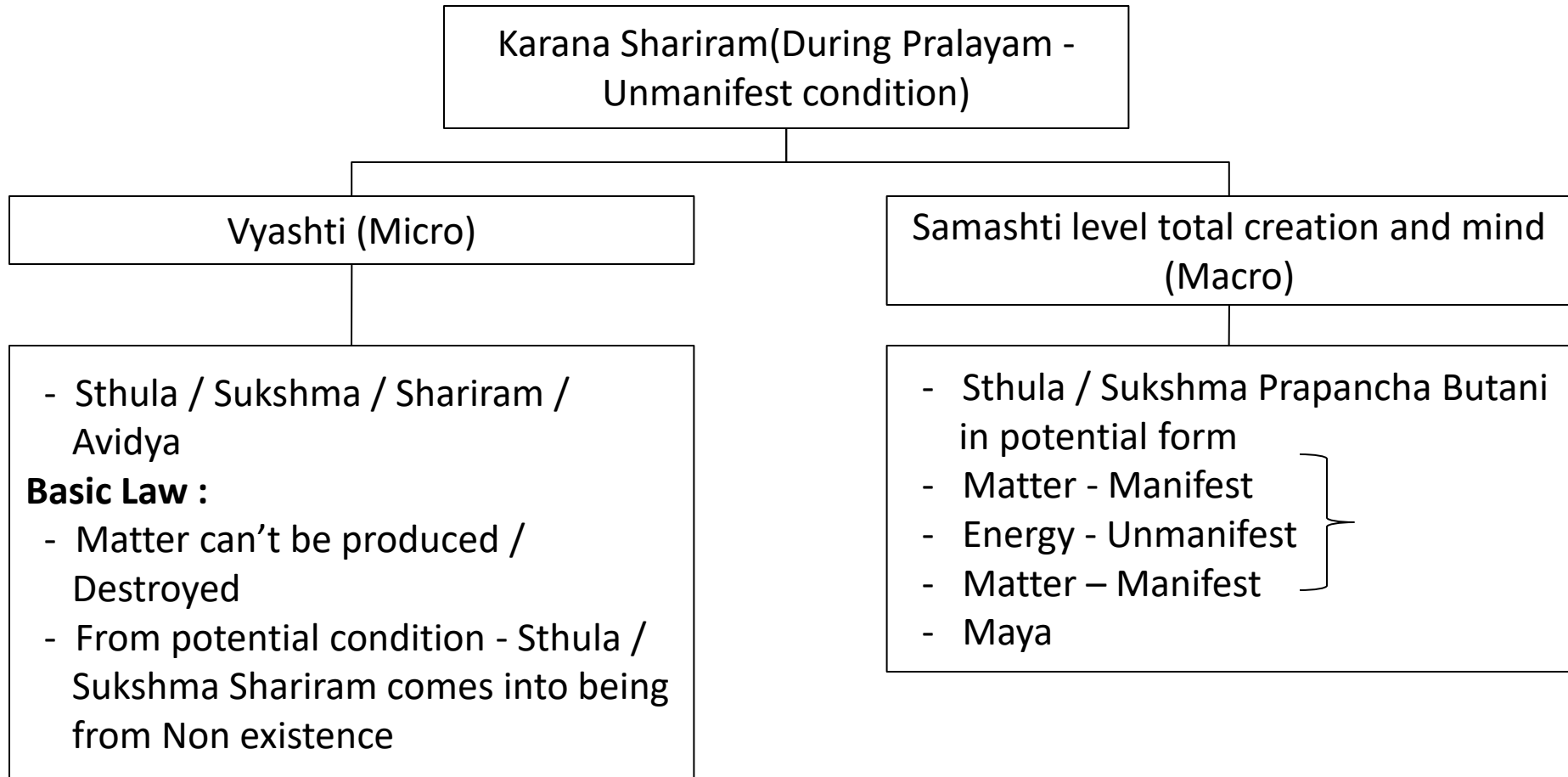
- Karana Shariram - 3rd Part of Anatma.
- Karana for Sukshma and Sthula Shariram.
- Physical and Subtle Shariram born out of Karana Shariram.

Before these 2 bodies are born :

- At time of Pralaya Kalam - Before Srishti came into being.. All our minds and bodies were in seed condition.
- Seed - Tree - Seed... Expansion / Contraction - Evolution - Involution = whole creation eternal cycle.
- We are eternally present in expanded or contracted form.

Lecture 37

1) :



- At Pralayam world goes to Unmanifest condition alone.

Gita :

अव्यक्तादीनि भूतानि
व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव
तत्र का परिदेवना ॥ २-२८ ॥

avyaktādīni bhūtāni
vyaktamadhyāni bhārata ।
avyaktanidhanānyēva
tatra kā paridēvanā ॥ 2-28 ॥

Beings are experienced to be Unmanifest in their beginning, are seen to be Manifest in their Middle state, O Bharata, and are noticed to be Unmanifest again in their end. What is there then to grieve about?
[Chapter 2 - Verse 28]

अव्यक्ताद् व्यक्तयः सर्वाः
प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते
तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

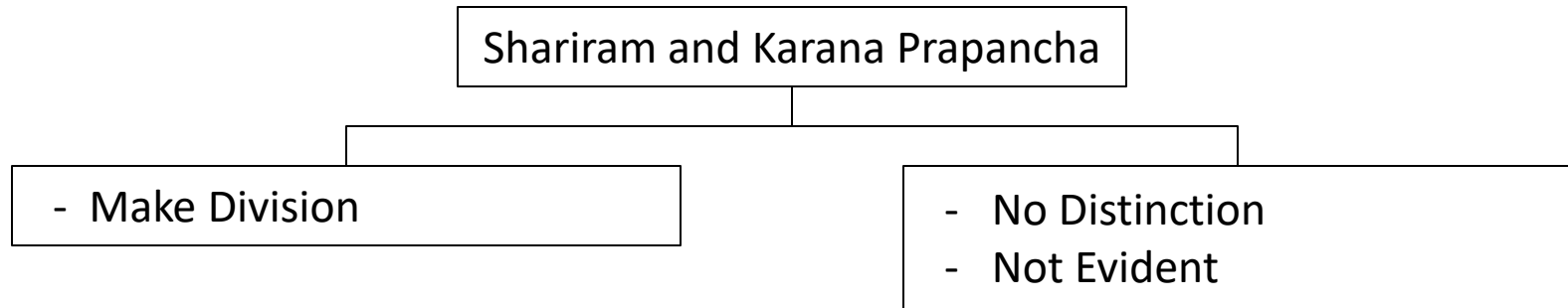
avyaktād vyaktayaḥ sarvāḥ
prabhavantyahaṛāgamē ।
rātryāgamē pralīyantē
tatraivāvyaktasaṁjñakē ॥ 8-18 ॥

From the Unmanifest, all the manifest proceed at the coming of the 'day' ; at the coming of 'night' they dissolve verily in that alone, which is called the Unmanifest. [Chapter 8 - Verse 18]

- Creation comes from Unmanifest to Manifest goes back to Unmanifest.

Unmanifest	Manifest
<ul style="list-style-type: none">- Karanam- During Pralaya both Shariram and Prapancha- Sthula Sukshma Butani both Vyashti and Samashti	<ul style="list-style-type: none">- Karyam- Gross Shariram and Prapancha come into Manifestation- Both Vyashti and Samashti

- Micro and Macro levels - 2 Approaches to Karana Shariram and Karana Prapancha.



Experiential angle : Waking :

- Express division

Sleep state :

- No division.

Sleep state :

- Everything in Unmanifest in potential condition.
- I cannot experience division between me and world - Karana Avastha called Nirvikalpaka Avastha.
- Here Karana Shariram / Prapancha no distinction, Both identically treated here.
- Micro-macro division not maintained in sleep, Indiscriminately used by another.
- Karana Shariram also called Avidya
- Karana Prapancha also called Maya.

Avidya / Maya - Synonyms - Logic :

- At Karana Avastha
- Distinctions not evident - Therefore Avidya = Like Maya but they are different.
- Know Vyashti well, will know Samashti - Cosmic being.

Maya :

- Potential form of all products
- Karana Shariram / Maya also called Avyaktam / Indriya Agocharam, Unmanifest / Potential / Seed condition.
- In seed form of matter, distinctions are not there.

Science :

- Element belongs to molecule - Atom - Sub atomic
- Particles - Hazy - Can define... Uncertainty principle
- Principle - Not available for our organs.

Parameshwara Shakti :

- Reduce matter - into energy (Called Shakti)
- Any power has to be located in some powerful locus.
- Teaching power / Speaking power can't be located independently.
- It is located in the speaker / Teacher / Writer / Walker.

Any Shakti veiled by Shaktivaan :

- What is the locus in which all powers located.
- Parameshvara, 'Consciousness' principle - Brahman / Atma...
- Entire potential creation - All Karana Shariram and Karana Prapancha are all power located in Brahman.
- Karana Shariram = Shakti / Maya / Avyaktam / Avidya.

Shakti :

- Can't think of Shakti independently.
- Depends on speaker / walker - Can't think of Shakti alone independently.
- Svatantra Satta Nasti... Dependence of matter on 'Consciousness' important fact to be noted - Indicated here.
- Matter can never exist independently.
- It has to depend on 'Consciousness' principle.

Science :

- Matter independently exists
- Consciousness is born out of matter - Brainy phenomenon Cells / Neuron – Responsible for 'Consciousness'
- Consciousness - Phenomena will come and go but matter will remain.
- Basic division / Distinction between Vedanta and science, Fundamental difference.

Earth collides with another planet :

- Life / Sentiency gone - Matter remains
- Life comes and goes - Evolution
- Life recently originated
- Human - Recent - Unicellular exist for long time.
- Matter - Basic - 'Consciousness' fleeting phenomenon.

Vedanta :

- Matter is Shakti / Potential in Consciousness, Potential alone manifests as universe.
- Universe appears and disappears in 'Consciousness'.
- Appearance power is there in Consciousness / God, Shastra called spiritual science.
- All other science - Material science.
- Consciousness is basic stuff - Information gathered from Shastra.
- Science has not been able to prove this by analysis.
- We gather not by Pratyaksha / Upamana but from Shastra.
- Matter = Power - Dependent on 'Consciousness' principle.

1 st	2 nd
Consciousness	Matter

= Parameshvara Shakti

Anaadi :

- Karana Shariram - Doesn't have beginning.
- Creation not beginning of matter.
- It is beginning of manifestation of matter
- Matter can't be created
- Misnomer / Wrong word.
- Unmanifest world to manifestation is called creation.

Example :

- Creation of Hall by constructing walls - Iron / wood / Brick was there but in Unmanifest form.
- Potential there - When it is manifest in this form.
- When potential can be brought out by creator - No oil from sand.
- Therefore Anaadi - Beginningless - Uncreated.

Avidya :

- Not ignorance which is condition of mind.
- Avidya is cause of mind.

Paribasha :

- Which doesn't have independent existence.
- Matter can't exist independent of 'Consciousness'.

- Consciousness lends existence to matter.

Vidyate :

- Root - To exist
- Vidyate - To exist
- Avidya - That which doesn't exist independently.

Desk is Avidya :

- Is it wood or desk ? 2 words - Not 2 objects
- Substance = wood

Desk :

- Word I use - No substantiality of its own.
- Svataha Na Vidyate Iti Avidya...
- Matter doesn't have substantiality of its own.
- Consciousness - Seems to be non-substantial, World - Solid - unsubstantial.
- Consciousness is stuff of world - Substance of universe.

Matter :

- Name / Form / Avidya

Aaryanumeya :

- Never perceptible - Only inferable, Karana Avastha - Only inferable.
- Suppose creation is resolved - we say Avyakta / Karanam / Maya will be there.

- Will you be able to see the resolution.
- No - world includes my Body / Mind / Sense organs, Sense organs resolved.
- We take with inference alone supported by Shastra.
- When anything destroyed, it doesn't become non-existent.
- When candle burns - Nothing lost – Destruction = Changing condition from Manifest to Unmanifest.
- Burn desk - See ash - Can't see leg.
- Destroy matter - Nuclear explosion (Converts to energy)

Inference No. 1 :

- World goes to Unmanifest.

No. 2 :

- Nothing comes out of nothing
- For cloth - Cotton is raw material
- For food - Ingredients Reflecting Medium
- Infer from Karyam - Karanam Anumeyam.

Why should you go for inference ?

- Because it is not perceptible - Grand father by inference.
- Maya = Potential of Prapancha - Never Pratyaksha, Shakti / Avyaktam - Never Pratyaksham.

It is like asking :

- 12 'O' Clock - what time it comes?

Inference only from basic law :

- Nothing is created out of nothing.
- Creation was there in the beginning in potential form.
- From Karana Avastha - Universe born, Can't say creation out of Karana Shariram.
- Only Sukshma / Sthula Shariram comes out of Karana Shariram.
- Karana Avastha - Common word for Karana Sharira and Karana Prapancha, Because there is no division.

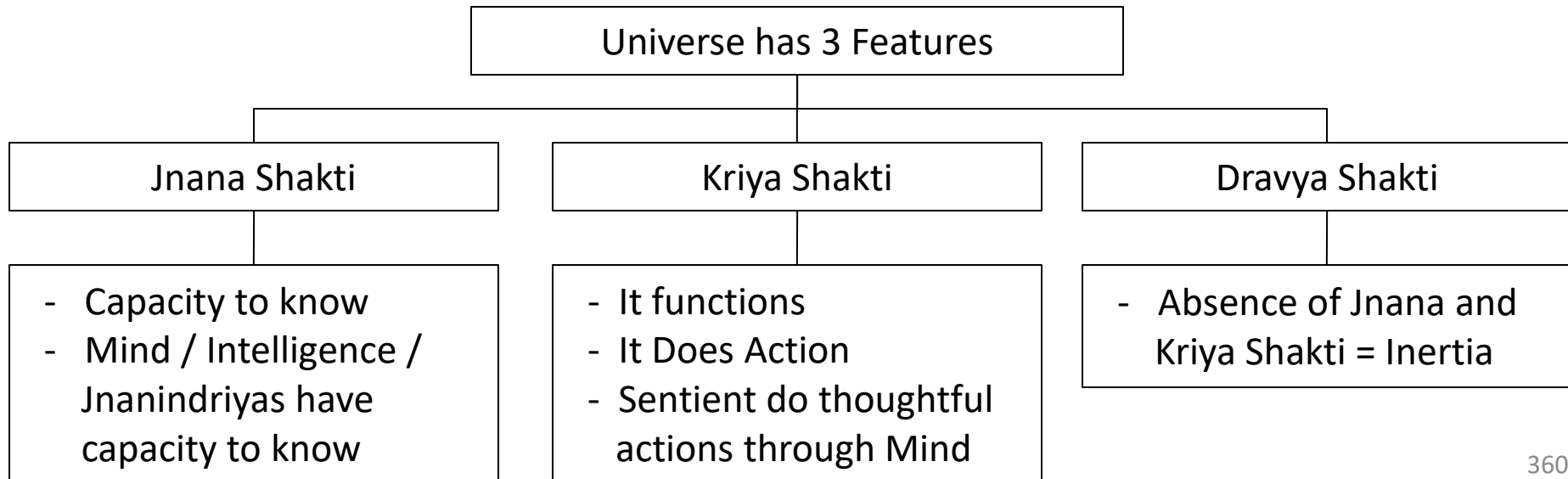
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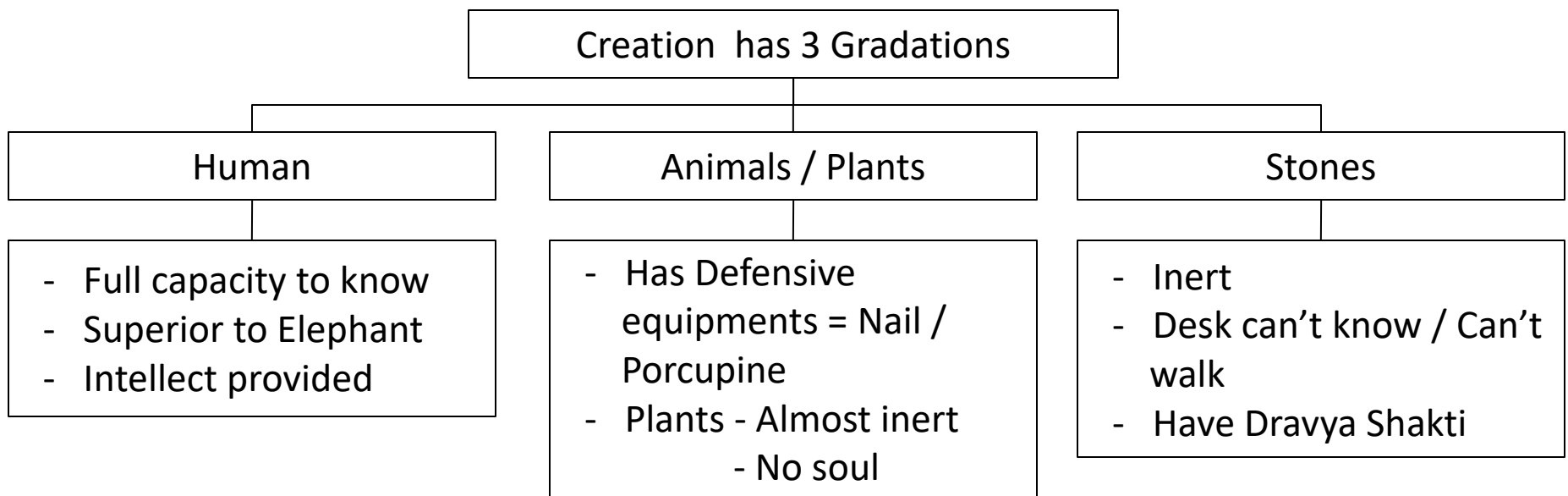
- Atma : Understood
- Maya : Can't understand how it will be?
- Taste of that Avastha - Daily go through that
- Deep sleep state - Nearest to Pralaya state
- Experientially - Don't feel yourself / world as distinct entity.
- Your knowledge / Emotion / Ignorance problem, Don't experience in sleep.
- Can't say - Nothing is there (Shunyavadi - Nothing was there in the beginning)
- If sleep state is nothingness - You will never wakeup.
- From nothingness - Nothing can come.

- Worries / Knowledge / Ignorance in potential condition In sleep = No Ava Ava...
- For Maya - Another word is Maha Sushupti.
- Near experience I can have as an individual, From Maya - Jagat born.

Trigunatmika :

- Maya - Cause of universe has 3 faculties - 3 Features
- From nature of product we infer features of cause.
- We know feature of cause inhere effect.
- Karana Gunaha - Karya Anuvartante, Features of cause pervade effect.
- Parents characters Predispositions / Looks, pervade Children, sugar Diabetics.





Differences in Prapancha - Correspond to 3 faculties in potential Maya :

- Sattva - Jnana Shakti, Rajas - Kriya Shakti, Tamas - Dravya Shakti

Para :

- Not superior to Atma - Because it is dependent on Atma.
- Entire creation = Product.

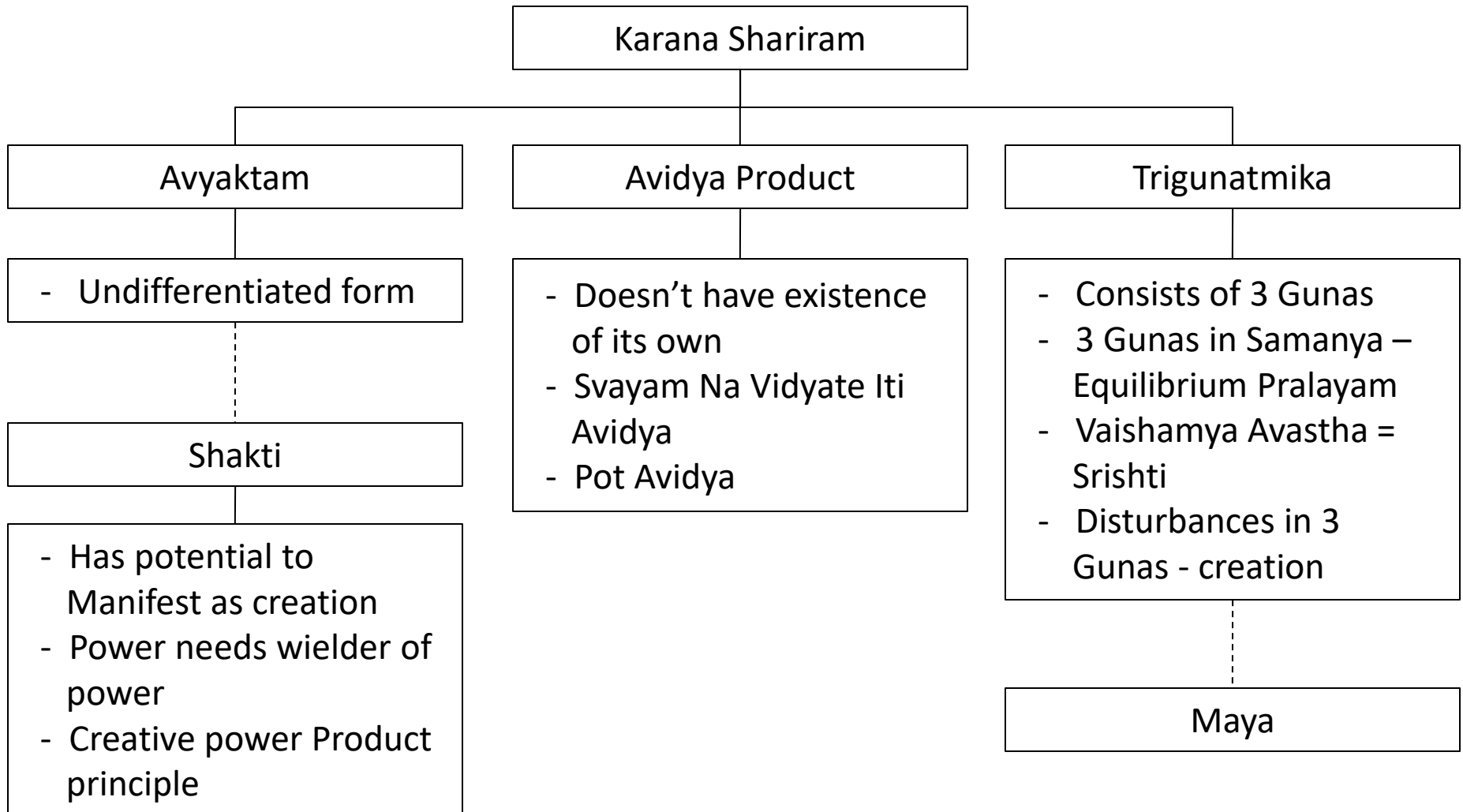
Avyaktam :

- Can't see / Imperceptible / Potential / Invisible.

Karanam	Karyam	Atma
<ul style="list-style-type: none"> - Maya - Parent - Para 	<ul style="list-style-type: none"> - Prapancha - Child 	<ul style="list-style-type: none"> - Parat Para

Lecture 38

Karana Shariram :



Maya : Definition :

- What is experienced but can't be explained, Never Pratyaksha - Inferable from its products / Creation - Perceptible.
- Through perceptible creation, imperceptible - Karana Shariram inferred.

Verse 109 : Important Sloka :

सन्नाप्यसन्नाप्युभयात्मिका नो
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गा ह्युभयात्मिका नो
महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

*sannāpyasannāpyubhayātmikā no
bhinnāpyabhinnāpyubhayātmikā no |
sāṅgāpyanaṅgā hyubhayātmikā no
mahādbhutā'nirvacanīyarūpā || 109||*

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor Partless nor both. Most wonderful it is and beyond description in words. [Verse 109]

Maya :

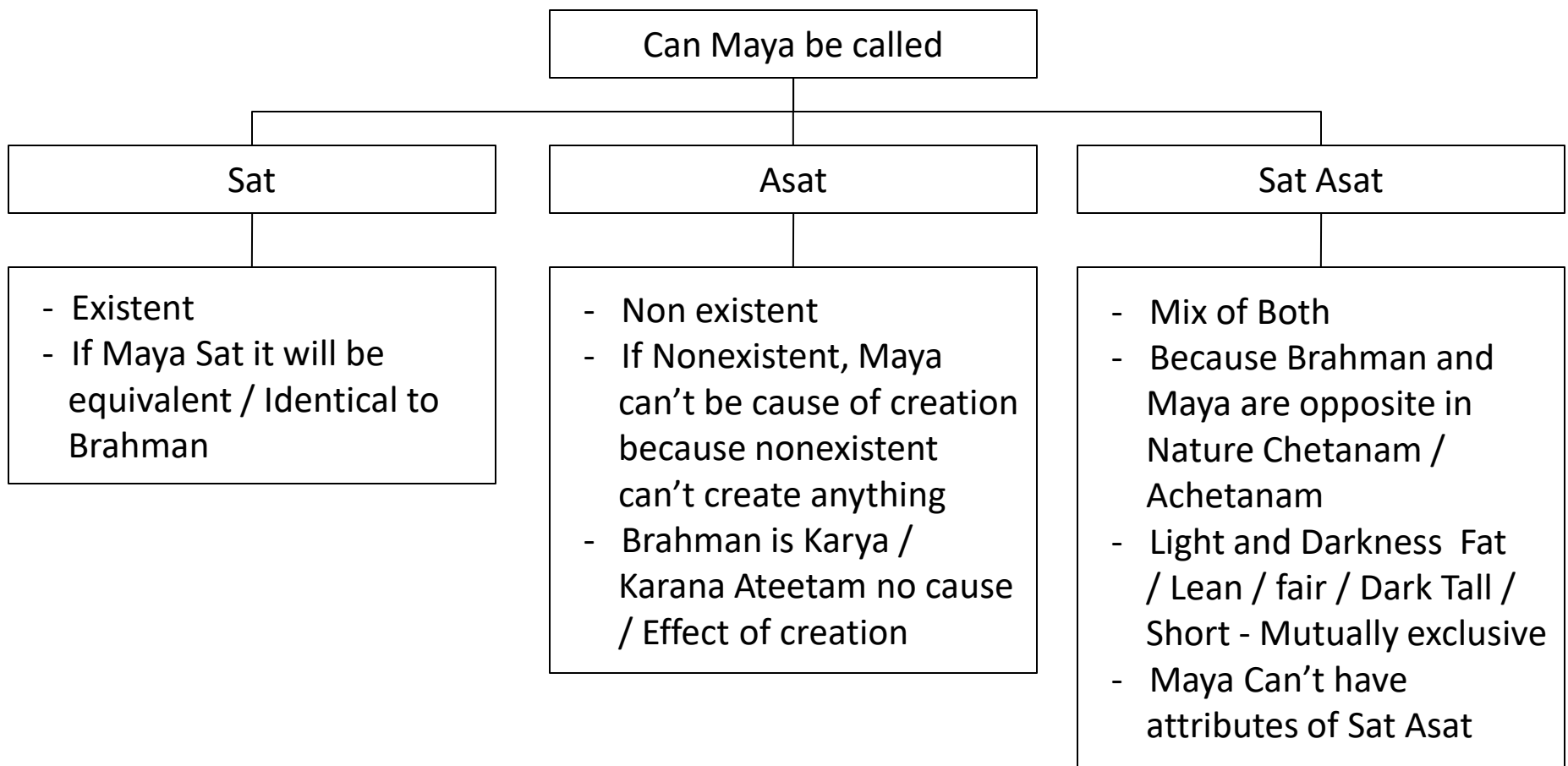
- Logically inexplicable / Uncategorisable
- Incomprehensible for intellect
- Intellect comprehends by logical reasoning.
- Magic show - Mayaavi-iv Vijrmbriya... Dakshinamurthy Stotram... Lord - Greatest magician.

Dakshinamurthy Stotram :

बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya-Antar-Iva-Angkuro Jagad[t]-Idam Praangga-Nirvikalpam Punah
Maayaa-Kalpita-Desha-Kaala-Kalanaa Vaicitrya-Citrii-Krtam |
Maayaavi-Iva Vijrmbhayaty-Api Mahaa-Yogi-Iva Yah Sve[a-I]cchayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||2||

This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Maha yogi out of His Own Free Will (i.e. a Maha yogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]



- Accept Maya - Can't intellectually classify Maya.

Definition of Maya :

- Sad Asat Vilakshanam - Distinct from Sat / Asat - Not Sada Sad mixture.
- Tatu - Na... Asat Na
- Neither existent - Nor – Nonexistent
- Ubayatam Na - Not mix of existent / Non-existent, Mutually exclusive.
- Maya can't have attributes of Sat and Asat - It is Seemingly existent.

1) Brahman and Maya : Classification :

- Is Maya identical with Brahman
- Is Maya different than Brahman
- Is Maya identical and different - Mix

Example :

- Jalam and water - Identical
- Jalam and cup - Different
- Intellect wants to understand, if Brahman and Maya are identical or different.

Maya is not identical with Brahman :

- Maya will become Chetana Tattvam, Can't account for Jada universe.

Maya Definition :

- World in potential form
- Material in nature
- Jada Maya not identical with Brahman which is Chetanam.

Intellectual Classifications

- 1) Identical
- 2) Different
- 3) Both

- Jalam and Water

Not same identical :

- Because Brahman - Chetanam
- Maya - Jadam
- Not different

Maya not different entity :

- Advaitam Meaningless
- Brahman Ekam Eva Advitiya - Chandogyo Upanishad

Maya :

- It is Binnapi / Abinnapi Vilakshanam

Wave and Water

(1)

- Wave not identical bring glass of Wave
- Not replace water with Wave

(2)

- Wave not different to water

(3)

- Wave not different Entity

(4)

- Not part / whole relationship
- ## Akasha :
- No eyes / No ears

Sankhya	Vedanta	Not Mixture
<ul style="list-style-type: none"> - 2 Entity Brahman : <ul style="list-style-type: none"> - Consciousness - Father Maya : <ul style="list-style-type: none"> - Matter - Mother - Each limit other - Problem of Duality / Limitation 	<ul style="list-style-type: none"> - Advaita - Brahman and Maya one entity - Brahman is limitless / Infinite / Beginningless Brahman : <ul style="list-style-type: none"> - In Which there is no 2nd thing 	Brahman : <ul style="list-style-type: none"> - Maya not mix because mutually exclusive / Opposite attributes can't coexist Chetanam / Achetana

Sajatiya	Vijatiya	Svagata
<ul style="list-style-type: none"> - 2 Men Same class 	<ul style="list-style-type: none"> - Men and desk different class 	<ul style="list-style-type: none"> - Man(Total) and hand (Part) - Internal division

Brahman :

- Sajatiya / Vijatiya / Svagata Beda Rahita
- No 2nd Entity
- Brahman and Maya not 2 entities, Because in Brahman - No 2nd Entity.
- No dual.

Brahman :

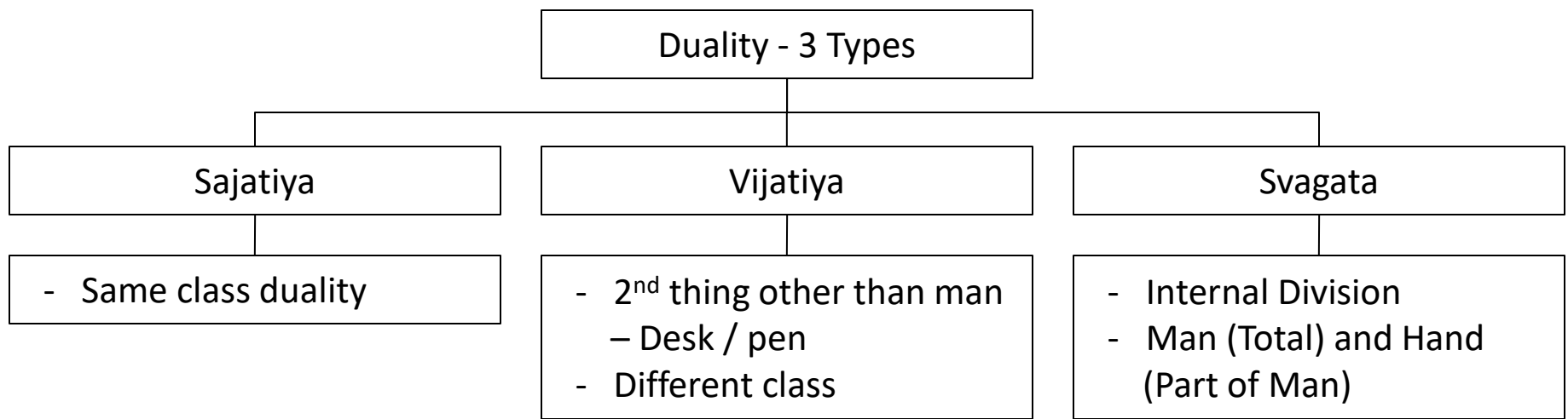
- Sajatiya / Vijatiya / Svagata Beda Rahita
- No 2nd Entity
- Brahman and Maya not 2 entities, Because in Brahman - No 2nd Entity.
- No dual.

Sankhya :

- Brahman and Maya - Different - Dvaitam.
- Maya is separate entity - Matter
- Brahman is separate entity - Consciousness
- 2 Separate entity - Like father - Mother.
- Maya can't be accepted as a different entity.
- If Brahman and Maya are separate / Each will limit other - Problem of duality and limitation.
- Brahman is infinite - Means something in which there is no 2nd thing.

Definition :

- Brahman Is Sajatiya / Vijatiya / Svagata - Bheda Rahita
- Brahman doesn't have any type of duality.



- Brahman is Sajatiya / Vijatiya / Svagata Bheda Rahitam.
- Therefore non Dual - Maya not 2nd entity different than Brahman.
- Advaitam w.r.t. Brahman will become meaningless, if we accommodate difference / Bheda.

Brahman not different than Maya :

Brahman definition Chandogyo Upanishad :

- Ekam Eva Advitiyam Brahman.
- Therefore Maya not separate / Identical or mixture.

Brahman and Maya Not a mixture :

- Brahman / Maya - Mutually Exclusive / Can't co-exist because opposite attributes.
 - Binnapi not different with Brahman
 - Abinnapi not identical with Brahman
 - Ubayatmikapi - Na - Not Mix.
- } Brahman / Maya

Maya :

- It is Binnapi Abinnapi Vilakshana.

Example :

- Wave and water

2) Is wave different than water :

- If so bring water Keeping wave where it is
- Book Clip - Different Therefore leave one - carry other.

1) Is wave identical with water :

- Where water is used, we should be able use wave.
- Please bring glass of wave and Can't replace 'Water' with wave.

Where 2 things different :

- Should be able to leave one and Bring / Carry other.
- Bring water leaving wave
- Bring gold leaving ornament

Conclusion :

- Bheda wave and water not different entities - Abheda not identical entities.

Wave and water / Brahman and Maya :

- Their relationship is not identical or different
- It is Bheda / Abheda - Vilakshanam.

1) Wave and water - Not different entities

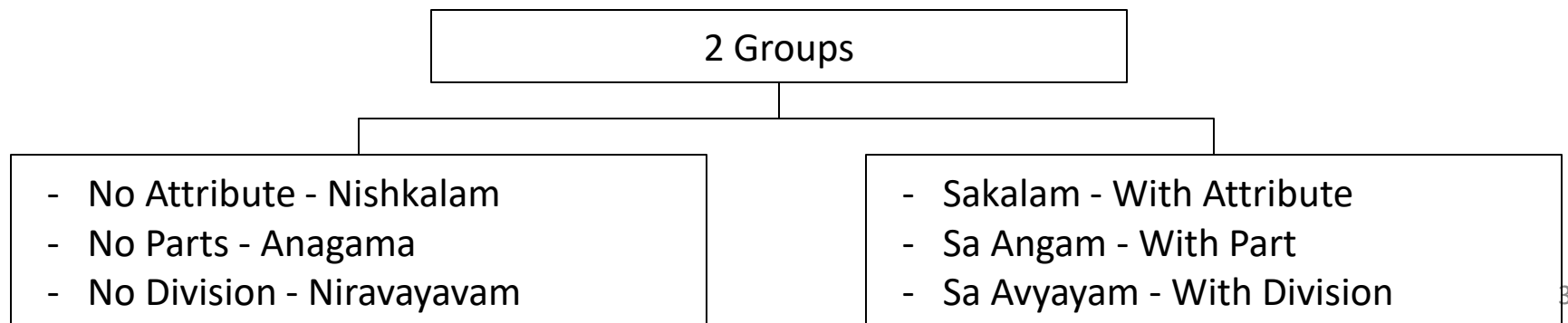
- Brahman and Maya - Not different entities

2) Wave and water - Not same - Identical entity

- Brahman and Maya - Not same - Identical entity (Chetana / Achetana)
- Brahman / Maya - wave / Water - Relationship is Bheda / Abheda Vilakshanam.
- Can't categorise identical or different or say mix of both because of opposite attributes.

Conclusion :

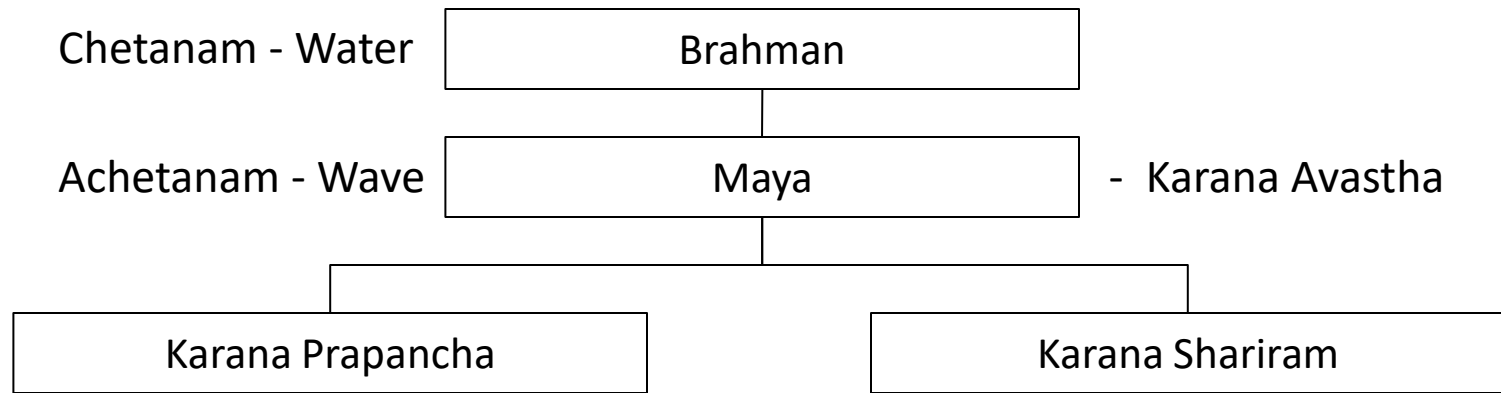
- 1 Not Binna, 2 Abinna, 3 or Mishram...
- 4 Not Part / whole relationship.
- Part - Angam / Avyayam.
- Body has several parts - Endowed with Angam.
- SA - Angam - Endowed with parts
- An - Angam - Without division or parts
- Akasha - No eyes / No ears = Brahman.



Is Maya Sa-angam - Anangam - Mishram?

- Not 3 - Because Maya is not endowed with parts.
- Not Partless - Not mixture

Comparison :



Brahma Sutra :

- Deals with Cosmology / Origin of world in different philosophies.

Modern science :

- Any of them you get into is trouble.
- Analysing root of creation - Trying to categorise.
- Why we say Maya - with part / without part or mixture.
- Whatever has part is an assemblage (1) (Joined - TV / car)
- Any assemblage is product (2)
- Any product has beginning and end (3)
- If Maya has parts it will be Assemblage / Product / Beginning.

Shastra :

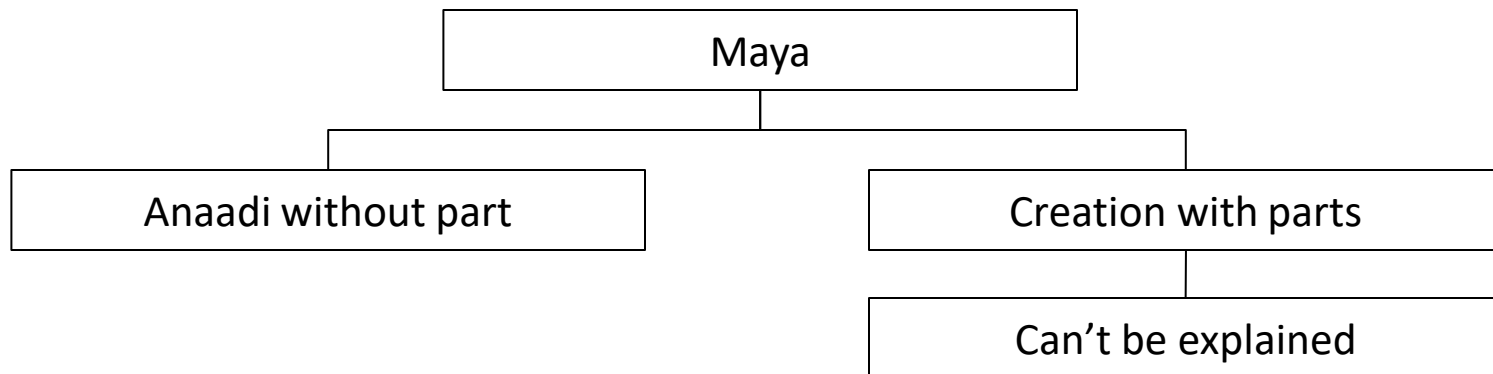
- “Maya is Beginningless “ Anaadi

What is cause of Maya?

- Maya is Anaadi - can't be assemblage / Product.
- Therefore can't find cause.

Therefore we say :

- Maya is not endowed with parts.
- It is without parts - Can't explain features of universe - But we said Universe has 3 features.
- Knowledge / Activity / Inertia - 3 Faculties, Maya must have 3 potentials.



Not Mishram / Because of attributes :

- Sanga / Ananga / Mishram - Vilakshanam
- Binna / Abinna / Ubaya - Vilakshanam
- Sat / Asat / Ubaya - Vilakshanam

- Maya not Categorisable
- Cant accept - Maya not there

Therefore :

- Greatest wonder - Mahat
- Anything in creation - Product of Maya
- We experience Maya but can't categorise.
- Can't classify / Pinpoint what is Maya.
- Uncertainty principle - Only principle creation.
- Uncategorisable - More you probe into creation.
- Micro / Macro - More you find Uncategorisable.

Verse 109 :

- Anirvachaniyam Rupa = Inexplicable, Can't be comprehended by intellect.

Maya Definition :

- Anirvachaniyam - तानिर्वचनीयरूपा
- Magic Show.

Lecture 39

1) Karana Shariram at Vyashti and Samashti - No difference :

- At level of Sthula / Sukshma - Difference between individual and totality - clearly explained.
- But at Karana level don't experience because, at Karana level Everything is resolved.
- Nirvikalpaka Avastha state in which differences are not experienced.

Don't Say :

- Differences are potentially there in an Unmanifest form.

Differences are not experienced :

- We can't talk about difference between my and your Karana Sharira or my sleep of individual and sleep of cosmos called Pralaya Avastha.
- Vyashti sleep = Laya = Individual Sthula / Sukshma Shariram resolved (As though)
- Samashti sleep = Pralaya = Samashti Sthula / Sukshma Prapancha resolved.
- Since there is no difference in experience in both.

Laya	Pralaya
- Shankara equals Avidya	= Maya = Shakti = Avyakta(Avastha called Avyaktam)

Resolved state Individual	Resolved state at total level
<ul style="list-style-type: none"> - Avidya - Vyashti level Avastha 	<ul style="list-style-type: none"> - Maya - Samashti Level Avastha ← No Difference

Therefore Avidya and Maya equated :

- Karana Avastha (State) called Avyaktam.
- Refers to potential state of matter at individual(Body / Mind) / Universal levels.
- It is called Shakti - Because it depends on Shaktaa - Brahman.
- It is called Avaktam - Because it is potential form of Shariram or Prapancha.
- It is called Maya - Because it is not available for

Categorisation as Sat / Asat / Ubaya - Mix.

Division / without division / Mix

Part / Property...

- Therefore matter can't be categorised as Consciousness or different than consciousness Part - Product of consciousness.
- Matter can never be defined!!
- Sannapi - San.. Verse 109 - By heart

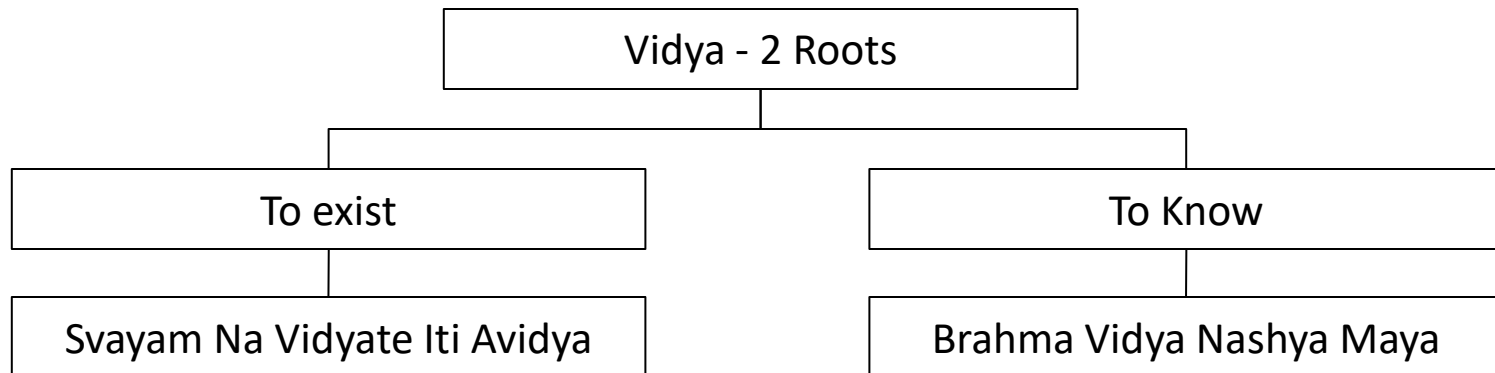
Verse 110 :

शुद्धाद्वयब्रह्मविवोधनाश्या
सर्पभ्रमो रज्जुविवेकतो यथा ।
रजस्तमःसत्त्वमिति प्रसिद्धा
गुणास्तदीयाः प्रथितैः स्वकार्यैः ॥ 110 ॥

*śuddhādvayabrahmavibodhanāśyā
sarpabhramo rajjuvivekato yathā |
rajastamaḥsattvamiti prasiddhā
guṇāstadīyāḥ prathitaiḥ svakāryaiḥ || 110||*

By realization of the pure, non-dual Brahman, Maya can be destroyed, just as the illusion of the snake is removed by the discriminative knowledge of the rope. Its qualities (gunas) are rajas, tamas, and sattva, distinguished by their respective functions. [Verse 110]

- Avidya - Explanation - 2 Roots.



To Exist : Vidya :

- That which doesn't have independent existence is Avidya.
- Desk is solidified Avidya, Chair Ornaments All products - No Independent existence apart from wood / gold.

- All products do not exist independent of its basic stuff raw material.
- Basic matter called Avidya - Because it doesn't exist independent of 'Consciousness'

Vidya to know :

- Vidya = Knowledge

Avidya :

- That which is opposed to knowledge.
- That which is negated by knowledge.
- Vidya Virodhi Avidya / Vidya Nashatvat Avidya
- Vidya Nashaya Avidya

Desk Avidya - By 2nd definition :

- Desk is negated by wood knowledge.

Discover wood - Desk :

- Word has verbal / Nominal existence.
- There is no issues for desk.... Take issues from desk and hand it to wood is called negation.
- Desk undergoes negation through knowledge
- Desk loses its existence through knowledge.

Basic Matter = Avidya :

- Pot negated - Destroyed by knowledge of clay.
- Ornaments negated - Destroyed by knowledge of gold.
- Matter negated - Destroyed by knowledge of 'Consciousness'

Svetasvatara Upanishad :

- Brahma Vishaya Nashaya Maya, Kooyaschante Vishwa Maya...
- In the wake of knowledge of Brahman - Maya Nivritti, Maya goes.

विभोध :

- Clear knowledge
- That 'Consciousness' principle is content of matter.
- Knowing wood - Content of desk
- Knowing 'Consciousness' - Content of matter / Stuff of matter.

What type of Brahman?

- Pure - without Samsara - "Advayaya" - No plural for 'Consciousness'
- Consciousness seems to be in the form of hands - Because of medium through which it manifests.

Shastra :

- Brain doesn't produce Consciousness.

Materialism :

- Brain produces 'Consciousness'

Maya has 3 Faculties / Features :

- Sattva : Knowing faculty in creation.
- Rajas : Activity faculty of creation
- Tamas : Inertia faculty of creation
- That which has neither knowledge / Activity - No Jnana / Kriya - Shakti = Dravya Tama Shakti (Inertia Faculty)
- Brain only medium for manifestation of 'Consciousness'
- Manifestations many - 'Consciousness' one

Through Brahman Jnanam - What is destroyed?

- Maya / Avidya / Shakti / Avyakta = Basic matter - Vidya Nashavat Avidya.

How can I understand this?

- How anything can be destroyed by knowledge?
- I know here is clock - Not destroyed
- I know here is son... How son is destroyed?

How knowledge destroys?

- Knowledge of rope destroys snake which had seeming existence. –

Snake not non-existent :

- Non-existent snake can't frighten you.
- Seemingly existent snake got destroyed - Until you know rope, snake existent for you.

- After waking, dream world - Brushed aside.
- In dream solid / Tangible world / Frightens
- Waker Jnanena - Dream Nashaha.
- Is Ness of dream - Borrowed from waker
- Is Ness of snake - Borrowed from rope
- Is Ness of matter - Borrowed from 'Consciousness'
- 'Consciousness' Jnanena - Matter loses "is Ness" is wisdom

Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaan |
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.[Verse 3]

- Through rope knowledge, seeming snake destroyed - Sarpa Brahmana.

Verse 108 :

- Sankshepa condensed Sloka.
- Maya / Avidya / Trigunatmika...

Gita	Taittiriya Upanishad
Chapter 2 - Verse 11	Satyam Jnanam... Sutra rest of up... Vritti

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेष्टाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmaavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

Gita :

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं
प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrī bhagavānuvāca ।
aśocyānanvaśocatvaṁ
prajñāvādāmśca bhāṣase ।
gatāsūn agatāsūmśca
nānuśocanti paṇḍitāḥ || 2-11 ||

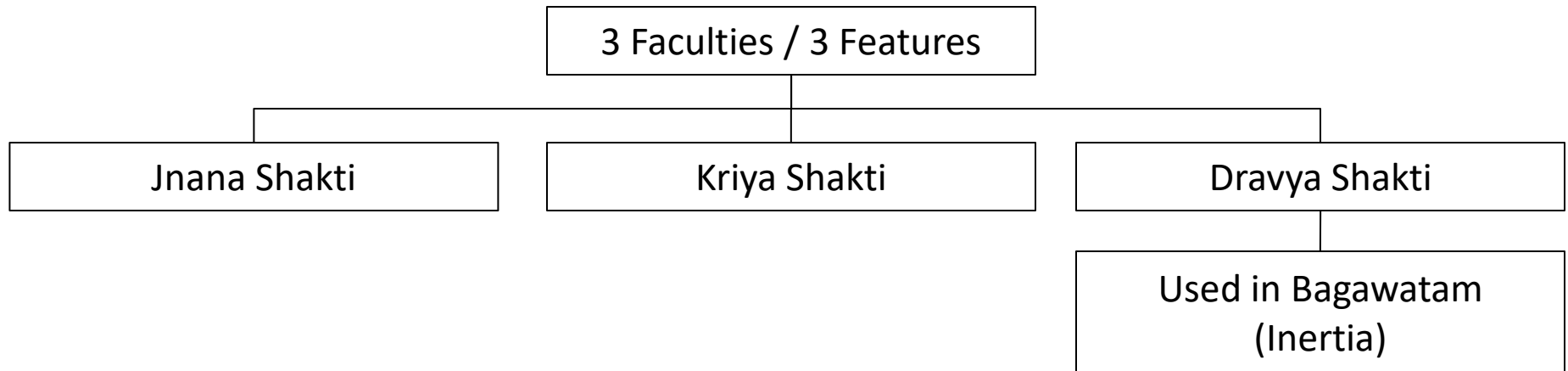
The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

Guna :

- Not quality / Property
- Technical
- Gunas of Maya well known as Sattva / Rajas / Tamas.
- How you know Maya has 3 Gunas...
- Basic energy = Invisible.

स्वकार्यै :

- प्रथितै - Features of Maya inferred through products of Maya which are Visible.
- Anything you see / Creation = Maya Karyam.



3 Faculties / 3 Features :

- Should be in Cause
- Genetically children inhere qualities of Parents.
- Predispositions.

Verse 111 :

विक्षेपशक्ती रजसः क्रियात्मिका
यतः प्रवृत्तिः प्रसृता पुराणी ।
रागादयोऽस्याः प्रभवन्ति नित्यं
दुःखादयो ये मनसो विकाराः ॥ 111 ॥

*vikṣepaśaktī rajasah kriyātmikā
yataḥ pravṛttiḥ prasṛtā purāṇī |
rāgādayo'syāḥ prabhavanti nityam
duḥkhādayo ye manaso vikārāḥ || 111||*

Rajas has projecting power (Vikshepasakti). Activity is its very nature. From it the initial flow of activity has originated. From it, mental modifications such as attachment and grief are also continuously produced. [Verse 111]

- Rajo is projecting power of Maya



Karana Shariram and Prapancha not in their existence

Stone :

- Sattva / Rajas - Insignificant
- Tamas - Overpowers

Plants :

- More rajas than Sattva
- Has some Jnana / Kriya Shakti

Animal :

- Has more Jnana / Kriya.

Human :

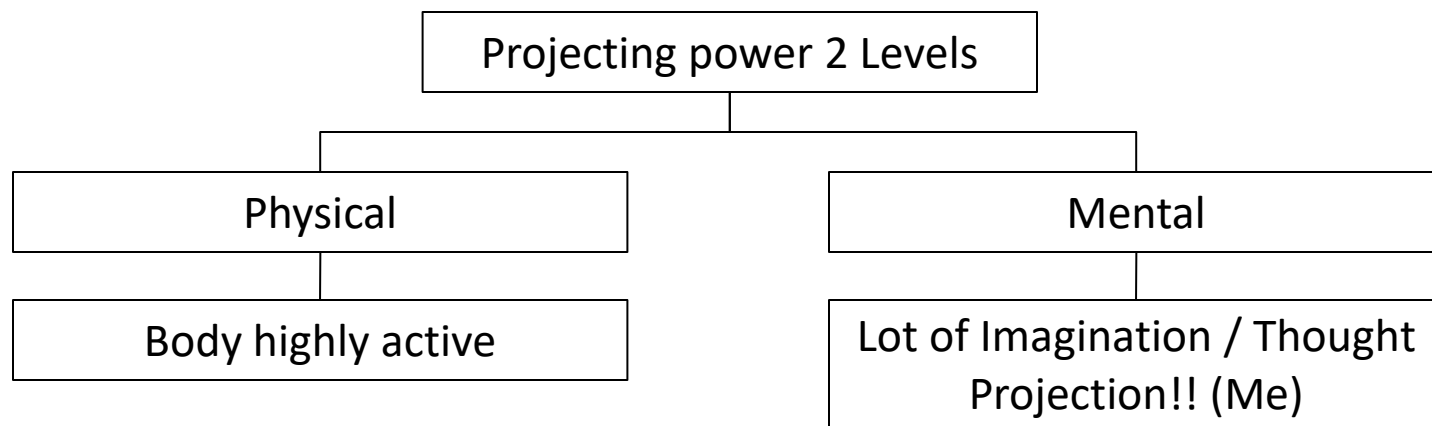
- Maximum Jnana / Kriya
- 5 Times / 10 Times - Repetition / Learning by heart
- Depends on Sattva variation!!

Varna Based Gunas	Pradhana	Secondary	Least
<ul style="list-style-type: none">- Brahmana- Kshatriya- Vaishya- Shudra	<ul style="list-style-type: none">- Sattva- Rajas- Rajas- Tamas	<ul style="list-style-type: none">- Rajas- Sattva- Tamas- Rajas	<ul style="list-style-type: none">- Tamas- Tamas- Sattva- Sattva

- At Maya level - 3 Gunas in equilibrium in Pralayam.
- At product level - Sattva / Rajas / Tamas in various proportions.

Rajas :

- Has Vikshepa Shakti
- Vikshepa = Throwing power / Projecting power / In form of Kriyatmika - Activity.



- Because of activity / Disturbing faculty, which expresses in form of activity, All types of functions / Human activity / Creation at Samashti / Vyashti.
- Akasha Sambutaha / Vayu / Agni / Apaha / Prithvi / Oshadaya / Big Bang - Disturbance of Equilibrium - Rajas - Guna(Annam, Purusha, “we”)
- When we wake up from Tamas, Rajo comes in us and In totality.
- Coffee! Pushing power of Rajo Guna!! Pravirthi, Action.

पुराणी :

- Most ancient / Cyclistic

From this angle :

- Rajo Pradhana Lord called Brahma
- Sattva Pradhana Lord called Vishnu
- Tamas Pradhana Lord called Shiva To fold back
- Most ancient creative activity = (Rajas), Guna at Samashti level.

How Rajo Guna functions at inner level?

Once Rajo active :

- Desire comes in mind... I want this... Person not allowed to sit quietly.
- Activity - Retired - what to do whole day.
- Chapter 14 - Specialisation in 3 Gunas.

From this Vikshepa Shakti :

- Raaga / Dvesha / Kama / Krodha / Lobha / Moha.

Raaga	Dvesha
<ul style="list-style-type: none">- Leads to Pravirthi- One projects over <p>↓</p> <p>Causes sorrow</p> <ul style="list-style-type: none">- Result = Kama- Pravirthi- Accomplished- Need to Maintain / Preserve- Sorrow	<ul style="list-style-type: none">- Leads to Nivirthi- Away from Activity <p>↓</p> <ul style="list-style-type: none">- Causes Sorrow, Anger- Lost, Dukham not Accomplished <p>Dukha</p>

- All thought modification in mind born out of Rajo Guna(Maha Realisation)
- Predominance of Rajo Guna not good.

- Rajo Guna not required to come to class / Walk / Eat / Sleep

Tamo Guna

Brahman :

- Sattva Pradhana
- Rajo Behind Sattva
- Activities with time for Shastra

Verse 112 :

कामः क्रोधो लोभदम्भाद्यसूया
अहंकारेष्वात्मत्सराद्यास्तु घोराः ।
धर्मा एते राजसाः पुम्प्रवृत्तिः
यस्मादेषा तद्रजो बन्धहेतुः ॥ 112 ॥

*kāmaḥ krodho lobhadambhādyasūyā
ahaṅkāreṣyātmatsarādyāstu ghorāḥ |
dharmā ete rājasāḥ pumpravṛttiḥ
yasmādeṣā tadrājo bandhahetuḥ || 112 ||*

Desire, anger, greed, hypocrisy, arrogance, jealousy, egoism, envy, etc.—these are the dreadful attributes of rajas, from which the worldly tendencies of man are produced. Rajas is therefore the cause of bondage in life. [Verse 112]

What is cause for Bondage?

Rajo Pradhana : Has

Unhealthy traits :

- Kama / Krodha / Lobha / Moha / Madah / Asuya / Ahamkara / Ershya / Matsaraha.
- Desire / Anger / Greed - want more and more after fulfilment of desire.

Dumbah :

- Pomp and show - Through action / Word / Dress.

Dumbah :

- I am great / Ostentatious
- Amanitvam / Adambitvam - Dharmat Tvajitvam.
- Flag to declare I am here, Flag keeps high...

I have done good things :

- Donation / Awards / Picture
- What noble things you do - Never declare.
- Punyam neutralised - Declaration of noble action supposed to cover up.

Asuya :

- (Jealousy / Criticism / Fault finding / Interpreting)
- Criticising good character of others, Not interpreting positively but negatively.
- Someone gives donation... Seen as for name and fame.

Teaching :

- To get Sishya / Namaskar.
- I do not know his attitude(Invisible) Therefore no right to talk.

Politician :

- To serve / To earn... can't criticise.

Rajo :

- Interprets good as bad Negatively.
- Guneshu Dosha Avishkaranam, Obstacle for self knowledge.
- Anasuya - End of Gita - Absence of Asuya
- Absence of(Jealousy)
- Study scriptures - To find defects

Mahabharata - Teaches :

- Dharma is relative, No absolute right / Wrong - Dharma Adharma.
- Duryodhana bad - Dharmaputra - Good - Idealism.
- Therefore I want to be absolutely good... But have bad thoughts therefore guilt comes.

Don't be idealistic :

- Pure Sattva - Never exists
- Can't be absolutely Rajasik / Tamasic / Sattvic! Grow and enjoy.

Actual Self / Ideal self :

- Don't compare - will cause guilt
- In creation - No ideal good
- Kumbakarna - Loyal to brother - Ravana - Dharma, Vibhishana - Not loyal to brother - Joins Rama. Dharma not absolute.

Family :

- Learn lesson - Be unselfish and decide.

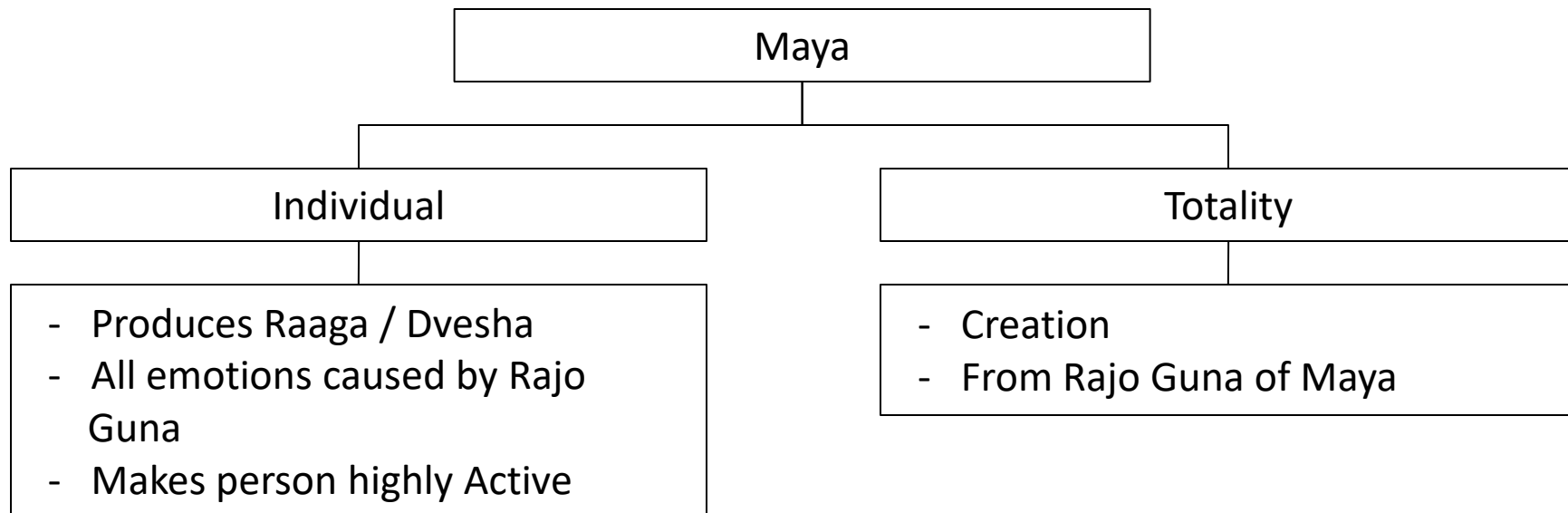
Example :

- Norms given in traffic teaching - Not all traffic positions.
- Scriptures don't teach right / wrong.
- Norms taught - I use discretion and go
- Don't sit in judgement - Which is Asuya attitude.

Lecture 40

1) Karana Sharira :

- Maya also called Shakti / Avidya / Avyaktam / Trigunatmika.



Verse 112 :

कामः क्रोधो लोभदम्भाद्यसूया
अहंकारेष्यामत्सराद्यास्तु घोराः ।
धर्मा एते राजसाः पुम्प्रवृत्तिः
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Desire, anger, greed, hypocrisy, arrogance, jealousy, egoism, envy, etc.—these are the dreadful attributes of rajas, from which the worldly tendencies of man are produced. Rajas is therefore the cause of bondage in life. [Verse 112]

Asuya :

- Paraguneshu Dosha Avishkaranam.
- Misinterpreting virtues of others as their weaknesses.
- Misinterpreting value of scriptures wrongly.

Ahamkara - Matsaraha :

- Pride / Garva superiority complex.
- I am great person - Notion.
- Manitvam = Atmani Pujiyatva Bavana because of Rajo Guna.

Irshya :

- Jealousy / Envy - Rajo Guna
- When I see somebody glorified more, can't withstand others glorification.
- Incapacity to accept others Superiority / Glory / Ananda - Will say opposite / Private life!! / Heart burn.

Mat Saraha :

- Normally Irshya - Jealousy.
- Miserliness rarely used because of which person doesn't share with others - Holding on to things.
- All unhealthy traits - Aadya - will be hard worker - Amass wealth - will not share - Pushed by Rajo Guna.

घोरा: :

- Terrible traits / Binding traits.
- Never Trupti - Satisfaction - Bandakataha Will whip all 23 hours... Men of Accomplishment / Weakness - Spiritually can't grow Requires contemplative mind /quietude.

Activity	Quietitude both required
<ul style="list-style-type: none">- Workaholic- Projects Accomplished	<ul style="list-style-type: none">- Not Naxalite, noisy Bajan- Clean Bajan

- Uttishata - Jagrata - Prapya Varam



Be active / Patriotic - work for growth of country = Rajo Guna.

Karma	Na Karmana	Taittriya
<ul style="list-style-type: none">- For Grahasta Prescribed- Rajo for youth / Kshatriya / Vaishya / Mantras depend on context and Varna's	<ul style="list-style-type: none">- For Sanyasi	<ul style="list-style-type: none">- Praja Yasvaha Pravachane for Grihasta

- Converting Rajo to Sattva is Moksha Shastra.

Sattva Traits	Rajas Traits	Tamas Traits
Shastra Vritti	Ghora Vritti	Moodah Vritti / Traits / Characteristics / Tendencies

- That Guna from which lot of activity is produced is cause of bondage.

Rajo :

- Alone produces activity - Obstacle for spiritual growth
- Produces material growth
- To Tamasic = Glorify Rajo

For Rajasic :

- Renounce Sarvadharm Paritajya...
- Karma obstacle to knowledge
- No free time / No free mind, it is free time!
- From Rajo Guna alone all human activity - Physical / Mental / Intellectual... Mushroom and originate.
- That whipping Rajo is obstacle for social progress.
- Brahmachari - No duty
- Grihasta - Rajo Pradhana - Activities prescribed
- Vanaprastha / Sanyasa - Promotes 'Satta' Guna / Activity reduced.
- In 4 Ashramas, Gunas gradually shifted.

Verse 113 : Tamo Guna :

एषाऽऽवृत्तिर्नाम तमोगुणस्य
शक्तिर्मया वस्त्ववभासतेऽन्यथा ।
सैषा निदानं पुरुषस्य संसृतेः
विक्षेपशक्तेः प्रवणस्य हेतुः ॥ 113 ॥

*eṣā''vṛtirnāma tamoguṇasya
śaktirmayā vastvavabhāstate'nyathā |
saiṣā nidānaṁ puruṣasya saṁsṛteḥ
vikṣepaśakteḥ pravaṇasya hetuḥ || 113||*

The veiling power (Avritti), is the power of Tamas, which makes things appear to be other than what they actually are. It causes man's repeated transmigration and initiates the action of the projecting power(Vikshepa). [Verse 113]

Rajo Guna	Tamo
Projecting acting disturbing power restless	Aavarna Shakti Veiling / Covering / Hiding power

2 Meanings

Aantara Tamaha Ignorance

- Its there internal darkness because of which I am not aware of existing factor
- Truth Ultimate reality Available in form of /Consciousness' in my mind
- Humanity is seeing / Searching

Bahya Tamaha Darkness

- Covers things right in front of me
- Its there but not Available for my cognition

Goal of science :

- To find truth of universe / Myself.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

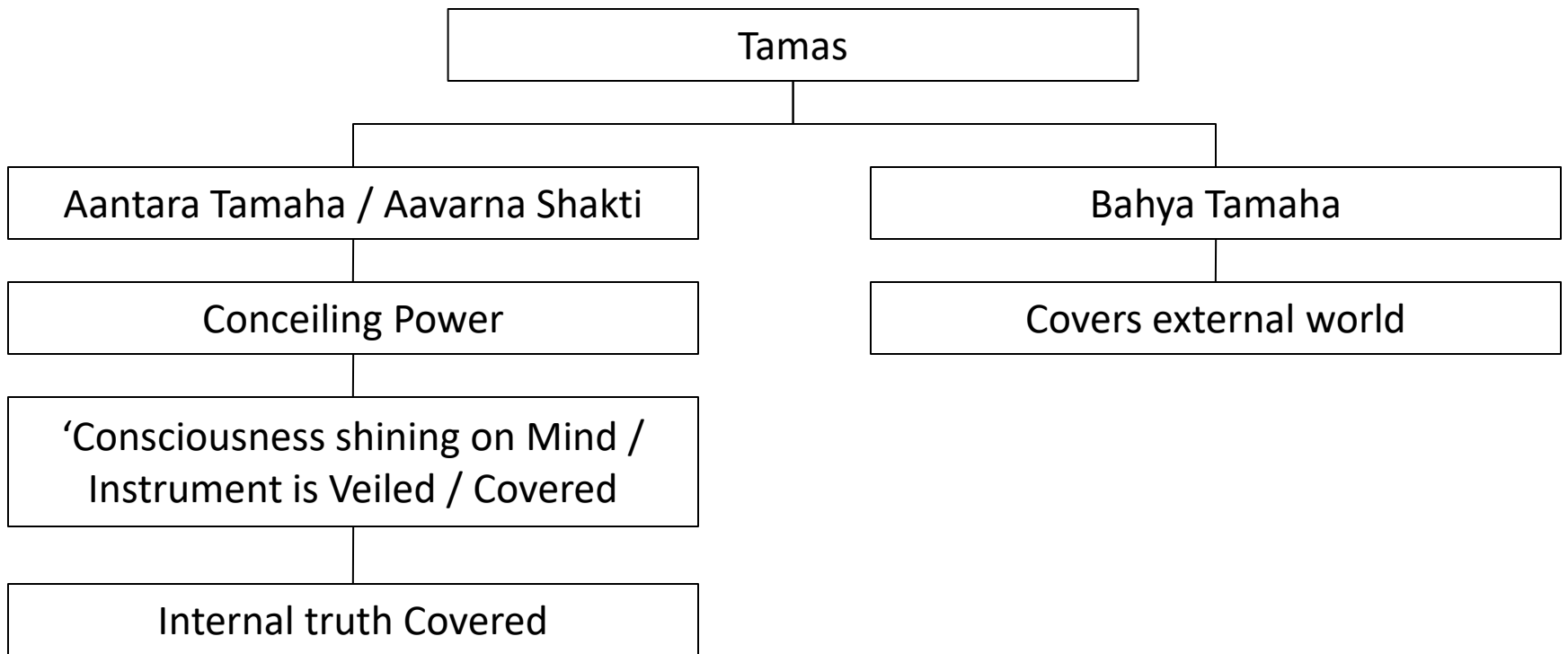
Om brahmadevidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- IN my mind truth is available as 'Consciousness' but that is veiled(Maha Realisation!)
- That I am not aware / Covers my Comprehension.

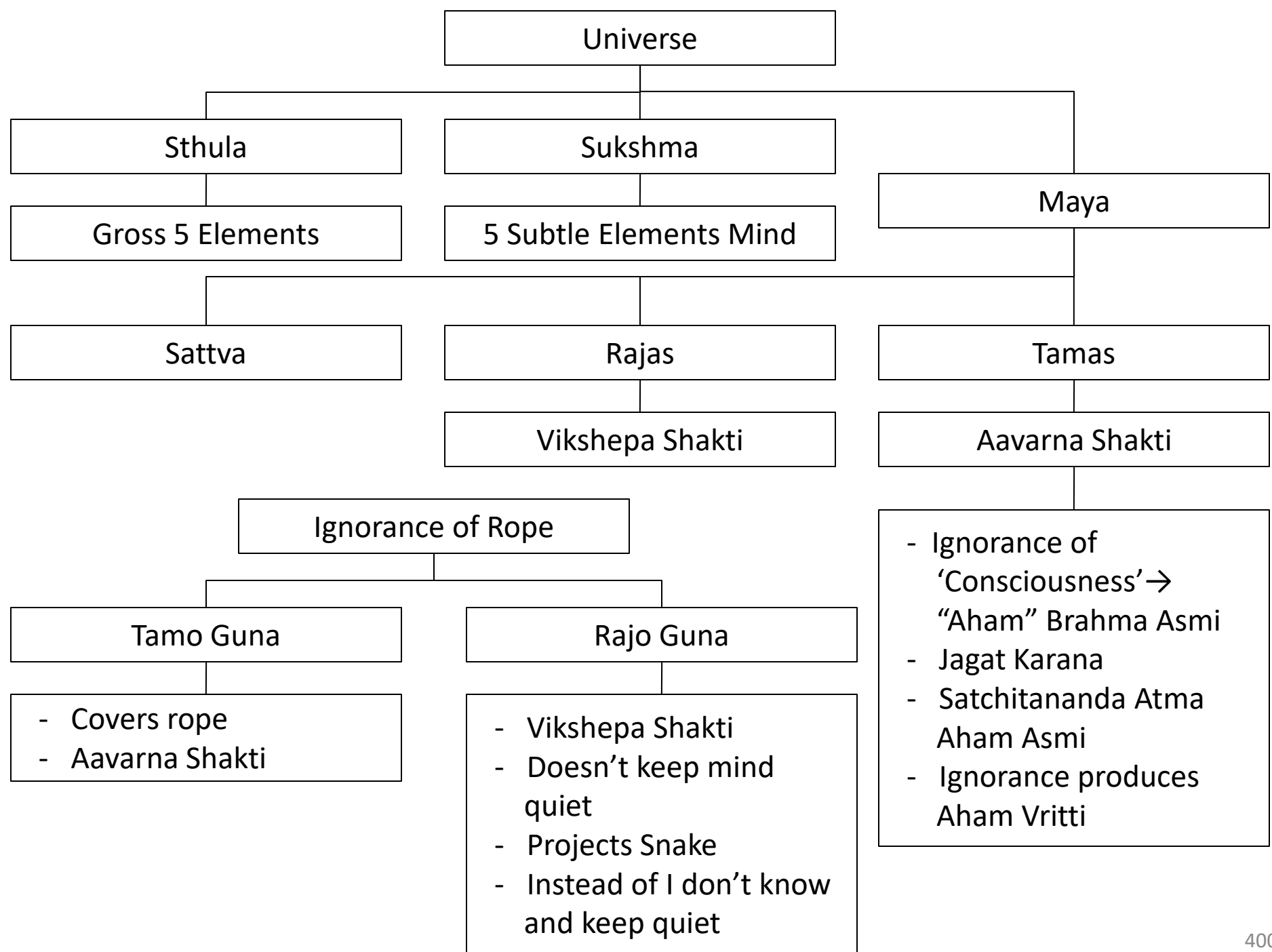
What is that power by which truth I Disown? Concealing power

- Consciousness shines on my Antahkaranam.
- Antahkarana gets life principle and Activities sense organs(Eyes see form / Skin / touch)



- Ignorance of our true nature experienced all the time w.r.t one thing or another.
- Tamo Guna - Covers any fact.

2 Partners in creating Samsara :

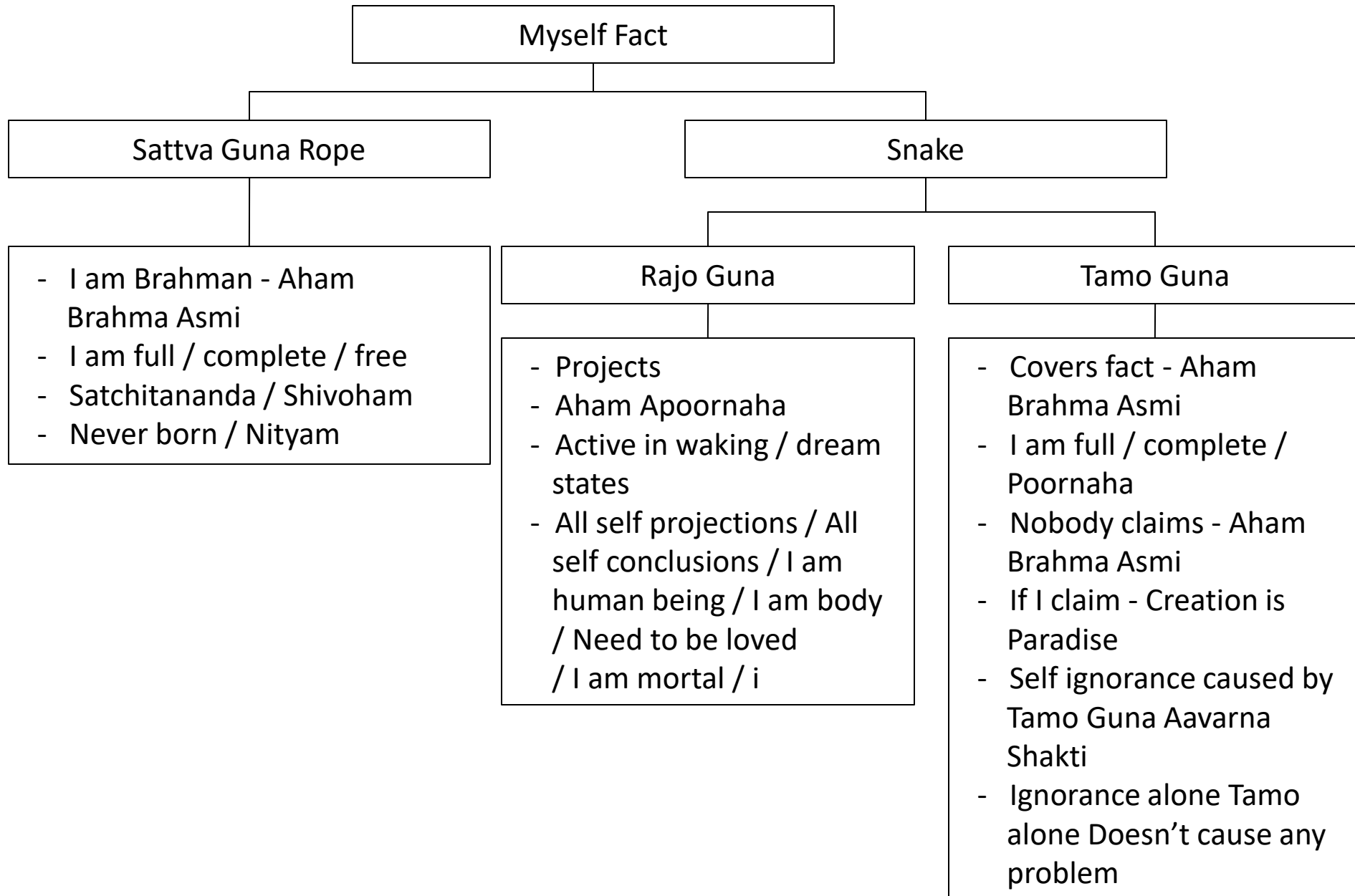


Shines	Consciousness
In Karana Sharira	Activates Karana's

Fact Known - Rumours come out :

- Covering leads to projection - Not snake Mala / Stick / Crack on earth.
- More fertile mind... More creation / Projections come out

Myself Fact (How Maya works) :



3 Types / Sets of Projections

- Physical body born
- Mortal human
- Limited
- Male
- Sick
- Deaf !
- More Rajo / More Projections

- Mental
- Limited
- Emotional personality
likes / Dislikes / restless /
Agitated / Happy /
Unhappy / Krodhi / Lobhi

- Intellectual Educated /
Intelligent / Vedantin /
Dull

In Sleep :

- I am Poornaha / Sajatiya / Vijatiya / Svagata / Bheda Rahitaha Atma

Sattva Guna :

- I am Brahman → Fact - No projection
- I am → Apoorna body / Mind / Intellect



Common



‘Rajo / Tamo Guna’

Nityam :

- Relative Consciousness projected on absolute 'Consciousness'
- All projections - Glory of Maya - Karana Shariram - Aavarna and Vikshepa Shakti.
- Cause of universe / Jiva / Jagat / Ishvara - Brahman causeless cause (Absolute one source)
- Replace Brahman by anything including, President of USA - is a problem.
- Brahman is Poornam - Any replacement is Apoornatvam only!!

1) Apoornatvam :

- Will be there
- All prizes won except Wimbledon Apramatra!
- Apoornatvam - Leads to Kama... Sangat Sanjayate Kamaha - Kama - Krodha..

Aavarna Shakti	Vikshepa Shakti
Covers	Projects - Man Suffers

- Because of Tamo Guna, Object Mistaken as Something else.

Tamo	Rajo
<p>Non Apprehension :</p> <ul style="list-style-type: none"> - Agrahanam and Real nature I am Satyam, Gold, inhere Body / Mind / Ishvara → Ornaments - Ignorance alone no Problem - In Sleep non apprehension alone no problem 	<p>Misapprehension :</p> <ul style="list-style-type: none"> - Anyatha Grahanam = Samsara Mandukya - I am Body / Mind / Ishvara - Universe separate from me ↓ Duality - Error - Agrahanam and Anyatha Grahanam = Samsara - Ignorance and Error - Problem!!

- Finally rope - Snake Understood!!

Non Apprehension and Error - Misapprehension :

- I - Immortal Brahman - Appear now as Mortal Jiva.
- Wandering and claiming Samsara - Crying!

Dakshinamurthy Stotram :

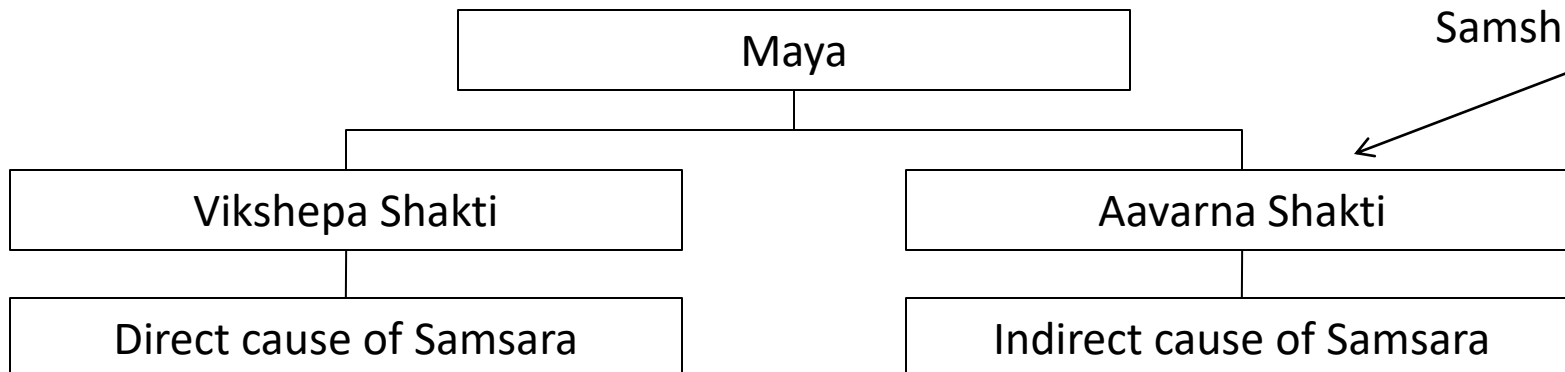
विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
 शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।
 स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥८॥

Vishvam Pashyati Kaarya-Kaaranna-Tayaa Svasvaami-Sambandhatah
 Shissya-[A]acaarya-Tayaa Tatha-Eva Pitr-Putraady[i]-Aatmanaa Bhedatah |
 Swapne Jaagrati Vaa Ya Essa Purusso Maayaa-Paribhraamitah
 Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||8||

The Differentiations that we See in the World as Cause and Effect, as Possessor-Possession Relations, as the Disciple-Teacher, and Also as Father-Son Relations etc, are all Differentiations within the One Atman, In Dream or Waking state, He, the One Purusha is always present, and (as if) Maya Wanders over Him and gives rise to all these Differentiations, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 8]

- Swapna Paribrahmitah - Dakshinamurthy - Roaming about - Without knowing I am Dakshinamurthy.
- Experienced in sleep / Waking with Shastric eye of wisdom, Because of Tamo / Rajo Guna.
- Aavarna Shakti alone cause of Samsara - நிதான்.
- Ignorance alone doesn't directly cause Samsara.
- Ignorance of rope doesn't frighten me.
- Ignorance produces misapprehension and Through error problem comes.
- Because Aavarna Shakti is cause of manifestation / Activation of Vikshepa Shakti.
- Vikshepa Shakti is direct cause of Samsara தூண்டிவிரது.

All knots broken / All
Samshaya gone



Example :

- Person late - You are ignorant of cause of non-return of child - Ignorance-No problem.
- When we do not know - Say Ok, Our fertile mind imagines throughout waking and causes Samsara.
- Tamo Guna covers causes of non-arrival - Tamo ignites Vikshepa Shakti - walks up and down.
- Ignorance doesn't directly cause Samsara.
- Ignorance indirectly through error cause Samsara.
- Brahma sutra starts with Bashyam on 'Error'
- What is error / What is cause of error / How error is cause of Samsara.

Concludes :

- Removal of error - Only by removing Self error / Self ignorance / By Self knowledge - Spiritual study!

Verse 114 :

प्रज्ञावानपि पण्डितोऽपि चतुरोऽप्यत्यन्तसूक्ष्मात्मदृग्-
व्यालीढस्तमसा न वेत्ति बहुधा संबोधितोऽपि स्फुटम् ।
भ्रान्त्यारोपितमेव साधु कलयत्यालम्बते तद्गुणान्
हन्तासौ प्रबला दुरन्ततमसः शक्तिर्महत्यावृतिः ॥ 114 ॥

*prajñāvānapi paṇḍito'pi caturo'pyatyantasūkṣmātmadr-
gyālīḍhastamasā na veti bahudhā sambodhito'pi sphuṭam |
bhrāntyāropitameva sādhu kalayatyālbate tadguṇān
hantāsau prabalā durantatamasas śaktirmahatyāvṛtiḥ || 114 ||*

Even the wise and the learned, and those who are expert in the understanding of the supremely subtle meaning of the scriptures, are overpowered by tamas and cannot comprehend Truth, even though It is clearly explained in various ways. They consider as real what is simply superimposed by delusion and attach themselves to its effects. Alas! How powerful is the great veiling power of dreadful tamas![Verse 114]

Notoriety of Tamo Guna :

- How powerful it is - Not easy to remove - When person overwhelmed / Dominated by / Swallowed by / Overpowered by... Spell of Tamo Guna.
- He doesn't understand... However good communication.

Guru Says	Sishya Says
Tat Tvam Asi	Aham Brahma Asmi

- Clearly taught - But doesn't grasp...
- Glory of Agyanam... Learned / Erudite / Tarqa / Mimamsa / Discerning / Chaturtaha / capable of discrimination / Intellectually smart.
- Viveki / Smartha / Fine - Subtle intellect / Knows - Theory of relativity...
- Covered by Tamo Guna - Doesn't understand.
- Grasp - Aham Brahma Asmi - He has to continue Aham Jivosmi / Takes physical body alone as reality - Which personality is error - Maintain identity.
- Physical I = I am human
 - = Ahamkara / Qualified I
 - = Personified I / Located I - False I

According to Vedanta :

- Unlocated I / Immortal I - I don't accept it Error.

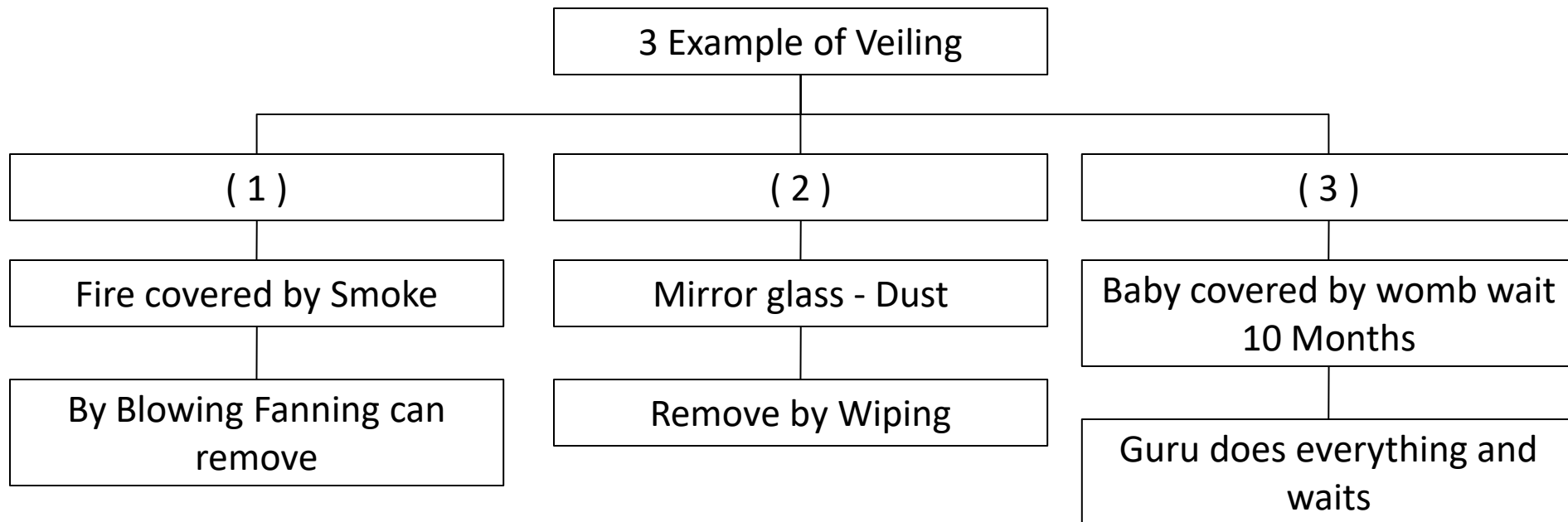
- Because of mistake - Naturally, physical properties I claim as mine.
- Claims physical / Emotional / Intellectual properties as Aham.

Never claim Brahman's features :

- Nityaha / Shudha / Muktaha / Jagatadhara - You are all this - Not accepted.
- I am boy / Superimposition No. 1 - Dharma Adhyasa.
- I am fat / Old - Superimposition No.2 - Dharma Property Adhyasa.
- Person does 2 - in all waking hours.

Veiling Power : Extremely powerful.

Gita - 3rd Chapter :



Lecture 41

1) Rajo Guna Expressed as Vikshepa Shakti :

- Tamo Guna expresses as Aavarna Shakti ← Biggest Realisation... I blamed Prarabda all these days! Years! Decades!!

2) Rajo Guna can function :

- Only backed by Tamo Guna / Aavarna Shakti
- Rope will appear on Snake, which is covered by ignorance.

3) Wherever there is error there is ignorance :

- Not vice versa... There can be ignorance without error(This is the Biggest error I made!)

4)In sleep, there is self ignorance :

No Error - In waking and dream :

- There is self ignorance and self error.
- Aavarna Shakti prepares stage for Vikshepa Shakti to operate.
- Errorless ignorance is Bliss - Doesn't bother us.
- Eroded ignorance in waking and dream - Causes Samsara.

Verse 114 - Tamas :

प्रज्ञावानपि पण्डितोऽपि चतुरोऽप्यत्यन्तसूक्ष्मात्मदृग्-
व्यालीढस्तमसा न वेत्ति बहुधा संबोधितोऽपि स्फुटम् ।
भ्रान्त्यारोपितमेव साधु कलयत्यालम्बते तद्गुणान्
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vyālīḍhastamasā na vetti bahudhā sambodhito'pi sphuṭam |
bhrāntyāropitameva sādhu kalayatyālbamate tadguṇān
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- When Aavarna Shakti takes over oneself, that person can't understand subtle things even though repeatedly taught.
- In every human, there is predominance of Sattva / Rajas / Tamas.
- Because of Tamas - we swear we are body / Mind... Not pure 'Consciousness' Ashariram...
- Can't do anything for manifestation of child - Wait, Lord like - 1000 suns light - Our Tamo Guna covers him.
- Very powerful Aavarna Shakti...

Verse 115 :

अभावना वा विपरीतभावना
असंभावना विप्रतिपत्तिरस्याः ।
संसर्गयुक्तं न विमुञ्चति ध्रुवं
विक्षेपशक्तिः क्षपयत्यजस्रम् ॥ 115 ॥

*abhāvanā vā viparītabhāvanā
asambhāvanā vipratipattirasyāḥ |
saṁsargayuktam na vimuñcati dhruvam
vikṣepaśaktiḥ kṣapayatyajasram || 115 ||*

Absence of correct judgment, contrary judgment, lack of definite belief and doubt—certainly these never leave one who has any connection with this veiling power; also, the projecting power gives endless trouble. [Verse 115]

3 Fold problem of Tamo Guna and Rajo Guna in People (Function of Vikshepa and Aavarna Shakti)

- अभावना (Abavana) Non Acceptance of Scriptures rejection of Tat Tvam Asi
- With Rajo Guna / Vikshepa Shakti
- Viparati Bavana
- Dehatma Buddhi Strong Body / Mind identification

- Asambavana
 - Samshaya Bavana
 - Doubts Am I Brahman / Part of Brahman / Different than Brahman
- Gita - Chapter 12th :**
- Kleso Dhikataras... with Deha Abhimana - Aham Brahmasmi tough

- Viprati Bavana, wrong / opposite understanding
- Give out of context meaning

Gita :

क्लेशो ऽधिकतरस्तेषाम्
अव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं
देहवद्भिरवाप्यते ॥ १२-५ ॥

kleso'dhikatarastesam
avyaktasaktacetasam ।
avyakta hi gatirduhkham
dehavadbhiravapyate ॥ 12 - 5 ॥

Greater is their trouble whose minds are set on the Unmanifest; for the goal, the Unmanifest, is very hard for the embodied to reach. [Chapter 12 - Verse 5]

- With more Deha Abhimana - More difficult own up, I am Consciousness.

Consciousness - Body - 2 Extremes :

- Identification with one weakens identification with other.
- Move closer to body is moving away from Consciousness.
- Dehatma Buddhi and Brahmatva Buddhi can't co-exist One powerful / Other weak.

Rajasic :

- Conscious of weight / Height / Colour of skin / Length of hair.
- Viparita Bavana...

Viparita Bavana :

- Out of context meaning - Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- 2 Birds - Bheda how Tat Tvam Asi.

Vimunchayati Dhruvam :

- With body identification caused by Vikshepa Shakti... which is result of Tamo Guna.
- Veiling of Aham Brahma Asmi... Doubts will never leave a person.
- Vikshepa Shakti will constantly stir / Disturb the mind, Churns mind - Mind restless / Active.

Verse 116 :

अज्ञानमालस्यजडत्वनिद्रा-
प्रमादमूढत्वमुखास्तमोगुणाः ।
एतैः प्रयुक्तो नहि वेत्ति किञ्चिन्
निद्रालुवत्स्तम्भवदेव तिष्ठति ॥ 116 ॥

ajñānamālasya jada tvanidrā-
pramādamūḍhatvamukhāstamogunāḥ |
etaiḥ prayukto nahi veti kiñcin
nidrāluvatstambhavadeva tiṣṭhati || 116 ||

Ignorance, laziness, dullness, sleep, inadvertence, stupidity etc., are the attributes of tamas. One tied up with these cannot comprehend anything, but remains like one asleep, or like a stump of wood or a block of stone. [Verse 116]

What Aavarna Shakti of Tamo does?

Gita - 14th Chapter :

- 6 Symptoms of Tamo

1) Agyanam :

- Self ignorance

2) Aalasyam :

- Laziness - Dullness of physical activity, person should become Sattvic to study Vedanta.
- Initially Tamasic - Breaks Tamas by rajas
- Break Rajo - To come to Sattva

Raja / Karma Khanda :

- Daily Pradhakshinam, Prescribed first to break laziness.

3) Jadatvam :

- Dullness at mental level
- Thinking slow
- Intellectual cholesterol

4) Nidra :

- Enjoys sleep.

5) Pramadaha :

- Negligence / oversight / Carelessness.

6) Moodatvam :

- Constant conflicts.

Rajas / Tamas	Sattva
Binding Guna we have Aparoksha Jnanam of Samsara	Liberating Guna, be free from all bonds By increasing Sattva - Guna

Religion and Philosophy :

- Increases Sattva - Guna through Karma Khanda.
- Transcends 'Sattva' - Guna by Jnana Khanda.

Verse 117 :

सत्त्वं विशुद्धं जलवत्तथापि
ताभ्यां मिलित्वा सरणाय कल्पते ।
यत्रात्मबिम्बः प्रतिबिम्बितः सन्
प्रकाशयत्यर्क इवाखिलं जडम् ॥ 117 ॥

*sattvaṁ viśuddhaṁ jalavattathāpi
tābhyāṁ militvā saraṇāya kalpate |
yatrātmabimbaḥ pratibimbitaḥ san
prakāśayatyarka ivākhilam jadam || 117||*

Pure sattva is like clear water, yet in combination with rajas and tamas, it provides for transmigration. But when the light of the Self gets reflected in sattva alone, then, like the sun, it reveals the entire world of objects. [Verse 117]

3 types of Sattva Guna - Only in 'Viveka' :

Malina Satvam	Mishrita Satvam	Shudha Satvam
Mandah : <ul style="list-style-type: none">- Weak / Feeble Sattva - 20%- Overpowered by Rajas / Tamas - 80 %- Person bound- Anadhikari Sullied / Tarnished / Dirtied- Becomes cause of Samsara / Bondage	Madhyama : <ul style="list-style-type: none">- Moderate Sattva Guna- 50 % Sattva- 50 Rajas / Tamas- Adhikari qualified person- Sadhana ChatushtayaSampatti - There not Bound / Not liberated	Uttama : <ul style="list-style-type: none">- Strong - Sattva - 80 %- Rajas and Tamas - 20 %- Jnani - Brahma Nishta- Person free- Pure 'Sattva' / water- Unique nature of Sattva Guna to Manifest 'Consciousness'- Sattva Guna belongs to Maya / Karana Shariram / Achetanam- It has unique capacity to / express / Manifest / Reflect 'Consciousness'

- Mind is Matter - But has capacity to manifest Consciousness because of presence of Sattva Guna.

Mind and sense organs	Karmeindriya and Prana	Sthula Shariram body
From Sattva Guna of Maya	From Rajas Guna of Maya	Created out of Tamo Guna of Maya

Inert matters :

- Appear active sentient when there is Sattva predominance.

Mirror / Cloth - Both matter :

- Has capacity to reflect sun and become secondary light to illumine other objects - Because of fine surface.
- Sthula and Sukshma - Both matter - Inert - Insentient because - it is capable of manifesting Consciousness.
- In Sattva Guna predominant matter, Original Atma / Original Consciousness is reflected / Manifested / Expressed.

Stone / Achetanam	Human
<ul style="list-style-type: none"> - Plant - Little Consciousness - Animals - Know more - Devas - More 'Sattva' Guna 	<ul style="list-style-type: none"> - Discerns laws / Projects future - Gradation caused by 'Sattva' Guna

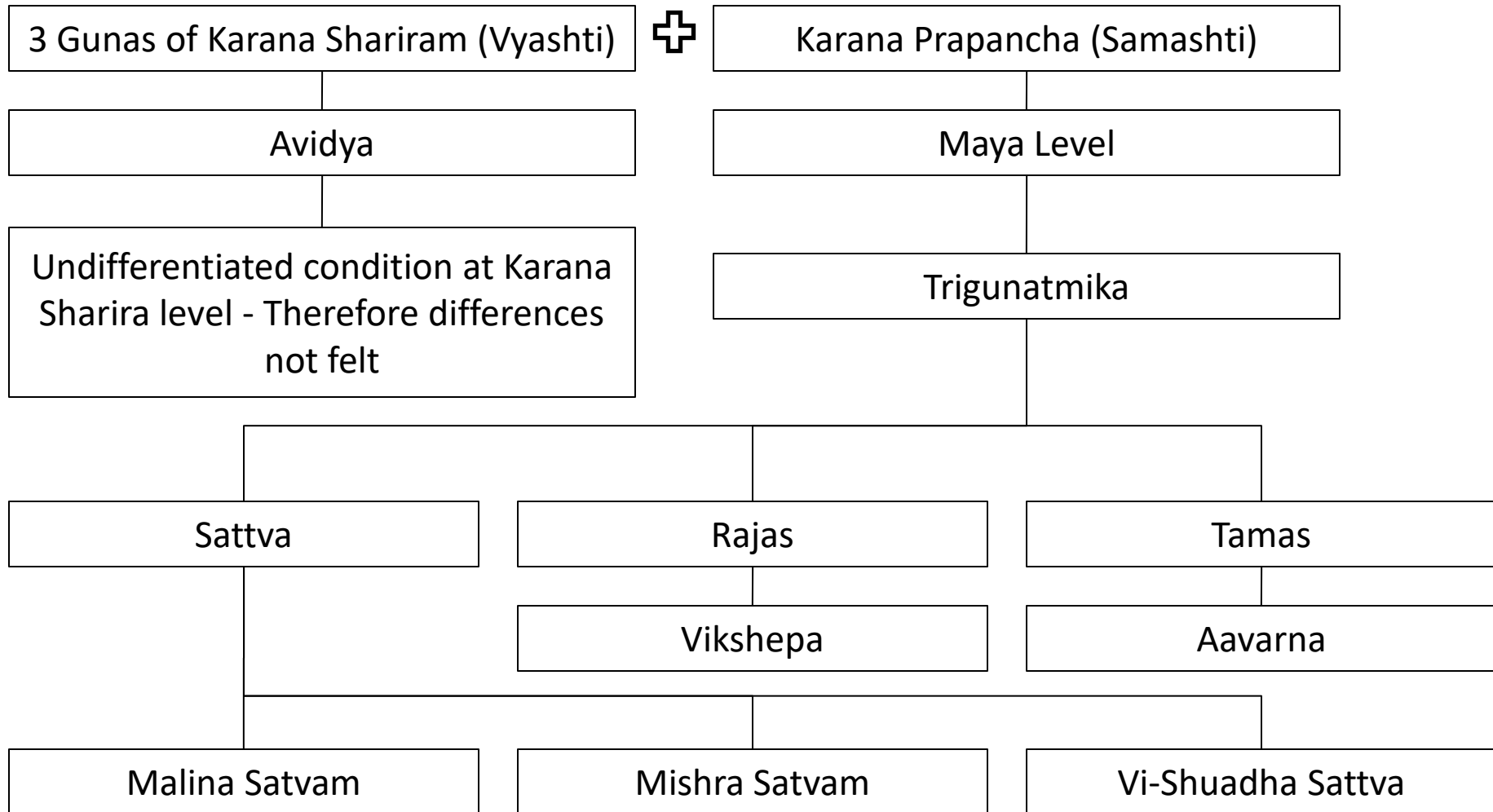
- Mind becomes sentient entity - Not intrinsically Sentient but with Borrowed Consciousness.

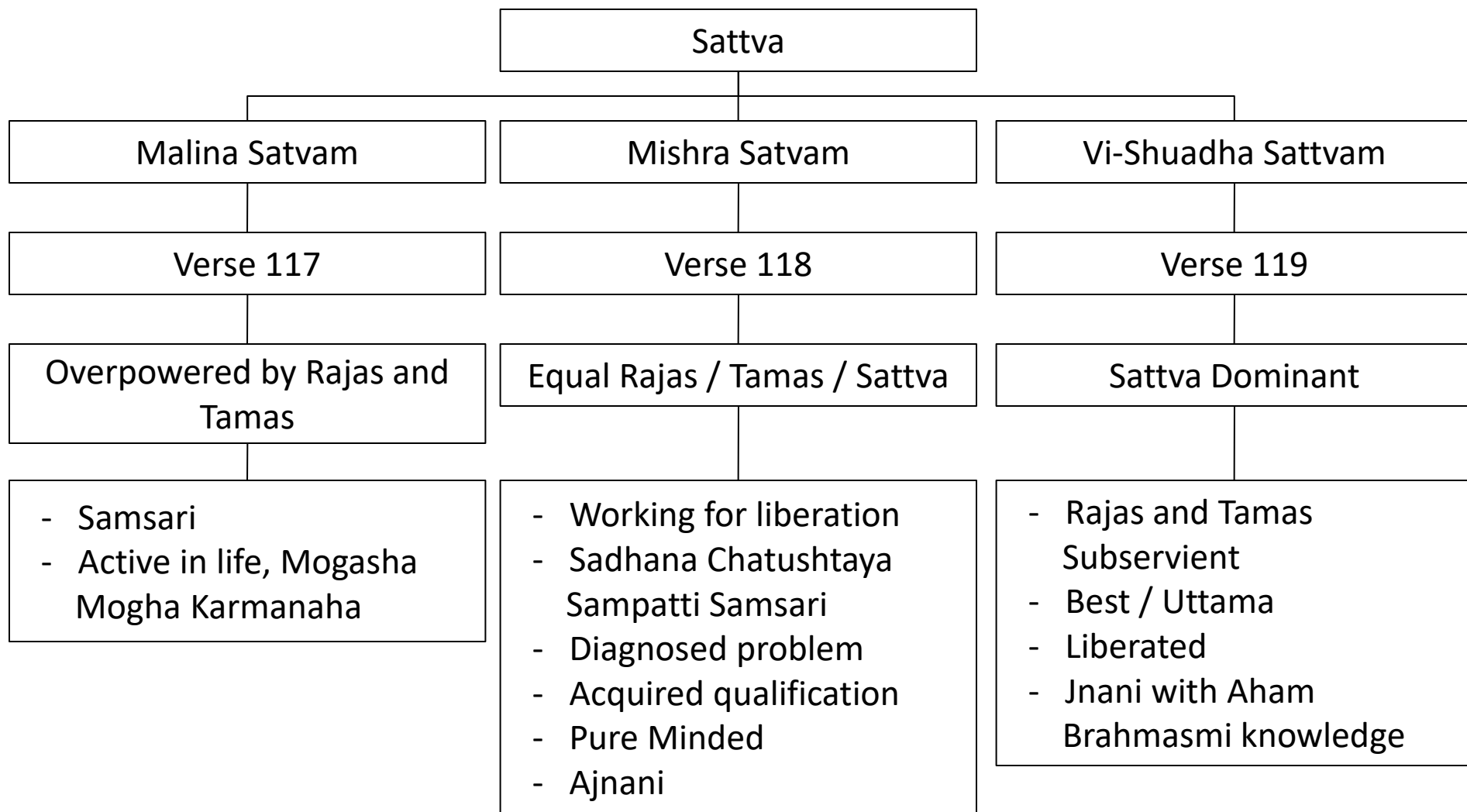
Mind is like Atma :

- Mind becomes sentient itself - Thoughts Awared.
- Mind Awakens world through sense organs.
- Sense organs Active - Jnanendriyas and Karmeindriya.
- All because of Sattva Guna of Maya Matter.

Lecture 42

1) :





- Rakshasik - Prakirti = Rajo
 - Asuri - Prakirti = Tamo Pradhana
- } Wasted life

Verse 118 : Mishra Satvam :

मिश्रस्य सत्त्वस्य भवन्ति धर्माः
त्वमानिताद्या नियमा यमाद्याः ।
श्रद्धा च भक्तिश्च मुमुक्षता च
दैवी च सम्पत्तिरसन्निवृत्तिः ॥ 118 ॥

*miśrasya sattvasya bhavanti dharmāḥ
tvamānitādyā niyamā yamādyāḥ |
śraddhā ca bhaktiśca mumukṣatā ca
daivī ca sampattirasannivṛttiḥ || 118||*

The characteristics of mixed Sattva are, utter absence of pride etc., Yama, Niyama etc., and also faith, devotion, yearning for liberation, the divine tendencies, and a natural turning away from everything unreal. [Verse 118]

Satvam - 50 :

- Rajas and Tamas : 50

Chapter 13 :

- Has virtues for learning and assimilating Vedanta.
- Sadhana Chatustaya Sampatti - Adhikari.

Gita :

अमानित्वमदम्भित्वम्
अहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं
स्थैर्यमात्मविनिग्रहः ॥ १३.८ ॥

**Amanitvam adambhitvam
abhimsa ksantirarjavam I
Acaryopasanam saucam
sthairyam atmavinigraha II 8 II**

Humility, unpretentiousness, Non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self control... [Chapter 13 - Verse 8]

- No Jnanam
- With virtues - Casual approach to Vedanta Gives knowledge - Therefore values called Jnanam.
- Humility - Simplicity / Vinaya
- Seekers of knowledge / Live values.

Ethics / Morality :

13th Chapter : Gita :

- Virtues = Jnanam

16th Chapter : Gita :

अभयं सत्त्वसंशुद्धिः
ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च
स्वाध्यायस्तप आर्जवम् ॥ १६.१ ॥

**Abhayam sattvasamsuddhih
jnanayogavyavasthithi I
danam damasca yajnasca
svadhyayastapa arjavam II 16 - 1 II**

The blessed lord said : Fearlessness, purity of heart, steadfastness in the yoga of knowledge, alms-giving, control of the senses, sacrifice, study of the Shastras and straightforwardness...[Chapter 16 - Verse 1]

16th Chapter : Gita :

अहिंसा सत्यमक्रोधः
त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं
मार्दवं ह्रीरचापलम् ॥ १६.२ ॥

ahimsa satyam akrodhah
tyagah santirapaisunam I
daya bhutesvaloluptvam
mardavam hriracapalam II 16 - 2 II

Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness...[Chapter 16 - Verse 2]

तेजः क्षमा धृतिः शौचम्
अद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीम्
अभिजातस्य भारत ॥ १६.३ ॥

tejah ksama dhrtih saucam
adroho natimanita I
bhavanti sampadam daivim
abhijatasya bharata II 16.3 II

Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride these belong to the one, born for the divine estate, O Bharata. [Chapter 16 - Verse 3]

Vivekachudamani - 118 Verses :

- Virtues = Mishra Satvam.

In Vedanta	Puranas
<ul style="list-style-type: none">- Enumerated- Condensed- Satya Meva Jayate	<ul style="list-style-type: none">- Highlighted through Stories

1) Abayam :

- Should be fearless to follow dharma - Conflict / Crisis / Material - Deprivation... ready to face problems.

Gita :

श्रेयान्स्वधर्मो विगुणः
परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः
परधर्मो भयावहः ॥ ३-३५ ॥

śrēyān svadharmō viguṇaḥ
paradharmāt svanuṣṭhitāt |
svadharmē nidhanaṃ śrēyaḥ
paradharmō bhayāvahaḥ || 3-35 ||

Better is one's own duty, thought devoid of merit, than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear (is productive of positive danger).
[Chapter 3 – Verse 35]

- Moksha, Superior to material comfort.

Patanjali Sutra :

- To integrate physical / Emotional / Mental / Spiritual levels...
 - Yama - Niyama - At all levels - Personality Should be healthy and should be co-ordinated.
 - Mentally depressed
 - Intellectually blunt
 - Physically weak
- How to make all layers healthy

Patanjali's 10 commandments

Yama

- Don'ts
- Avoid
- Nisheda

- Ahimsa
- Satyam
- Astayam
- Brahmacharyam
- Aparigraha

Niyama

- Dos
- Positively done
- Vidhi

- 1) Shaucha
- 2) Santhosha
- 3) Tapas
- 4) Svedhyaya
- 5) Ishvara Pranidhanam

Physical

Verbal

Mental

Don'ts :

Ahimsa :

- Avoidance of Himsa - Nivritti Rupa

Satyam :

- Nivritti from Sat
- Avoid untruthfulness
- Asattva Nivritti

Astayam :

- Avoidance of possessing - Owning someone else's wealth
- Absolute / Ultimate Asteyam - Everything belongs to God.

Brahmacharyam :

- Chastity - Sexual purity - No illegitimate relationship.
- Kahikam / Vachikam / Manasam - Avoidance of unchaste it - Nivritti.

Aparigraha :

- Avoidance of ownership / Amassing wealth following trusteeship.
- Withdrawal from over possession / Mamakara Vritti.

Do's - Niyama Shaucham :

- Physical / Verbal / Mental cleanliness - Purity.

Santosha :

- Positively entertaining idea of contentment - I am happy with what I have.
- Clearly declaring / Entertaining thought - I am not jealous of neighbour who has more.
- Be satisfied with what you earn.

Tapas :

- Positively following moderation.
- Avoidance of excesses in everything
- Sensory pursuit / Karmeindriyas / Jnanendriya Vyapara eating etc.

Svadhyaya :

- Commitment to study
- Duty - Earning wealth

Ishvara Pranidhanam :

- Prayer / Japa
- Yagyanam = Japa / Temple visit
- Religion and Philosophy(Alone not possible) = Life - Integral part
- 5 Dos - Niyama = Natural expression of Sattva Guna.
- Amanitvam / Devisampat / Yama - Niyama

Sraddha :

- Faith in God / Scriptures - Until I discover I believe in Shastra.

Science : Until I discover :

- Don't believe - Nastika
- Our agnostic (Shastric) Believe and try to discover.

Bhagawan is there - Believe :

- Sraddha and study to discover what is God.

God :

- Matter of understanding / Knowing until then Sadhana.

Bakti :

- Reverence to lord / Shastra / Ishvara / Guru Bakti.

Malina Sattva Level :

- Live happily and earn well
- Dharma / Artha / Kama / Priority
- Neither Moksha or Desire for Moksha

Mishra Sattva level :

- Moksha priority
- Mumukshutva Priority
- Desire for Moksha

Moksha is there for Shudha Sattva :

- Serve world = Dharma only - Still mental impurity.
- Inferior to Moksha = Serve world to get purity Moksha.

Moksha : Not selfish pursuit

- Withdraw from few so that I can expand to accommodate whole world.
- Reduce family and wealth - So that I take world as family.

Moksha :

- Not contraction / But expansion, withdrawal from few to own up Totality.

Asat Nivritti	Moksha
<ul style="list-style-type: none"> - Turning away from Mithya Prapancha - Anitya Purushartha <p>Limited :</p> <ul style="list-style-type: none"> - Goals of life of Service = Sat leads to dharma / Punyam / Name fame - Perishable - Limited result - Golden bondage - When I am notable to serve - Unhappy! <p>In Dharma :</p> <ul style="list-style-type: none"> - Find Happiness through service - Dharma = Mithya - Dharmic = Upset when they see Adharmic - Adharma = Sorrow / Bondage - Asat - Pravirti(Mishra Satvam) 	<ul style="list-style-type: none"> - Serve world - Happiness comes from myself – Therefore not from world - Person already happy - With happiness serves <p>Satyam :</p> <ul style="list-style-type: none"> - Anyatra Dharma / Adharma - Go beyond Dharma and Adharma <p>Gita :</p> <ul style="list-style-type: none"> - Sarva Dharma Paritajya <p>Freedom :</p> <ul style="list-style-type: none"> - Follow dharma not upset by Adharma in the world - Asat Nivritti(Shudha Satvam / Vi-Shudha Satvam)

Sattva : Verse 119 :

विशुद्धसत्त्वस्य गुणाः प्रसादः
स्वात्मानुभूतिः परमा प्रशान्तिः ।
तृप्तिः प्रहर्षः परमात्मनिष्ठा
यया सदानन्दरसं समृच्छति ॥ 119 ॥

*viśuddhasattvasya guṇāḥ prasādaḥ
svātmānubhūtiḥ paramā praśāntiḥ |
tr̥ptiḥ praharṣaḥ paramātmaniṣṭhā
yayā sadānandarasaṁ samr̥cchati || 119||*

The characteristics of pure Sattva are cheerfulness, self-realization, supreme peace, contentment, bliss, and a steady abidance in the supreme Self, by which the aspirant comes to enjoy everlasting bliss.[Verse 119]

What is Vishuddha Satvam :

- Expression / Characteristics

1) Prasada :

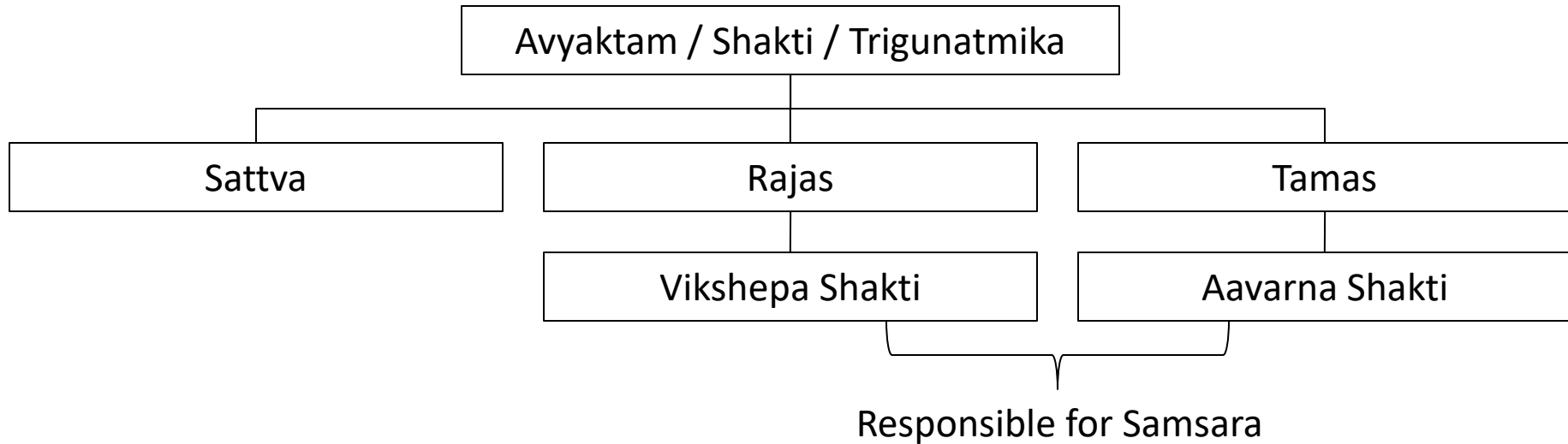
- Prakarsena Sadam, what I eat is Sadam.
- Sat - Prasaditti - Tranquillity
- Pra - Sad... Enduring deep tranquillity Poise / Balance of mind.
- When we receive anything from temple - Not critical / No resistance.
- Resistance / Complaint / Grumbling goes - Mind is tranquil.
- Because of tranquillity - indirectly called Prasada.
- Temple eating - Secondary meaning of Prasada.
- Prasannata - Tranquillity = Primary meaning.

Svatma Anubuti	Anubuti
<ul style="list-style-type: none"> - Ones own Atma 	<ul style="list-style-type: none"> - Immediate knowledge - Special meaning not Suddenly / Quickly here - Not medium - No Medium required for Atma - No Medium useful for Atma, knowledge of Consciousness

- Knowledge of Consciousness - self evident.
- Because of 'Consciousness' everything is known.
- Consciousness being Known not because of medium.
- I am self evident to know / To say - I am here -No light required, No Jnanendriyas required - Not think therefore I am...
- 'I am' - Therefore I think Self knowledge called Aparoksha Jnanam.
- Aham Chaitanyam Svaroopam Asmi - I am ever Experienter - Never experienced.

Lecture 43

1) Karana Shariram = Maya



2) :

- As Tamas - Covers my true 'Paramatma' nature
 - False nature is projected
- } Realisation

Tamas Nature :

- As Samsari nature covered by Tamo Guna.
- Samsari nature projected by 'Rajas' Guna.

3) :

Samsari Malina	Mishra	Shudha
<ul style="list-style-type: none"> - Samsari - PM tied by wean Ministers - Not allowed to do anything - No scope to come out of Samsara - Disease not diagnosed 	<ul style="list-style-type: none"> - Samsari but - Adhikari - Will soon get out of cycle - Diagnosed disease 	<ul style="list-style-type: none"> - Jnani - Clear understanding not experience of own nature

Mishra Sattva	Shudha Sattva
<ul style="list-style-type: none"> - No Atma Jnanam - Prasada is there poise of mind is there <p>Karma Yogi :</p> <ul style="list-style-type: none"> - Have Samatvam - Delicately balanced Apekshika <p>Samatvam, Active Samatvam, Managed Samatvam can go at anytime</p> <ul style="list-style-type: none"> - Sadhana Chatushtaya Sampatti - Shakti 	<ul style="list-style-type: none"> - With Atma Jnanam - Tranquility of Mind because of Jnanam - Jnani has Samatvam - Samatvam spontaneous not deliberate - Attyantika Prasada - Parama Shakti - Buddhaha has Shakti absolute peace of mind

Steps :

- Get relative peace of mind
- Study Vedanta
- Through Vedanta get absolute peace.
- Without relative peace - No absolute peace.

Example :

- Poor man has no \$ 1 to buy lottery ticket.
- Need money to buy lottery ticket
- Need relative peace of mind to study Vedanta.
- Through Vedanta, Attyantika - Shanti, Shudha Shanti Apekshika Shanti.

Trupti :

- Contentment
- No comparison with others
- Creates discontentment and struggle, After Brahma sutra... Study Mimamsa.

Prahavsloka :

- Poornatvam
- Fulfilment
- Trupti - consequence of Prahavisha, one who drops all binding desires because he discovers fulfilment.

Desires for fulfillment	Desires out of fulfillment
- Binding desires	- Non binding desires - Freedom from binding desires

Paramartika Nishta :

- Established (Not Action) in 'Paramatma', real nature.
- Nonforgetfullment of fact I am 'Paramatma'
- When ego is involved - Husband / Father Ego / identity involved?
- As father - Ego invoked, don't loose sight of Fact - I am 'Paramatma' in my absolute, Nature = Nishta =

Gita :

अर्जुन उवाच ।
स्थितप्रज्ञस्य का भाषा
समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत
किमासीत् ब्रजेत किम् ॥ २-५४ ॥

arjuna uvāca
sthitaprajñasya kā bhāṣā
samādhisthasya kēśava ।
sthitadhīḥ kiṃ prabhāṣēta
kim āsīta vrajēta kim || 2-54 ||

Arjuna Said : What, O Kesava, is the description of him who has steady wisdom and who is merged in the superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk? [Chapter 2 – Verse 54]

Svatma Anubuti	Parama Nishta
<ul style="list-style-type: none"> - Aparoksha Jnanam - Jnanam 	<ul style="list-style-type: none"> - Jnanam without doubts / Obstacles / Habitual tendencies (Dehatma Vasanas) - Pratibanda Rahita Jnanam - Obstacles, doubts, habitual Dehatma Buddhi / Free Jnanam

Jnani

Others look at him at Jeevan Mukti

Jnanis own identity

- Doesn't claim himself to be Vishudha Sattva
- Claims - Anatma is Vishudha Sattva not my nature, Nanyam Gunebhyah... Gita - Chapter 14

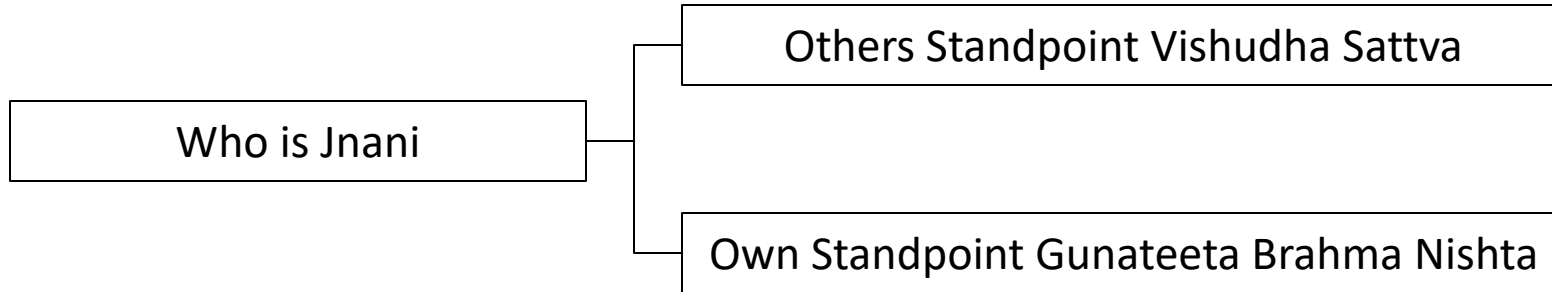
Gita :

नान्यं गुणेभ्यः कर्तारं
यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति
मद्भावं सोऽधिगच्छति ॥ १४. १९ ॥

**nanyam gunebhyah kartaram
yada drastanupasyati I
gunebhyasca param vetti
madbhavam so'dhigacchati II 14. 19 II**

When the seer, beholds no agent other than the Gunas and knows him who is higher than the Gunas, he attains to my being. [Chapter 14 - Verse 19]

I am not Sattva Guni :



- Because of 'Paramatma' Nishta - Attains Ananda Rasam, Juice of Ananda.

Enjoys Ananda Juice :

- Not experiential Ananda - Subject to time / Space / Conditions.
- Higher Bliss = State called Samadhi.
- Sada Ananda Paramatma in terms of wisdom.
- I - The Atma - Anantha Svaroop - it is Jnanam.
- Ever full / Complete / Doesn't lack anything in life.
- Wisdom - Not time bound experience.

Verse 120 :

अव्यक्तमेतत्त्रिगुणैर्निरुक्तं
तत्कारणं नाम शरीरमात्मनः ।
सुषुप्तिरेतस्य विभक्त्यवस्था
प्रलीनसर्वेन्द्रियबुद्धिवृत्तिः ॥ 120 ॥

*avyaktametattriguṇairniruktaṁ
tatkāraṇaṁ nāma śarīramātmanaḥ |
suṣuptiretasya vibhaktyavasthā
pralīnasarvendriyabuddhivṛttiḥ || 120 ||*

This - Unmanifest,|| described as a combination of all three Gunas, is the casual-body of the individual. Its special state is deep-sleep, in which all functions of the mind-intellect and the sense-organs are totally suspended. [Verse 120]

- Karana Sharira = Maya / Avyaktam / Shakti.
- Shankara not named it as Karana Shariram yet.

Verse 108 :

- Karana Shariram is Shakti of Parameshwara - Not Plain sleep state of ignorance.
- It is called Avyaktam / Trigunatmika / Maya - Causal body of universe (Includes my causal body)
- This Unmanifest - Avyaktam - Principle - is Seed of entire universe.
- Verse 108 to 119 - Manas constituents (Niruktam) is 3 Gunas.

Causal body of Atma :

- Whether individual Shariram is resolved or Universe is resolved - Experience is same.
- Where Karana Shariram is resolved - World is as good as not there because you do not experience.

What you experience is Pralaya Avastha alone :

- World really resolved is Pralayam
- World seemingly resolved is Sushupti

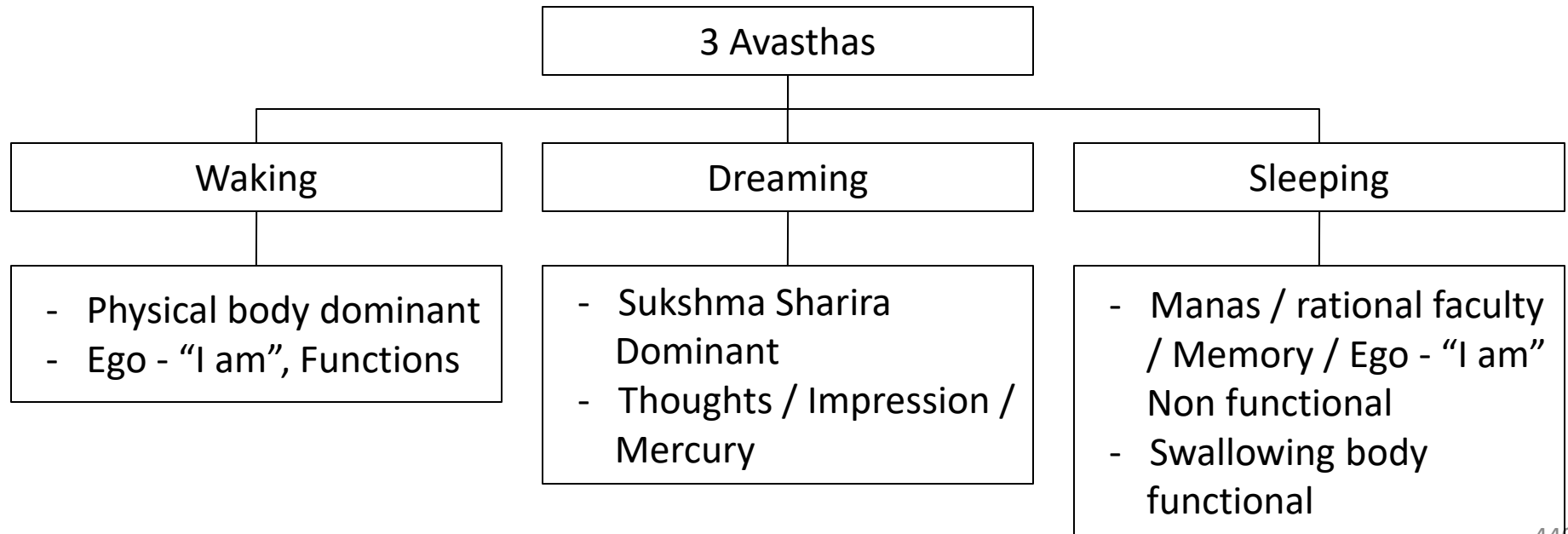
Experientially no difference
technically different

Unique state of Karana Shariram :

- Deep sleep state in which Karana Shariram dominant, Sthula / Sukshma also function.
- All my knowledge and ignorance emotions - Resolved / Swallowed by Karana Shariram.

When you wake up :

- Emotions / Knowledge / ignorance born out of Karana Shariram - Seed condition – Vibakti Avastha distinct state.



Sushupti Definition :

- “प्रलीनसर्वेन्द्रियबुद्धिवृत्ति “
- State in which all deliberate Karameindriyas and Jnanendriyas of Antahkarana functions are resolved.
- If hands / Legs move - They are involuntary movement / Not deliberate - Unconscious action.
- Mano / Buddhi / Chitta / Ahamkara functions(Emotional / Rational / Memory / Ego – faculties) Also resolved.
- Pancha Prana continues in sleep.
- If discontinued no difference between dead body and sleep state.

Sleep		Maranam
<ul style="list-style-type: none">- Prana functions continue- Not deliberately continued- No will required- Need not consciously breathe- If deliberate, we will forget- Bhagawan has kept emergency functions in his own hand- Breathing / Heart beating / Digesting / Blood circulation	<ul style="list-style-type: none">- Prarabda is enough to mane breathing function	<ul style="list-style-type: none">- Prana Functions withdraw

- State in which Karana Sharira is Dominant.

Verse 121 :

सर्वप्रकारप्रमितिप्रशान्तिः
बीजात्मनावस्थितिरेव बुद्धेः ।
सुषुप्तिरेतस्य किल प्रतीतिः
किञ्चिन्न वेद्मीति जगत्प्रसिद्धेः ॥ 121 ॥

sarvaprakārapramitipraśāntiḥ
bījātmanāvasthitireva buddheḥ |
suṣuptiretasya kila pratītiḥ
kiñcinna vedmīti jagatprasiddheḥ || 121||

The mind remains in a subtle seed-like form in deep sleep, which is the state of complete cessation of all kinds of perceptions. Indeed, the universal verdict in this state is, —I did not know anything then. ||[Verse 121]

Sleep :

- State in which cognitive process / Knowing (प्रतीति) processes are resolved.

सर्वप्रकार :

- 6 Ways of knowing
- Pratyaksha / Anumanam / Arthapathi / Upamana / Anupalabdhi / Shastra.
- Analysis of Shastram / Process of knowing = प्रतीति - Process of operation - Seeing.
- Way of Knowing = instruments - Pramanam - Eyes / Shastra / Buddhi.
- Knowing operations suspended - Operations done by Buddhi - instrument = Pramata = Object = Prameyam.
- Pramata by operating Pramanam comes to know Prameyam through process called Pramithi.

- Buddhi is operating Eyes / Ears / Skin /Nose / tongue comes to know world of objects form / Taste / Smell / Touch / Sound through a knowing process.
- All knowing processes are suspended - Faculties in dormant condition.
- Hibernation condition - Metabolism functions of living being at Zero level of Polar Bear in winter.
- Nirvikalpa Samadhi condition! Sushupti extended - Hibernation.

How we experience Sushupti :

How it feels?

- I didn't know anything... Slept like log of wood.
- This is Pratiti feeling of Sushupti - This feeling not unique thing to be taught.

Lecture 44

1) :

- Karana Shariram dominant role - Sushupti

Verse 121 :

सर्वप्रकारप्रमितिप्रशान्तिः

बीजात्मनावस्थितिरेव बुद्धेः ।

सुषुप्तिरेतस्य किल प्रतीतिः

किञ्चिन्न वेद्मीति जगत्प्रसिद्धेः ॥ 121 ॥

sarvaprakārapramitiprasāntiḥ

bījātmanāvasthitireva buddheḥ |

suṣuptiretasya kila pratītiḥ

kiñcinna vedmīti jagatprasiddheḥ || 121 ||

The mind remains in a subtle seed-like form in deep sleep, which is the state of complete cessation of all kinds of perceptions. Indeed, the universal verdict in this state is, —I did not know anything then. || [Verse 121]

Sushupti :

- Buddhi remains in Beeja Rupam

Therefore cognitive functions resolved :

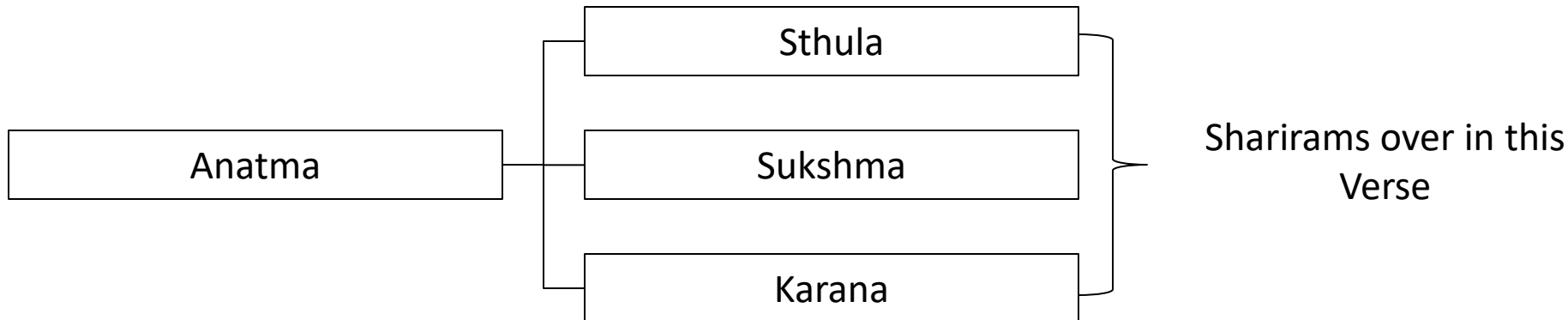
- All knowing functions take place through Buddhi.
- Sarva Prakara Pramithi
- Anumana - Requires - Buddhi
- Pratyaksha - Sense organs dominant -
- Vijnana - Virati Sushupti Sensations of Absence of cognitions = Sleep.
- Rising of cognitions = Jagrat and Swapna.

How are experiences in sleep State?

Pratiti Anubava - Experience in form of :

- I do not experience anything total ignorance and consequent relaxation / Ananda... Universal experience.

7Question - In Verse 49 :



Question :

- Kaha Anatma... Verse 72 to 121

Verse 122 and 123 :

देहेन्द्रियप्राणमनोऽहमादयः
सर्वे विकारा विषयाः सुखादयः ।
व्योमादिभूतान्यखिलं न विश्वं
अव्यक्तपर्यन्तमिदं ह्यनात्मा ॥ 122 ॥

*dehendriyaprāṇamano'hamādayaḥ
sarve vikārā viṣayāḥ sukhādayaḥ |
vyomādibhūtānyakhilam na viśvam
avyaktaparyantamidam hyanātmā || 122||*

The body, sense-organs, Pranas, mind and ego etc. and all their modifications; the sense-objects and their pleasures etc; the gross elements such as ether, in fact the whole universe upto the Unmanifest---all these are the non-Self. [Verse 122]

Verse 123 :

माया मायाकार्यं सर्वं महदादिदेहपर्यन्तम् ।

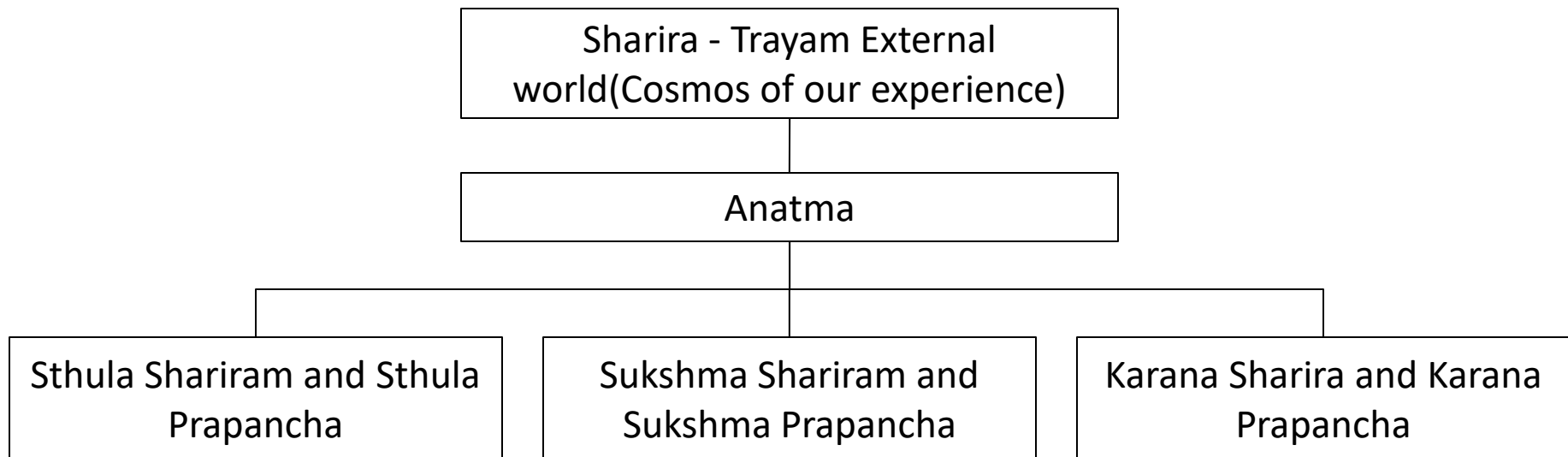
असदिदमनात्मतत्त्वं विद्धि त्वं मरुमरीचिकाकल्पम् ॥ 123 ॥

māyā māyākāryaṁ sarvaṁ mahadādidehaparyantam |

asadidamanātmataṭṭvaṁ viddhi tvam marumarīcikākālpam || 123 ||

Everything is due to the effect of Maya—from Mahat down to the gross body. Know that these and Maya itself are the not-Self— therefore, they are unreal, like the mirage in a desert. [Verse 123]

Winding Slokas of Anatma :

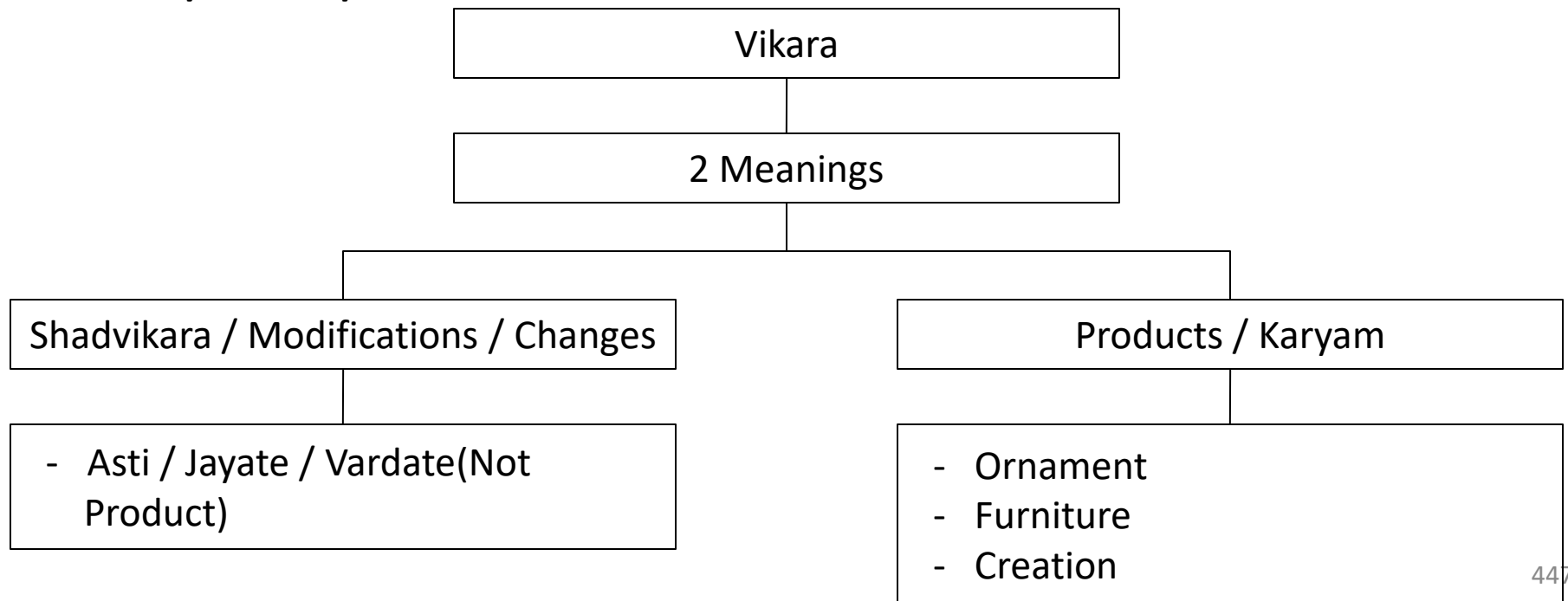


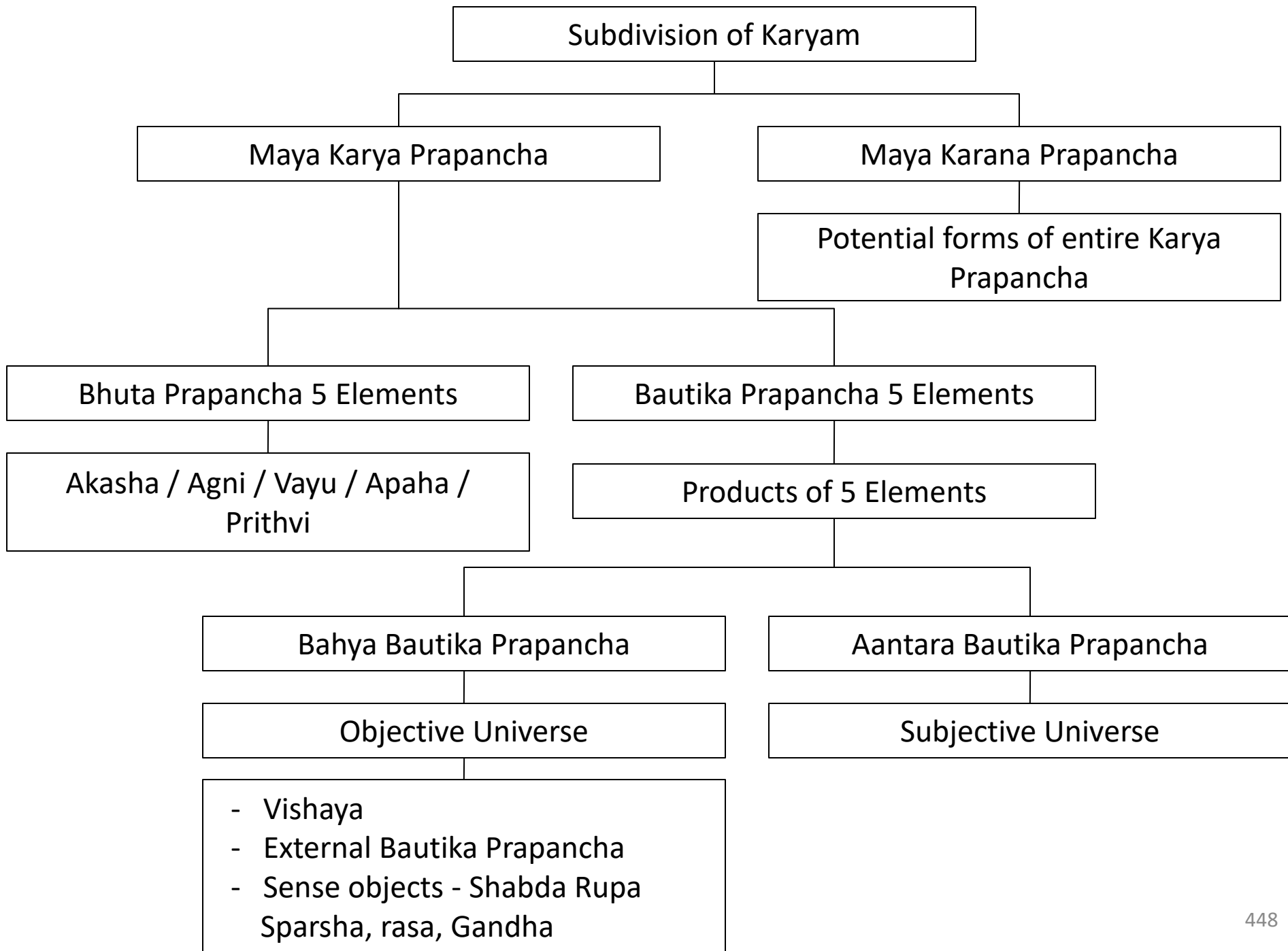
- Universe we experience = Anatma.
- External world / My body / My mind = Anatma
- Objects of experience known as this = Anatma.

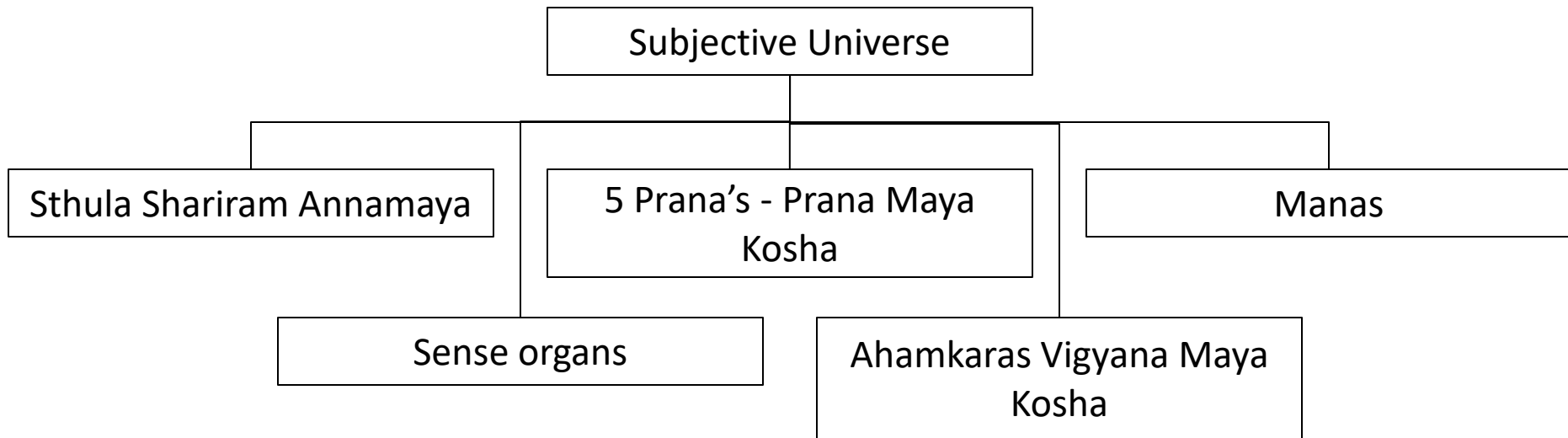
Where is place for Atma?

- Atma never experienced by anyone as object.
- All experiences - Mystical / Ordinary / Extraordinary, all Anatma.
- Karya Prapancha / Avyaktam / Unmanifest condition = Anatma.
- Karana Prapancha = Blank experience = Vishwam
- Shunyam / Zero - Not emptiness - Potential form of entire 'Consciousness' = Maya

All Products / Vikara / Anatma :

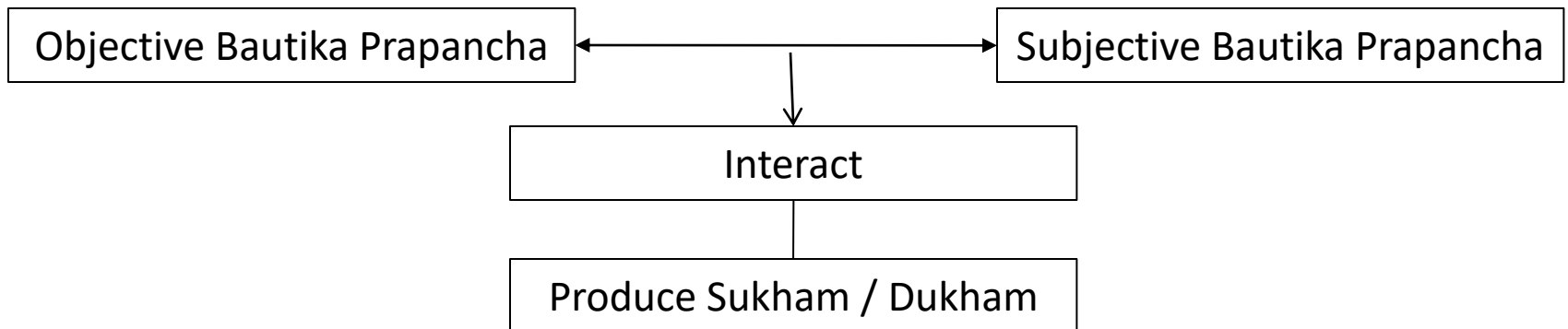






- Sukham / Dukha –

Both interact constantly :



Gita :

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ |
guṇā guṇēṣu vartanta
iti matvā na sajjatē || 3-28 ||

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

- Temperature higher - Body sweats
- Temperature lower - Body shivers
- Properties of Bautika Prapancha - Ichha / Dvesha / Sukham / Dukham... Born out of interactions of Bautika Prapancha.

Gita :

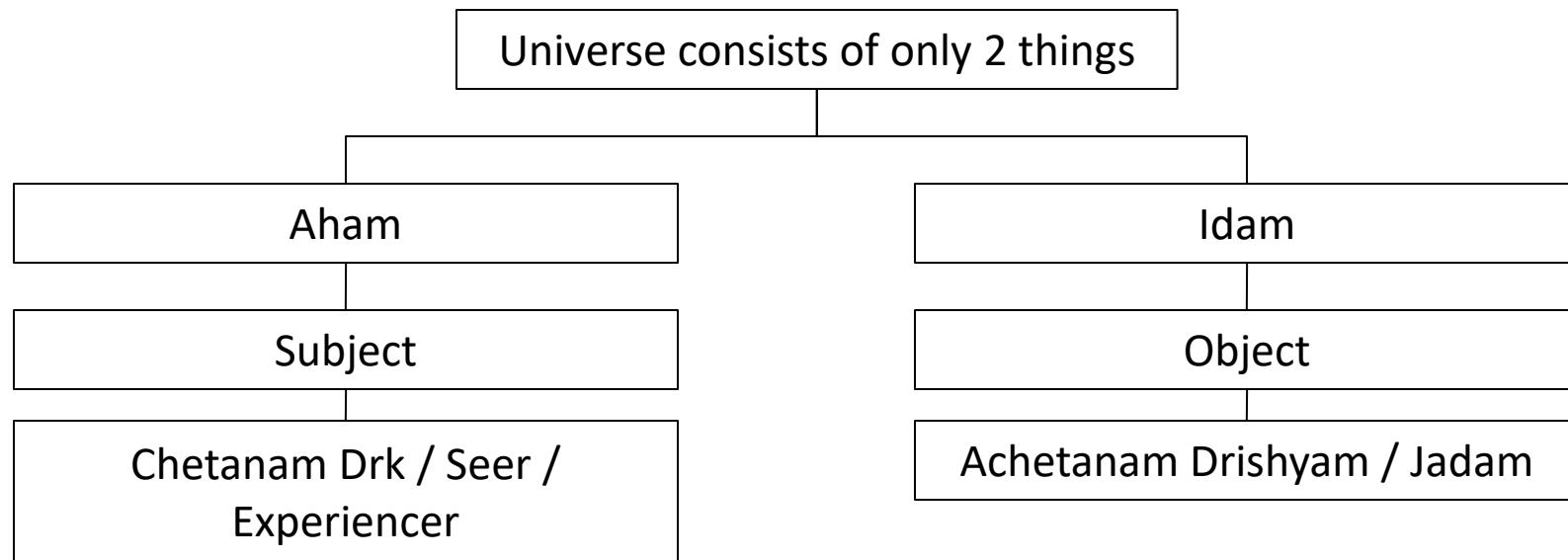
इच्छा द्वेषः सुखं दुःखं
सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन
सविकारमुदाहृतम् ॥ १३.७ ॥

iccha dvesha sukham duhkham
sanghatascetana dhrtih |
etat ksetram samasena
savikaram udahrtam || 13.7 ||

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude This ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

Technical :

- Kshetram with its Properties = Anatma = Idam = This Entire Universe.



- Sama Vritta Poem... Chant.

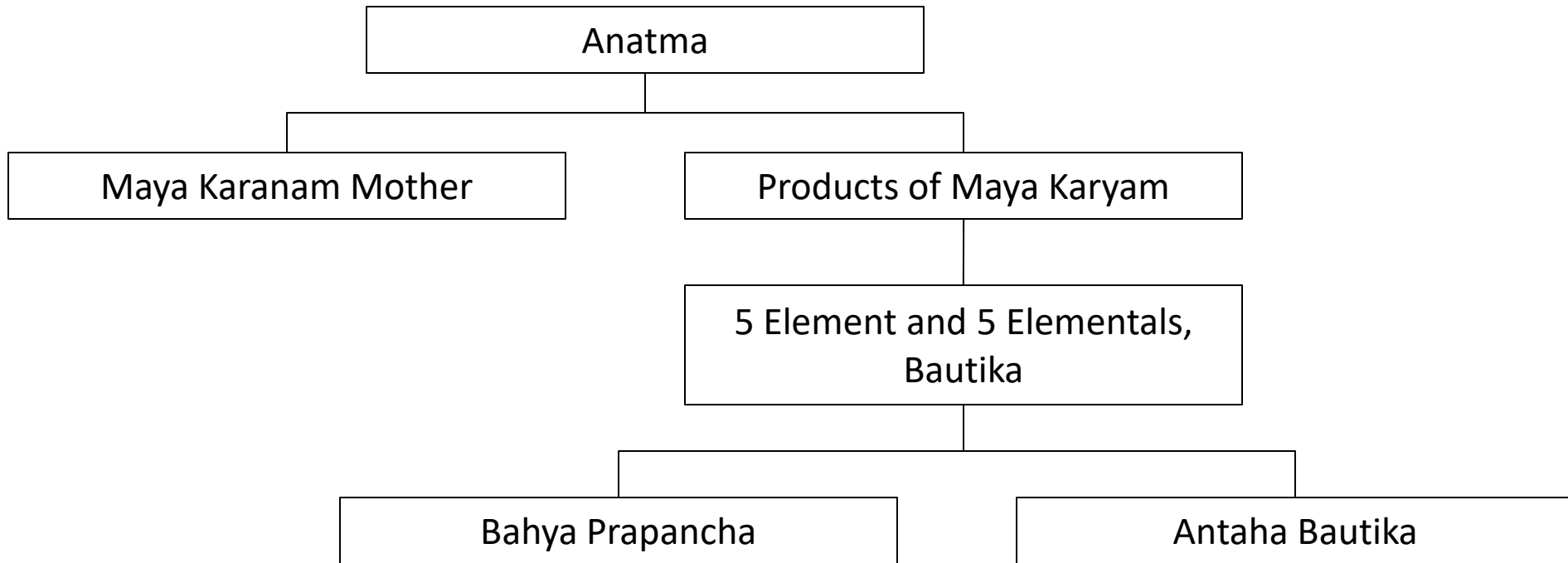
Verse 123 :

- Vishama Vritta, Poem required.
- Anatma in general = Maya Karyam
= Karana Prapancha / Pravirti / Avidya / Avyaktam / Shakti
= Basic Matter principle
- Achetana - Inert modified matter = energy, consciousness not form of Energy.

Energy :

- Achetanam / Subject to transformation into another form of energy - Sat Vikaram. 451

- Consciousness = Chetanam and Nirvikaram.



Verse 123 : Maya in different format :

- Based on Sankhya system of philosophy.

Original cause :

- 1) Maya Karanam - Root - Moola Prakirti - Cause alone
↓
- Never effect

- 2) Mahat - Slightly Evolved
↓

Ahamkara More Evolved out of 16 Tattvams / categories / Principles.

Anatma
Products

Dasha Indriyam - 5 Jnana and 5 Karma :

- Pancha Sukshma Butani and 5 gross elements (Born out of subtle) Manaha Mind.
 $16 + 3 = 19 + 5 = 24$
- Maya = Physical body with 24 principles
- Asat = Mithya = Entire Anatma is Mithya - 24 Tattvams.

Sankhya / Vedanta - Identical :

- 1) 24 Tattvams
 - 2) Prakirti Karanam
 - 3) Indriya / Manau - Products
 - 4) All have 3 Gunas
- Where Vedanta differs - 'Asat'

Sankhyas	Vedanta	Shaiva Siddanta
- Maya is real, Shakti is real	- Maya - Unreal, Mithya - Atma - Real	- Shiva real male Satyam - Shakti unreal female Ambal Mithya

- If Shakti represents Chaitanyam - Then it is real.
- We take symbols Shakti as (Atma(Reality) and Shakti Anatma (Unreal))

Lalitha Sahasranam :

- Chit Shakti Chetana Rupa Devi = Brahman Rupa.
- Jada Shakti Jagatmira = unreal Maya, never worship as only Shakti then trouble.

What Shakti represents :

- Chit Shakti / Chit Shakti and Jada Shakti ok.

Vedanta	Sankhya	} Dvaitam
- Matter - Unreal = Asat = Mithya	- Matter and Spirit and Both real Madhava and Sankhyas, yoga Charya and Visishti Advaitins	

Anatma compared to मरुमरीचिका Mirage water :

- Experience but don't have existence of its own.
- Entire Anatma is experienced but doesn't have existence of its own.
- Asat = Na Vidyate Svayam Tatu Yasya.
- That which doesn't have natural / Intrinsic existence like desk(Only Asat).
- Experience / Utilise desk - No Substance called desk but wood.
- Vacharambanam Vikaro Namō... (Chandogyo Upanishad : Chapter 6 - 1 - 4)

Chandogyo Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातं स्याद्वाचारम्भणं विकारो
नामधेयं मृत्तिकेत्येव सत्यम् ४

yatha somyaikena mrtpindena sarvam
mrnmayam vijnatam syat; vacarambhanam
vikaro namadheyam mrttiketyeva satyam || 4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality.[6 – 1 - 4]

- Only verbal existence - No substantial existence.

Technical Definition :

- Practical definition = Mirage water = Tempting for appearance.
- Never can remove thirst / Give fulfilment - No Trupti.
- More you go near - No fulfilment.

World :

- Anything you accomplish
- No peace of mind / No Trupti
- Seemingly gives fulfilment Until you Enquire.
- Seductive / Attractive / Tempting
- Mind tells - will get fulfilment.
- Actual - Pleasure / Happiness not there, Moment you accomplish - What next.

Getting wife / Children :

- Getting wealth / Home / Land / Property / Status - Actually have them - No fulfilment.
- Vedanta reason = No substantiality of their own, Fake ones – illumination, ornaments.
- To get fulfilment turn to Atma - Turn away from Anatma.

Example : Card board chain :

- World - wonderful from distance.
- Never lean on world for emotions / Security / Fulfilment / Peace / Happiness.

Parikshya Lokam :

- Nitya / Anitya Viveka = Anatma Mithya.
- Once this Vivekam comes - Vairagya – Natural, Look for solid chair - Atma Vichara.

Lecture 45

1) Anatma = Asat - Mithya Matter principle :

- Most unique aspect of Vedanta.
- All philosophy = 3 Types.

Science / Charvakas	Sankhya	Vedanta
<ul style="list-style-type: none">- Matter dominant- Consciousness temporary	<ul style="list-style-type: none">- Matter and Consciousness equal importance / Status Dvaitin- Consciousness also independent not born out of matter	<ul style="list-style-type: none">- Consciousness alone dominant matter secondary- Matter can't exist independent of 'Consciousness'- Matter doesn't have substantiality of its own

Substantiality given by 'Consciousness' alone :

- Matter = Ornament, pot
- Consciousness = Gold, clay.
- Most unique approach - Difficult to accept - See.
- Matter tangibly - Don't see 'Consciousness' - How intangible Consciousness substantial - How tangible matter - insubstantial.
- Idam Anatma - Tattvam = Asat

= Matter principle

Asat :

- Doesn't mean non existence.
- Only means Mithya
- Not independently existent.
- Dependently existent

Gita :

नासतो विद्यते भावः
नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तः
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah
nābhāvō vidyatē sataḥ ।
ubhayōrapi dṛṣṭō'ntah
tvanayōstattvadarśibhiḥ || 2-16 ||

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the Knowers of the Truth (or the seers of the Essence). [Chapter 2 - Verse 16]

- Mirage water - Experienced - Go near – Disappear.
- World Experiencable - Disappears on enquiry, and in its place only 'Consciousness' comes.

World :

- Elements in different arrangements.
- Molecules - Atoms - Proton - Neutron in motion.
- No world other than Sub-atomic particles like onion or வாழைதண்டு.

- Energy dependent on observer.
- Other than observer - Everything has only seeming existence.
- Observer alone - Content of the world, Other than observer - No observed world.

Verse 124 :

अथ ते संप्रवक्ष्यामि स्वरूपं परमात्मनः ।
यद्विज्ञाय नरो बन्धान्मुक्तः कैवल्यमश्नुते ॥ 124 ॥

*atha te sampravakṣyāmi svarūpaṁ paramātmānaḥ |
yadvijñāya naro bandhānmuktaḥ kaivalyaśnute || 124 ||*

Now I will tell you of the Real Nature of the supreme Self, realizing which, one becomes free from all bondage and attains liberation. [Verse 124]

- ‘Consciousness’ = Paramatma.

2nd Question :

- Paramaha Kaha Atma What is ‘Paramatma’
- What is benefit of that knowledge.
- By gaining ‘Paramatma’ Jnanam - Human will be free from Samsara - This topic alone is main topic.

6 Topics :

- Supporting / Auxiliary topics.
- Human becomes free from all bondages.

Mental bondage :

- Can get out of Raaga / Dvesha / Kama / Krodha / Lobah / Madah / Matsarya / Dukha.
- We are under their grip
- Psychological bondage!!

Philosophical Bondage :

- I look at myself - Confined to body - Imprisoned small, individual confined to 6.

Jnani :

- Breaks shell - I am 'Consciousness' which extends beyond body.
- I am all pervading 'Consciousness'.

Aitareya Upanishad :

Jnanam	Body
Bird confined to cage	Cage

- Through Knowledge Agyani 'Jivatma' breaks cage body, grows out of body limitation and owns its freedom.

All pervading nature :

- I am free bird - Present everywhere - Nothing can hurt me including this body.
- Philosophical Bondage = Deha Abhimanam
- Psychological Bondage = Kaama.

- Atma Jnanam will pierce both bondages, Therefore Muktaha Bandat.

What will he get being freed from bondage?

- Will get Moksha / Kevala Kaivalyam(Non duality) - Only one
- I am only one existent in the world - No 2nd thing other than me.

If I experience 2nd Thing - it is not independent???

- 2nd Thing - They are my own extensions as in dream.
- In dream - 2nd Thing not independently existing.
- All born out of me / Existing in me / Resolving in me.
- Dream duality - Not real duality
 - It has no separate existence
- Waking duality - Not independent duality.
- Since no independent reality, I am Kevala Ekaha.

Dasha Shloki :

- More I enquire into world - It disappears. Without enquiry - Everything is there.
- After disappearance of everything - Only one remains - Sivaha Kevalaha.
- Non dual Shiva - who is Shiva
 - Aham Asmi
- Teacher / Scriptures existed when I was student.

On Enquiry :

- Teacher status disappears
- Shastram status disappears
- Teaching status disappears
- Student hood status disappears

Relative went away - What remains?

- Absolute I - Not 1st person singular I which is related to 2nd/ 3rd Person.
- Unrelated person - Singular - Relationless I, Pure awareness alone there.
- This status is called Kaivalyam Ashrute

Verse 124 - 136 : Atma Svarupam(Important Section)

Atma = Pure Consciousness :

- How Shastra looks at Consciousness / Atma.
 - 1) Not part / Property / Product of body.
 - 2) Independent entity, Pervades and enlivens body
 - 3) Not limited by boundaries of body
 - 4) Survives death of body
 - 5) Surviving 'Consciousness' can't transact - interact not because of its absence but due to absence of medium which is body.

Example : Light pervading Hand :

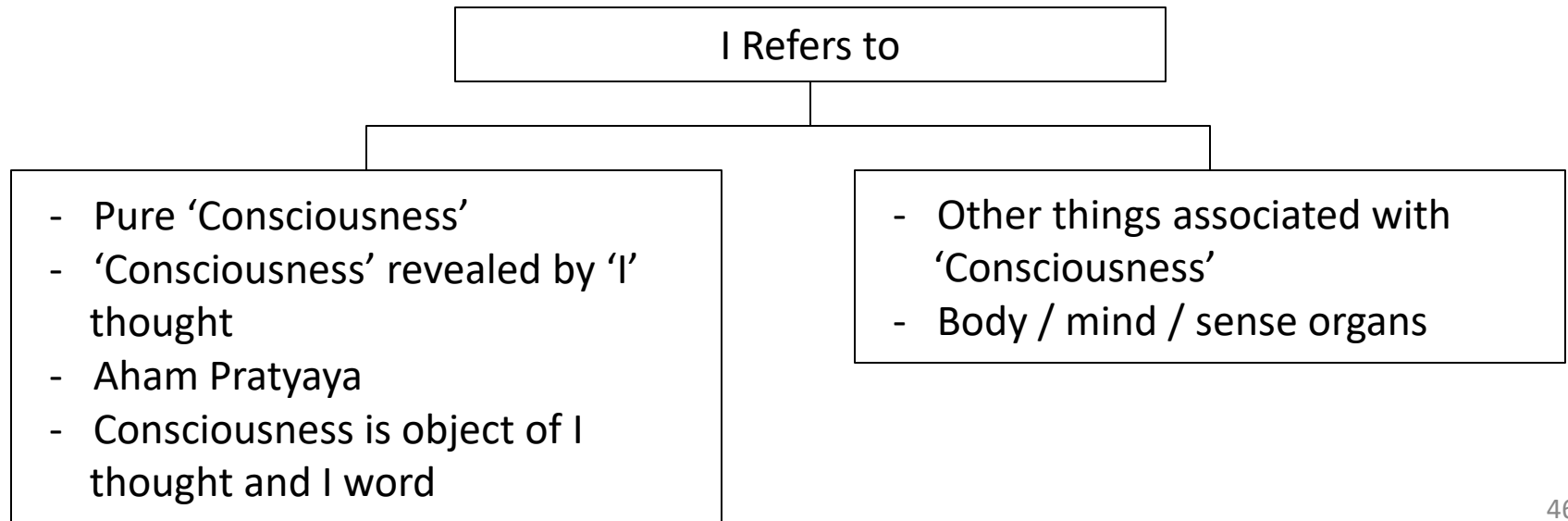
- There is something called 'Consciousness' permanently present - Nityam Asti.
- Most unique word to indicate Consciousness = Aham / I / Conscious being.
- All other words represent table / Chair / Sun / Inert objects.

One word connects 'Consciousness' to I :

- 'I' can be used only by 'Consciousness' beings - No inert thing can use word 'I'.
- Wherever there is Consciousness being - I is used (Example trees / Animals Consciousness - Beings)
- Where word I is used - it is Consciousness being.

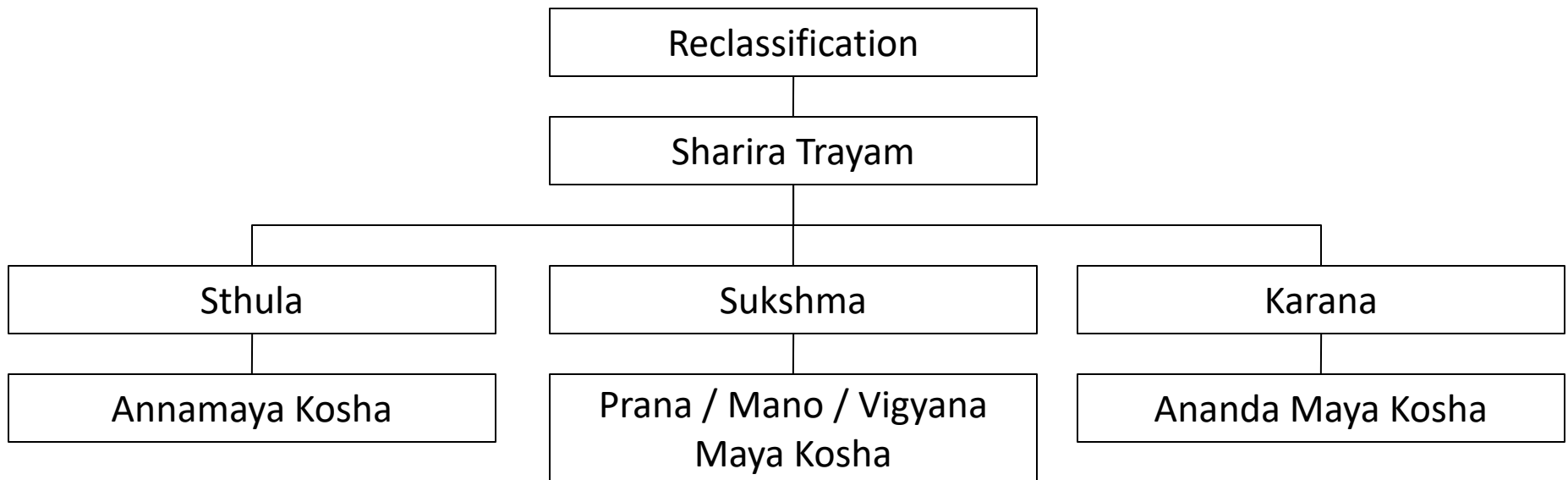
According to Shankara :

- Primary meaning of word I is 'Consciousness' alone.



What 'Consciousness' does?

- Consciousness - illumines 3 states of experiences Waking / Dream / Sleeping
- Waking - Mind fully active
- Dream - Mind partially active
- Sleeping - Mind - Passive
- Consciousness - Doesn't have Jagrat / Svapna / Sushupti...
- Atma = Avastha Traya Sakshi.
- illuminator is different from whatever it illumines.
- If Atma has 3 states - it will become Savikaram.
- Feel dull in class - Dullness belongs to mind.



- Atma = Distinct, Vilakshanam from, different 3 Shariram and 5 Koshas it is a witness of them.

Verse 125 :

अस्ति कश्चित्स्वयं नित्यमहंप्रत्ययलम्बनः ।

अवस्थात्रयसाक्षी सन्पञ्चकोशविलक्षणः ॥ 125 ॥

asti kaścitsvayaṁ nityamahampratyayalambanaḥ |

avasthātrayaśākṣī sanpañcakōśavilakṣaṇaḥ || 125 ||

Something there is, the Absolute Entity, the eternal substratum for the experience of ego-sense. It is the Witness of the three states and is distinct from all the five sheaths. [Verse 125]

Verse 126 :

यो विजानाति सकलं जाग्रत्स्वप्नसुषुप्तिषु ।

बुद्धितद्वृत्तिसद्भावमभावमहमित्ययम् ॥ 126 ॥

yo vijānāti sakalaṁ jāgratśvapnasuṣuptiṣu |

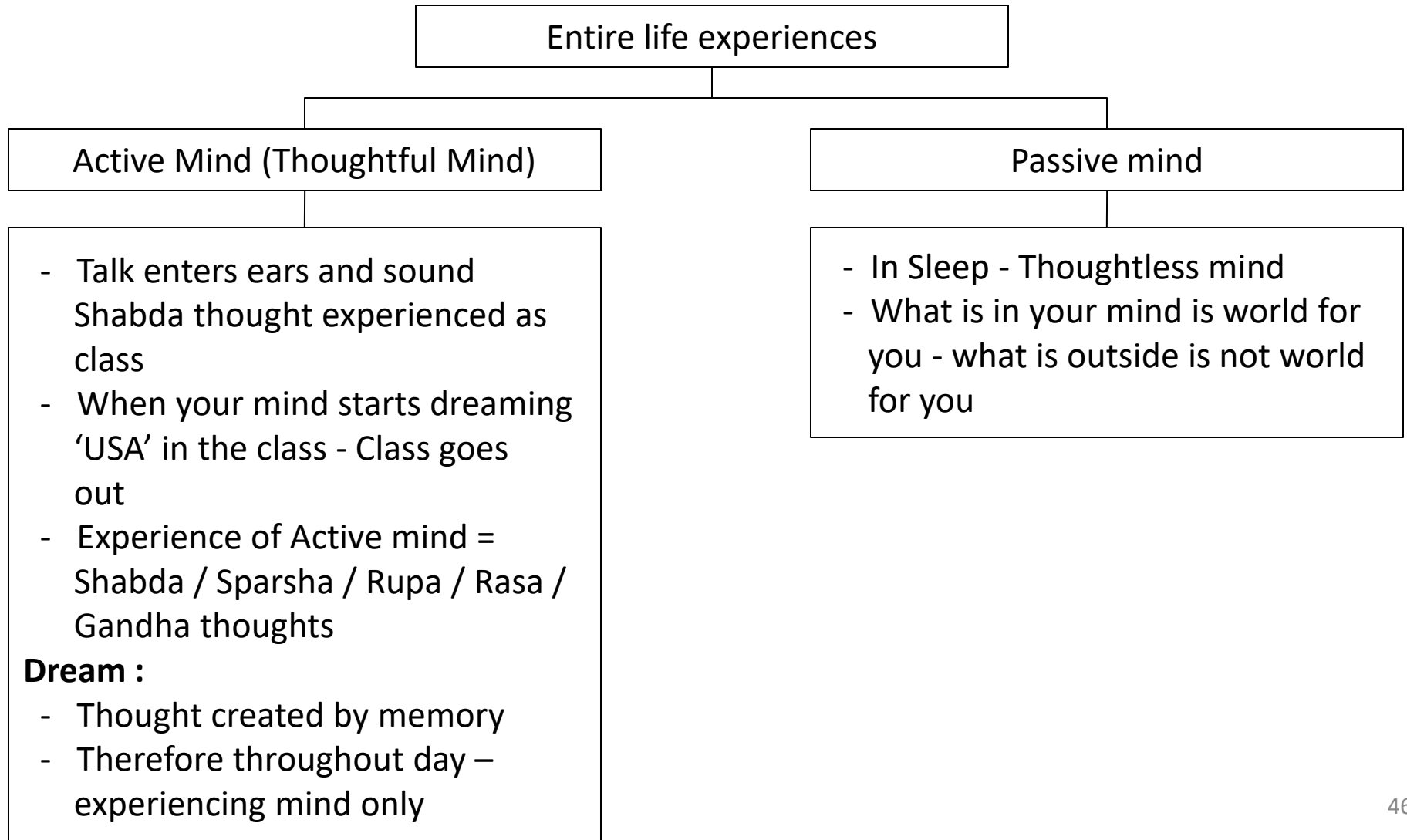
buddhitadvṛttisadbhāvamabhāvamahamityayam || 126 ||

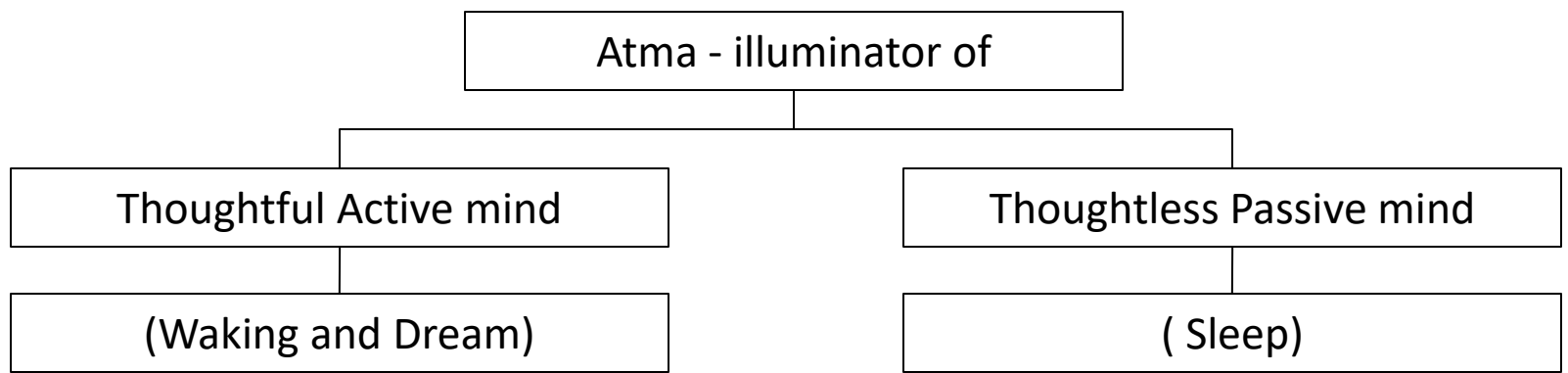
That which knows everything that happens in the waking, dream, and deep-sleep states, That which is aware of the presence or absence of the mind and its functions, That which is the essence behind the ego, That is - This - the Self. [Verse 126]

- Atma alone knows(Vijanati) / illumines / Makes 3 states aware.
- Generally verb indicates action /will / desires / Starts and ends in time.
- Atma's illumination by mere presence - No will / Desire / Time based.
- Knowing - Not action
- Atma = Awareness itself
- Whatever happens around, is known in presence of Atma...
- Sun illumines earth - without will / Desire / Plan of action.

Sun's nature light :

- In presence of sun, whichever part is exposed gets brightened.
- In its natural Svarupam - Earth gets illumined.
- Everything around Atma gets known in presence of Atma.





Lecture 46

Verse 126 : Aham iti Ayam Atma :

यो विजानाति सकलं जाग्रत्स्वप्नसुषुप्तिषु ।
बुद्धितद्वृत्तिसद्भावमभावमहमित्ययम् ॥ 126 ॥

yo vijānāti sakalam jāgratśvapnasuṣuptiṣu |
buddhitadvṛttisadbhāvamabhāvamahamityayam || 126||

That which knows everything that happens in the waking, dream, and deep-sleep states, That which is aware of the presence or absence of the mind and its functions, That which is the essence behind the ego, That is - This - the Self. [Verse 126]

- This Atma is evident in form of 'I' - 1st Person singular in all 3 states.
- In Dream - I = Mental personality and Projected dream world
- In waking - I = Physical personality and Projected waking world.
- Physical personality not evident in sleep / Dream, Therefore not my intrinsic nature.

Basic Principle :

- Whatever is my intrinsic nature shouldn't be lost at any time.

Heat of fire	Water
Intrinsic	Incidental

- My physical / Emotional / Intellectual personality not available all the time (In sleep)
Subject to arrival / Departure.

In sleep :

- All personalities merged - intrinsic nature evident - Chaitanya Svaroopam.

How Chaitanya Svaroopam is known :

- I am free from all personality is known to me which I recollect.
- Chaitanya Svarupam is known as inherent nature.
- Aham Iti Ayam Atma - in form of I
- 1st Person singular knows, is conscious of all experiences.
- Vijanati - Verb - without action / will / Change in time
- Atma knows - without action / will / Change / Dissolve.
- In presence of sun - World is Awared
- In presence of Atma - Sun / World / Body / Mind /sense organs are Awared.
- Sun illumines earth - No action on part of sun
 - No will on part of sun
- Sun is - what is around gets illumined.
- Atma knower in Jagrat / Swapna / Sushupti.
- Known world changes according to condition of mind.

Waking and Dream :

Buddhi	Buddhi Vritti is also them
<ul style="list-style-type: none">- Instrument- Shabda Sparsha / Rupa / Rasa / Gandha level experiences = thoughts in mind	<ul style="list-style-type: none">- Every experience is sign of Buddhi Vritti- No experience without corresponding Buddhi Vritti thought mode in your mind- Every word enters mind / Form enters mind- Vritti is formed

How you know you are experiencing inner thought world?

Jagrat	Svapna	Sushupti
Bunch of Vrittis	Bunch of Vrittis	Absence of Vrittis

‘Consciousness’ illumines all of them

Verse 127 : यः सर्वं पश्यति (Very important Verse)

यः पश्यति स्वयं सर्वं यं न पश्यति कश्चन ।
यश्चेतयति बुद्ध्यादि न तद्यं चेतयत्ययम् ॥ 127 ॥

*yaḥ paśyati svayaṁ sarvaṁ yaṁ na paśyati kaścana |
yaśchetayati buddhyādi na tadyaṁ cetayatyayam || 127||*

That which sees all but which no one can see; That which illumines the intellect etc., but which they cannot illumine, That is the —Self||. [Verse 127]

- 'Consciousness' illumines everything without instrument because it is Self evident.
- If mind has to know anything - it requires sense organs Eyes / Ears...
- Knowledge takes place by use of instrument.
- Glory of 'Consciousness' - it illumines what happens in mind.

कश्चन य पश्यति :

- Nothing can illumine Consciousness / Know Consciousness.
- Consciousness ever Experiencer subject / Never Experienced Object.

Study of Consciousness by science difficult :

- Science studies brain / Cells / Neuron - Inert objects of 'Consciousness' through which media Consciousness is manifest.
- Remove brain - 'Consciousness' not available for study.
- Rely upon Shastra - Not your mind instrument.
- Conjectures / Hypothesis / Speculation.

Atma :

- Lends 'Consciousness' to some chosen inert things of creation - Mind borrows Consciousness from Atma (Entity).
- Clip / Rock can't borrow 'Consciousness'... It is special nature of mind.
- Electricity passes through water - water not bright.
- Electricity passes through tungsten in bulb - Bulb bright

Special Nature - Both Materials in Nature

- Clip doesn't become alive - when Consciousness pervades mind, it becomes live mind
- Clip doesn't start talking / Walking / Thinking..
- Mind becomes secondary source of Consciousness.
- Atma makes mind sentient - Body / Mind makes / sense organs sentient.
- Beyond body - Every part doesn't borrow Consciousness Nail / Hair - Doesn't borrow
- Therefore can cut.
- Only mind borrows Consciousness and mind enlivens body.
- Body doesn't have capacity to borrow 'Consciousness'.
- If body borrows directly from Atma - Dead body doesn't have capacity to borrow
'Consciousness' from Atma.
- Body borrows 'Consciousness' from mind alone.
- In dead, Atma is there - Mind has left body - Yogis have capacity to place their mind
in another body.

Verse 128 :

येन विश्वमिदं व्याप्तं यं न व्याप्नोति किञ्चन ।
अभारूपमिदं सर्वं यं भान्त्यमनुभात्ययम् ॥ 128 ॥

yena viśvamidam vyāptam yaṁ na vyāpnoti kiñcana |
abhārūpamidam sarvaṁ yaṁ bhāntyam anubhātyayam || 128 ||

That by which this universe is pervaded, but which is not pervaded by anything, which when It shines, the entire universe shines as It's reflection, That is the Self. [Verse 128]

- Ever evident Consciousness is Atma.

Ayam :

- This is in front of me



Used because Atma is ever evident 'Consciousness'

Close / Open eyes - 'Consciousness' Evident :

- Illuminator / witness of absence of forms and colour.
- Because of 'Consciousness' there is presence and absence of sound / Smell / taste.

Consciousness is evident all the time :

- Therefore called Ayam Nitya Svayam Prakasha Rupa, eternally ever Evident.

What is nature of 'Consciousness'?

- येन विश्वमिदं व्याप्तं - Aware of absence and presence of thoughts / Sense perceptions
- illuminator
- As 'Consciousness' is witness of thoughts - We take 'Consciousness' located inside body seated within mind.

Big mistake / Notion :

- Atma located / Existing only within.

Science :

- Consciousness - Property of Brain / Nerves / cells
- Exist only in limited place in human being.

Scriptures :

- Parandhi Kani - Turn within / Seek / Dive.

Unique concept of Vedanta :

- Whole universe pervaded by 'Consciousness'

Consciousness :

- Independent / All pervading

Question :

- If Consciousness all pervading... How we don't recognise 'Consciousness' everywhere.
- Recognition of Consciousness requires appropriate medium, Our limitation - Not limitation of 'Consciousness'
- Electricity flows throughout wire
- Check power only at certain points / Fan / Light / Tester.
- Light all over room - Recognise on the wall.
- Book can't reflect my face
- Mirror can reflect my face ← Appropriate medium

Manifest Consciousness	Unmanifest Consciousness
<ul style="list-style-type: none">- Vyakta Chaitanyam- Consciousness in living being	<ul style="list-style-type: none">- Avyakta Chaitanyam- Consciousness everywhere

How to recognise Consciousness everywhere?

Vedanta uses indirect method :

- 'Consciousness' alone is existent - Consciousness and existence one and same
- Recognition of Existence = Recognition of Consciousness
- Recognise Consciousness in clock / world - As Existence - Will never be able to recognise Consciousness as Existence.

I Say :

- There is (Existence) clock / Book / Plane / world / Mars.
- Yasaiva Sadatamkam Kalpakam Basate...
- Whole universe pervaded by Consciousness.
- Pervader bigger than pervaded.
- Cover bigger than covered / Blanket body.
- Idam Sarvam Aba Rupam.
- Bha = Chaitanyam
- Abha = Jada Rupam, Achetana Rupam

Achetana definition in Vedanta :

Inert :

- That which cannot prove its existence by itself.

Chetana :

- That which can prove its existence by itself.
- I am not there... Mind with 'Consciousness' says I am there.-

No need to prove my existence :

- No need to use Pratyaksha / Inference / Logical thinking.

I know I am here :

- One's existence proved by I / Consciousness / Awareness / Self evident.
- Whose existence is not proved by Chetanam Tattvam is as good as non- existent.

Horn doesn't exist in me :

- Existence acceptable only if it falls within 'Consciousness' of someone in Past / Present / Future.

'Consciousness' proves itself and 'Existence' of others :

- Bha Rupam proves existence of Abha Rupam.
- Without Bha Rupam Abha Rupam can never prove its existence.

Achetana Prapancha :

- Reveal themselves only because of Atma not by themselves directly.

What type of Atma :

Bhati	Anubati
<ul style="list-style-type: none">- Bha Rupam- Shines independently- What shines independently is called Atma	<ul style="list-style-type: none">- Shines dependently

Lecture 47

1) :

- ‘Consciousness’ located only in the mind - Witness of thoughtful and thoughtless state - Misconception.
- Consciousness is all pervading.
- Consciousness beyond mind also - In mind - Available for recognition.

Outside - Consciousness :

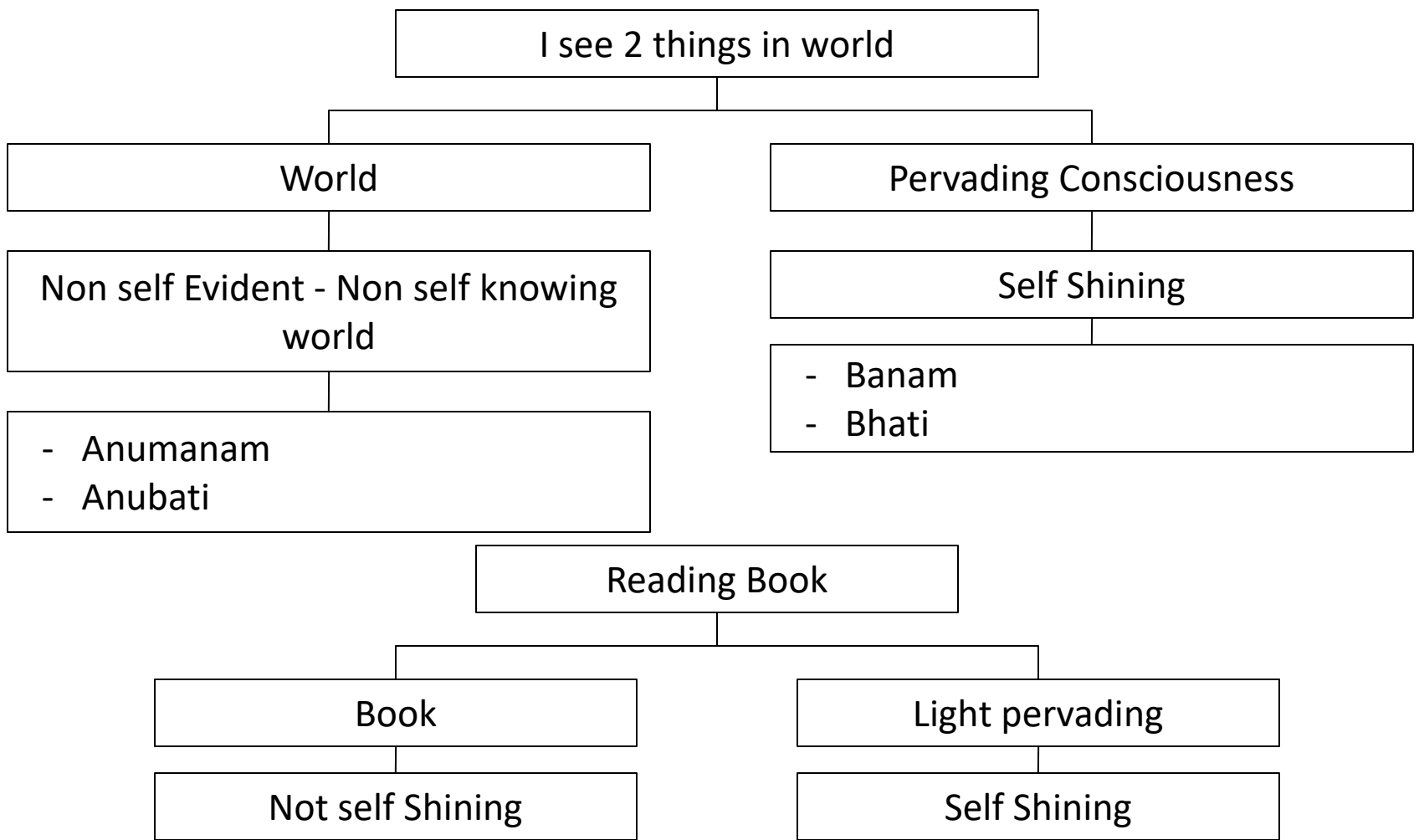
- Exists but not available for recognition.
- In Abha Rupam - Atma pervades world in Abha Rupam.
- Sentient Atma pervades insentient - Abha Rupam universe.

What is proof of ‘Consciousness’ pervading world?

- World is known by me...

Example : What proof to show light pervaded by book?

- I am reading is proof of light principle.
- In midnight - Book not knowable.
- World does not enjoy Knowability.
- Unknown world becomes knowable world through a light called ‘Consciousness’
- Like light principle for reading – Book, in darkness can’t read book.



Verse 129 :

यस्य सन्निधिमात्रेण देहेन्द्रियमनोधियः ।
विषयेषु स्वकीयेषु वर्तन्ते प्रेरिता इव ॥ 129 ॥

yasya sannidhimātreṇa dehendriyamanodhiyaḥ |
viṣayeṣu svakīyeṣu vartante preritā iva || 129||

That by whose very presence the body and the sense-organs, the mind and the intellect perform their respective functions, like servants! [Verse 129]

- Atma makes every inert body known and Active by pervading them.

Gayithri Mantra :

ॐ भूर्भुवः स्वः
तत्सवितुर्वरेण्यं ।
भर्गो देवस्य धीमहि
धियो यो नः प्रचोदयात् ॥

Om Bhuur-Bhuvah Svah
Tat-Savitur-Varennnyam |
Bhargo Devasya Dhiimahi
Dhiyo Yo Nah Pracodayaat ||

Om, (that Divine Illumination which Pervades the) Bhu Loka (Physical Plane, Consciousness of the Physical Plane), Bhuvar Loka (Antariksha or Intermediate Space, Consciousness of the Prana) and Swar Loka (Swarga, Heaven, Consciousness of the Divine Mind), On that Savitur (Divine Illumination) which is the Most Adorable (Varenyam), And which is of the nature of Divine Effulgence (Bhargo Devasya), I meditate, May that Divine Intelligence (Dhiyah) Awaken (Pracodyat) our (Spiritual Consciousness). [Verse 1]

Atma :

- Illumines and activates mind and Makes it alive.
- Inert mind becomes active / Self conscious and Entertains thoughts and through thoughts transacts with universe.
- Autobiography = Transactions of life and Sukha / Dukha Anubava.
- Remove mind - No family / Education... Mind illumined and activated by Atma.

Live Mind :

- Karta / Bogta / Pramata / Jivatma / Travels Lokas because of touch of 'Consciousness'.
- Minus 'Consciousness'... Mind = Table / book / stone, No biography.

- Blessed by electricity - Fan moves.
- Blessed by 'Consciousness' Mind / Body / Sense organs active.
- Gadgets have restrictions - Electricity all pervading.
- Body / Mind(Walks not flies like bird) Have restrictions - Atma all pervading.
- As though Atma is persuading pushing into activity, No plan / will of Atma...

Atma Just is :

- Every inert gets activated according to its make up.
- Sun doesn't wake us with will - Earth Moves and gets woken up.
- In sun's presence, earth does its job / People do their jobs... Become Karta.
- Atma has no part in Punyam / Papam...
- Punya / Papam nature of mind and Avidya and Kama.

Verse 130 : Example of Consciousness :

अहङ्कारादिदेहान्ता विषयाश्च सुखादयः ।

वेद्यन्ते घटवद् येन नित्यबोधस्वरूपिणा ॥ 130 ॥

ahaṅkāradidehāntā viṣayāśca sukhādayaḥ |

vedyante ghaṭavad yena nityabodhasvarūpiṇā || 130 ||

That, because of which everything—the ego, the body, the sense-objects, and their pleasures etc., are known, as clearly as a jar, is of the nature of eternal knowledge. [Verse 130]

- Sun / Magnet / electricity,
- In presence of Magnet - iron drawn to it.

- Atma not inside / Outside body, Atma is myself.
- I am that Atma in whose presence mind is functioning.
- Say நான், நான் instead of Atma and make it a habit.
- In my presence - Mind becomes active - Body / Sense organs / world active.

I am that Atma :

Never Question :

- I am not able to see
- Want to see myself - Will never see yourself
- Awareness Camera never comes in picture
- Aware of mind / Thoughts = “Awareness - Camera”
- Aware of absence of thoughts / Body / Sense organs.
- Awareness camera can never be pictured but its existence can never be doubted.
- Everything is experienced like pot - Because of consciousness alone.
- Awareness never experienced, because no time / No space / No Bheda - Sajitya / Vijatya / Svagata Beda.
- Atma never experienced as object

What is experienced by Atma?

- Vishaya External world - Pictured by camera ‘Consciousness’



Shabda / Rupa / Rasa / Gandha / Sparsha.

- Pancha Koshas Pictured by Consciousness - Ahamkara = Vigyanamaya Kosha.
- Consciousness illumines - Anatma no. 1 - Body / Mind / Sense organs
 - Anatma no.2 - world
 - Anatma no. 3 - Experience of Sukham / Dukham.
- Because of me / 'Consciousness' principle both activated and then interact = Life.
- Life = world and body / Mind - Interacting - illumined by Atma.
- In the interaction Sukham / Dukham born.
- Anatma no. 3 - Also illumined by me - Atma
- Every emotion - Raga, Dvesha, Anatma no. 3... illumined by me / Atma.
- I am not involved in all 3

Gita :

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

**pralapan visṛjan gr̥hṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||**

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

Gita :

त्यक्त्वा कर्मफलासङ्गं
नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि
नैव किञ्चित्करोति सः ॥ ४-२० ॥

tyaktvā karmaphalāsaṅgaṃ
nityatr̥ptō nirāśrayaḥ ।
karmaṇyabhipravṛttō'pi
naiva kiñcit karōti saḥ ॥ 4-20 ॥

Having abandoned attachment to the fruits of action, ever content, depending on nothing, he does not do anything, though engaged in actions. [Chapter 4 – Verse 20]

What type of Consciousness :

- Nitya Bodha Svarupaha - Eternal awareness.
- In Jagrat and Svapna - interaction between Anatma and Atma Sukham and Dukham is there.
- In Sushupti - Anatma and Atma don't interact
 - No emotions - Drama - Switched off, mind / Drama switched off.

In Sleep - Drama off :

- 'Consciousness' light - No off / On switch - Anatma can be switched on / off.
- 'Consciousness' never wakes up
- Mind folded during sleep
- Mind opened during sleep - Waking / Dream

- Nitya Bodha Svarupa - Un switchable 'Consciousness' nature of Atma.
- "By which one is Aware of 3 States of mind, everything is Atma"

Verse 131 :

एषोऽन्तरात्मा पुरुषः पुराणो
निरन्तराखण्डसुखानुभूतिः ।
सदैकरूपः प्रतिबोधमात्रो
येनेषिता वागसवश्चरन्ति ॥ 131 ॥

*eṣo'ntarātmā puruṣaḥ purāṇo
nirantarākhaṇḍasukhānubhūtiḥ |
sadaikarūpaḥ pratibodhamātro
yeneṣitā vāgasavaścaranti || 131 ||*

This is the innermost Self, the Primordial Being, whose essential nature is the constant experience of indivisible Bliss, which is ever the same. Yet, it constantly gets reflected through different mental modifications and, commanded by which, the sense-organs and the Pranas (vital airs) perform their functions. [Verse 131]

- Sum up all previous discussion / Essence of Upanishad.
- Scriptural words used to define Atma.

1) Purana : Gita :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

*na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ |
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ
na hanyatē hanyamānē śarīrē || 2-20 ||*

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- Pratyabigya = Recollection

2) Antar Atma :

- Inner self - w.r.t. body
- Inner essence of everything
- Water - Antar Atma of waves
- Gold - Antar Atma of ornaments
- Consciousness - Antar Atma of world / content
- If within body - Atma - Finite
- If inner content - Not located / Not finite

3) Purusha :

Puri	Shayanam	Purusha
- Physical body	- Indweller - Karta	- Male / Female body

Eka Dasha Vara Puram Katho Upanishad :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,
Manasas-tu para buddhih, buddher-atma mahan-parah ॥ 10 ॥

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

4) Purane :

- Ever fresh
- Never become old from Anadi Kala
- Changeless.

5) Niranthara :

- Akhanda Sukha Anubhuti

We know :

- Experiential pleasure

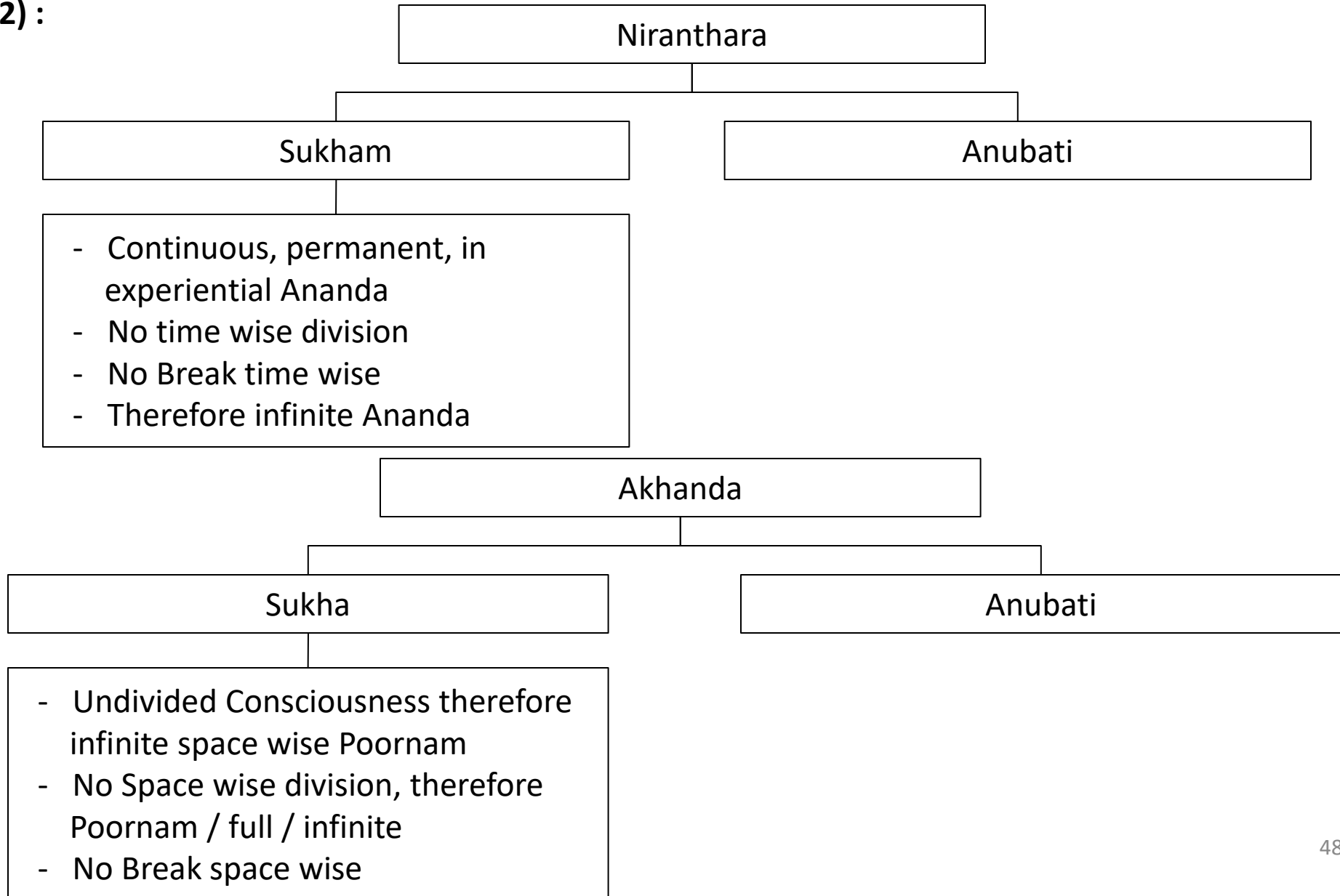
Atma Ananda :

- Non experiential pleasure, Niranthara Sukham - Not Subject to time.
- Not permanent experiential(Impermanent) pleasure - Doesn't exist.

Lecture 48

1) Verse 124 – 136 : Atma Svarupam

2) :



- All experiential pleasure limited by Time / Space state.
- Can you get permanent experience of pleasure = Does not exist Like square circle, Hot ice cream, Cold fire.
- Experience = Impermanent
- Permanent = Non experience, Consciousness, Atma.
- Permanent Ananda = Poornatvam not experiential world, Nitya Ananda - Not pleasure in the world but beyond the world.
- Poornatvam - Permanent because it is its own nature
- Sat - chit Ananda = Anantham
- Sada Eka Rupaha - Ever of same nature

Very important - Creation :

- Brahman was there, He thought, Taittiriya Upanishad :

सोऽकामयत् । बहु स्यां प्रजायेयेति । स तपोऽतप्यत् ।
 स तपस्तप्त्वा । इदं सर्वमसृजत् । यदिदं किञ्च ।
 तत्सृष्ट्वा । तदेवानुप्राविशत् ।
 तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
 निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
 विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
 यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
 तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
 sa tapastaptva idagm sarvamasrjata yadidam kinca,
 tatsrastva tadevanupravisat,
 tadanupravisya sacca tyaccabhavat,
 niruktam canirukatam ca, nilayanam canilayanam ca
 vijnanam cavijnanam ca,
 satyam canrtam ca satyamabhavat,
 yadidam kinca, tatsatyamityacaksate,
 tadapyesa sloko bhavati || 3 ||

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

- Let me become many by dividing myself
- Gold becomes ornaments by dividing itself, Divided means - Advaitam - Has become Dvaitam

Misconception :

- By Sadhana from God we have been divided and go back by Sadhana...
- Advaitam has never become Dvaitam, Was / is / Will ever be Advaita Atma - Sada Eka Rupaha.

How can you account for Dvaitam - Duality :

- As though divided - Seemingly - Appears / Exists / Resolves.
- Dream duality comes / Exists / Resolves in waker.
- Waker lying in room was Advaita, when he was in dream duality.
- Chaitanya can never be divided - Sarvada Eka Rupaha.

Mandukya Upanishad :

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ४८ ॥

na kaścijjāyate jīvaḥ sambhavo'sya na vidyate |
etattaduttamaṁ satyaṁ yatra kiñcinna jāyate || 48 ||

No Jīva is ever born. There does not exist any cause which can produce it. This is the highest Truth that nothing is ever born. [III - K-48]

Pratibodha Matraha : 2 Meanings :

1) Evident in every experience :

- Recognisable / Evident in every experience
- Shabda / Rupa... / Sukham / Dukham Bodha - Both internal emotions and external experiences.

Minute Atom :

- To know - Mayate iti Matrah... Pratibodha = Known in every experience.

Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [Chapter 2 - Verse 4]

- To focus on anyone - Turn face, Eyes should be good, Specs required, Can't permanently see
- To experience light in hall - No focus required
- I am experiencing light - Reading book because of light.
- Experience of light in and through every perception.

- Self knowledge doesn't, require any particular experience.
- Self is available in every particular experience.
- Knowledge of wave - Not knowledge of ocean / River.
- Water knowledge available in and through wave knowledge.
- Self available in Jagrat / Svapna / Sushupti - Pratibodha.
- Evident in every experience - 1st meaning
- Matrah - Known / Recognisable.

2) **Matra** - Known - Pratibodha = Guru / Shastra / Upanishads :

- Atma - Recognisable through teaching.

Contradiction :

- If available why require Shastra?

Shastra :

- Not to reveal Atma - Atma ever, revealed in every experience.
- No need to teach light in hall

Secret in Vedanta :

- Turn attention of student to ever revealed Atma
- What is here - Pen / Book - Don't mention light
- What is here - Body / Mind / world - Don't mention Atma / Light.
- In spite of experience of light - Attribute not on light
- In spite of experience of light - Don't talk. Not paid attributed to light, Atma - Taken for granted.

Objective knowledge	
1 st Knowledge	Experience 2 nd Anubava

Subjective Knowledge	
Experience 1 st - Anubava	Knowledge Later

Text / Book :

- Sruti Sara Samudranam - Revelation of ever revealed.
- All organs function blessed by Atma - Propelled / Goaded by.

Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

(2) Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 - Verse 2]

- Prana serves as Prana because of Atma.
- Eyes serves as eyes because of Atma.
- Light is light because of electricity.
- TV is TV because of electricity.

Verse 132 :

अत्रैव सत्त्वात्मनि धीगुहायां
अव्याकृताकाश उशत्प्रकाशः ।
आकाश उच्चै रविवत्प्रकाशते
स्वतेजसा विश्वमिदं प्रकाशयन् ॥ 132 ॥

*atraiva sattvātmani dhīguhāyām
avyākṛtākāśa uśatprakāśaḥ |
ākāśa uccai ravivatprakāśate
svatejasā viśvamidam prakāśayan || 132 ||*

In this very body itself, in the secret cave of the intellect which is of the nature of sattva, in the space (akasha) spoken of as the unmanifest, the the Self (Atman), of captivating splendor, shines like the sun, high in the sky, illumining this universe by its very effulgence. [Verse 132]

- ‘Consciousness’ - Can be recognised only in one way
- in body in mind only
- I can never recognise Consciousness in your mind
- I can’t directly experience your mind.
- Doctor doesn’t feel pain by touching.
- I can experience ‘Consciousness’ intimately only in myself.
- Atma - Evident, Shines here in the body as Oneself.
- In the cave of mind / Intellect / Antahkaranam.
- Mind cave in Shastram - Buddhi Guna Guha Hitam.
- In cave - Due to darkness - What is inside can’t be recognised - Dark within - No light within.

Things hidden :

- Guh to hide - Guhyate - Asmin Sarvam
- That in which, which remains hidden / unrecognized.
- Chaitanyam in mind hidden for everyone.

Tad Door Darsham - Katho Upanishad :

Local Cave	In Buddhi Guha
- Darkness	- Darkness of ignorance - Because of this Atma hidden as it were

- During which condition Atma is evident - Very well.

Avyakruta Akasha :

- Karana Shariram indicates quiet mind thoughtless / quiet / tranquil as though in sleep - Non extrovert intellect.

Thoughtful mind, Consciousness is there	Thoughtless mind, Consciousness is there
- Not easily Recognised distraction movie - Screen in Movie time	- Distractionless - Screen in interval

- Once Nishta comes - Sarvata Vartopi Shrinvan / Jigran / Jnani never loses sight.

Satwatmani - Mind :

1 st	2 nd
Quiet Mind	Made of Sattva Guna

- Mind is born of Sattva Guna of total 5 elements.
- Prana is born of Rajo Guna of total 5 elements
- Jnanendriyas - Born of Sattva Guna of each element
- Karmeendriyas - Born of Rajo Guna of each element
- Intensely bright Atma - Effulgent = Sentiency of mind reflected glory
- Atma's sentiency = Original effulgence (All knowledge / All action)
- Sun in mirror not as bright as sun.

Atma = Jyotisham Jyoti :

- When no thoughts - Atma appears to be very bright
- Even though Atma is evident all the time.
- When obstructions are there - Atma less evident
- Pournami Moon - Appears brightest at midnight
- Obstacles lesser
- Candle light in midnight / Mid day
- Ticking of clock in mid day / Mid night
- Quiet mind - Full Prakasha
- Thoughtful mind - Alpa Prakasha

Example :

- Sun shines in Sky
- Atma shines in mental sky

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati || 15 ||
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter)
[II – II – 15]

- Sun illumines entire world by its brightness.
- Atma gives effulgence to all minds - Minds known and sentient.

Atma :

- Lends sentiency to mind → Lends sentiency to sense organs → World perception(Star perception, known)

I am 'Consciousness' of everything :

- Means everything perceived by me / Consciousness
- Whatever is - I am conscious of, If I am not conscious - I cannot say it is - It illumines and shines in the mind.

Verse 133 :

ज्ञाता मनोऽहंकृतिविक्रियाणां
देहेन्द्रियप्राणकृतक्रियाणाम् ।
अयोऽग्निवत्ताननुवर्तमानो
न चेष्टते नो विकरोति किञ्चन ॥ 133 ॥

*jñātā mano'haṅkṛtīvikriyāṇām
debendriyapṛāṇakṛtakriyāṇām |
ayo'gnivattānanuvartamāno
na ceṣṭate no vīkaroti kiñcana || 133||*

The knower of the modifications of the mind and the ego, and the activities of the body, the sense-organs and the vital airs (pranas), which apparently take their forms like fire in a ball of iron, is the Self, which neither acts nor changes in the least. [Verse 133]

Atma illumines everything :

- Normally verb indicates - Action / Modification / will power / impermanence.
- Impermanence because action has beginning and end...
- In Atma illumination - 4 Extensions are not there
 - No action / Modification / Impermanent function / No will / choice
- illumines is compromising verb.
- In the presence of Atma - Everything illumined

Atma illumines :

- Modification of mind and ego(I am happy / Unhappy / Tense / Calm / Can't hear)
- I - Subject to change / Modifications.
- illumines - Functions performed by Body / Sense organs / Prana / By pervading them.
- Tube light illumines, pervades room, Mind pervaded by Consciousness.

Lecture 49

1) Verse 124 to 134 - Atma Svarupam :

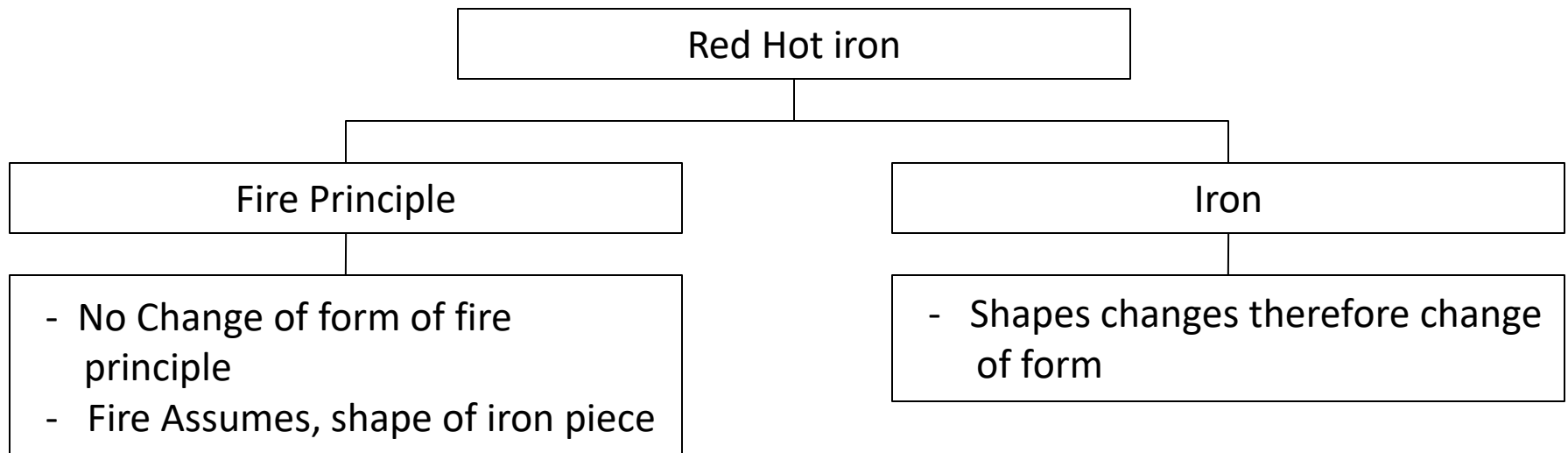
- Atma is nature of Consciousness, independent entity, pervading body and in whose presence, Body / Organs / Able to function.
- Atma makes body function.
- It is not Action but by mere presence, inert able to function.

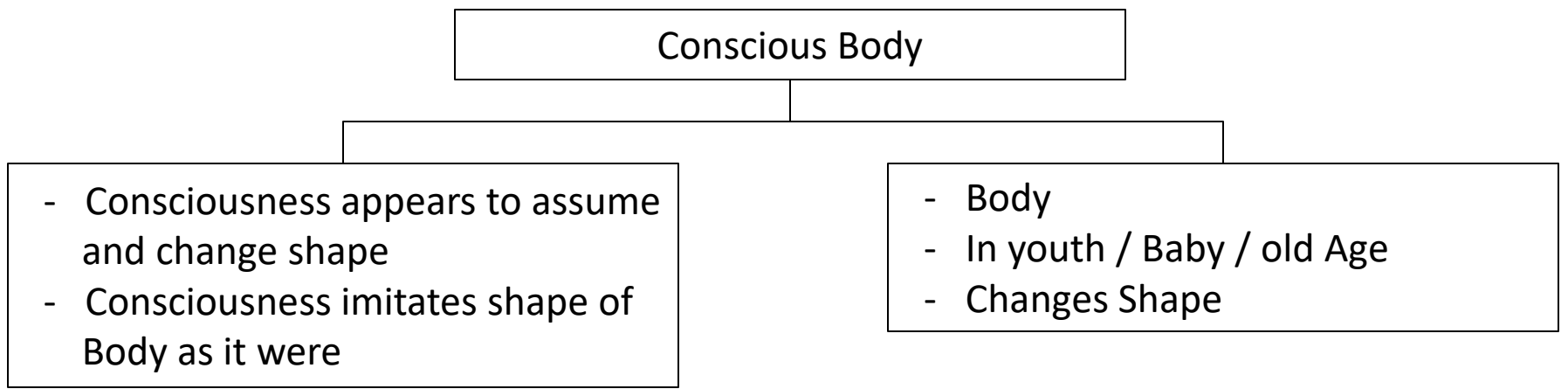
Therefore Atma = Akarta :

- Atma is Jnanata - Witness / illuminator of organ and their function
- Illumination not willful action - Happens in presence of Atma.

Example :

- In presence of Sun - Earth illumined not action of Sun.





Real Nature :

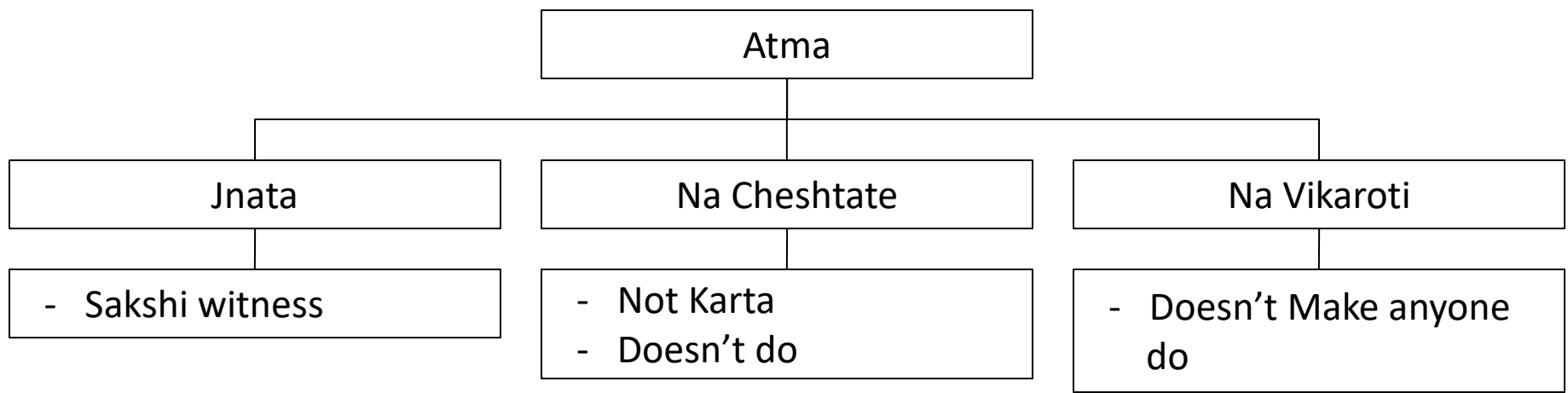
- It doesn't undergo any modification nor it modifies any object.
- Neither Karta or Karahita.
- Neither changes - Nor causes any change.

Verse 133 :

ज्ञाता मनोऽहंकृतिविक्रियाणां
देहेन्द्रियप्राणकृतक्रियाणाम् ।
अयोऽग्निवत्ताननुवर्तमानो
न चेष्टते नो विकरोति किञ्चन ॥ 133 ॥

*jñātā mano'haṅkṛtīvikriyāṇāṁ
dehendriyaprāṇakṛtakriyāṇāṁ |
ayo'gnivattānanuvartamāno
na ceṣṭate no vīkaroti kiñcana || 133 ||*

The knower of the modifications of the mind and the ego, and the activities of the body, the sense-organs and the vital airs (pranas), which apparently take their forms like fire in a ball of iron, is the Self, which neither acts nor changes in the least. [Verse 133]



Verse 134 :

न जायते नो म्रियते न वर्धते
न क्षीयते नो विकरोति नित्यः ।
विलीयमानेऽपि वपुष्यमुष्मि-
न्न लीयते कुम्भ इवाम्बरं स्वयम् ॥ 134 ॥

*na jāyate no mriyate na vardhate
na kṣīyate no vikaroti nityaḥ |
vilīyamāne'pi vapuṣyamuṣmi-
nna līyate kumbha ivāmbaram svayam || 134 ||*

Neither it is born nor does It die; neither does It grow nor does It decay; being eternal, It does not undergo any change. Even when this body is destroyed, It does not cease to exist, like the space in a jar does not become extinct when the jar is broken., [Verse 134]

- Nirvikara - Free from all modifications w.r.t body 6 Modifications.
- Asti / Jayate / Vardate / Viparinamate / Apakshiyate / Vinashyati.
- Existence / Birth / Growth / change / Declension / Death.
- Consciousness Expressed by all - Free from 6 modifications.

Katho Upanishad :

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

na jāyate mriyate vā vipaścinnāyaṃ kutaścinna babhūva kaścit |
ajo nityaḥ śāśvato'yaṃ purāṇo na hanyate hanyamāne śarīre || 18 ||

“The intelligent Atman is not born, nor does he die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [1 - 2 - 18]

Gita :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ |
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- With body... Nakshiyate - Doesn't Decline - when body declines.
- Na Vikaroti - Doesn't undergo transformation when body changes.
- Na Mriyate - Doesn't perish when body perishes
- Na Asti - Not in potential form
- 'Consciousness' is not property of body
- If Consciousness is property of body, when system collapses - Consciousness will perish with body.
- Consciousness is independent entity pervading body.

- Since Consciousness doesn't have 6 modifications - it is Nitya.

Most unique :

- Segregating matter from matter.
- Consciousness not bound by Time / Space
- Identifying Time / space - Beyond Consciousness as ultimate, Truth /content / Stuff of universe.
- Death of Jiva / Birth of Jiva / Travel for Jiva / Sraddha for Jiva / Aberrance born out of ignorance.

Atma - Eternal :

- When body disintegrates - I don't disintegrate but appears to disappear or die.

Example :

- Light is there when hand is there.
- When hand disappears - Light appears to have disappeared.
- When medium disappears - Consciousness doesn't have medium to express.
- Non expressing Consciousness is mistaken as non Existence / Consciousness, Na Leeyate - Doesn't integrate.

Good one :

- Space conditioned within pot - useful - Functional space - Dabba not useful - Brahmaha - Delusion transferred epithet. Utility is for enclosed space.

Non enclosed space not useful :

- Non enclosed space not non existent - But non useful.
- Similarly Consciousness in Body / Mind is functional - Non functional Consciousness / non expressive Consciousness, Mistaken as non existent.
- Pot space doesn't disintegrate - When pot like body disintegrates - Spacelike Consciousness doesn't disintegrate.

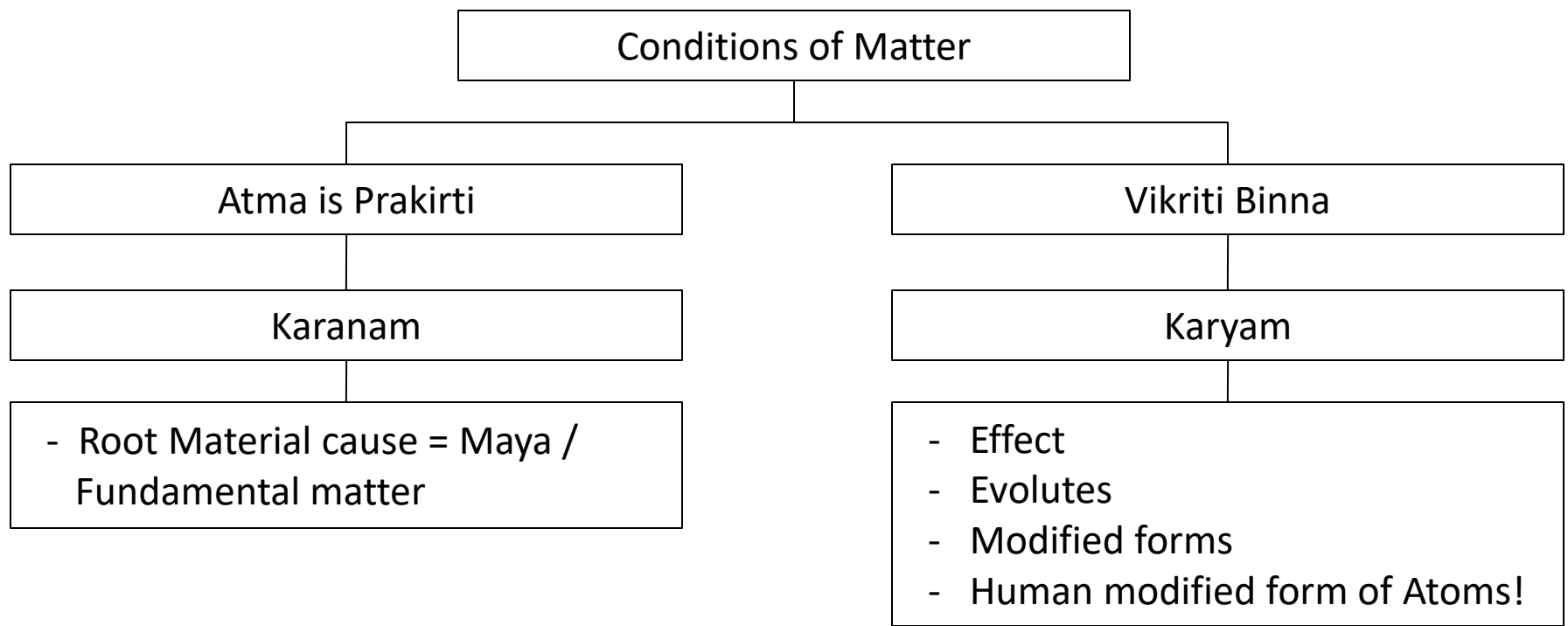
Verse 135 :

प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः
सदसदिदमशेषं भासयन्निर्विशेषः ।
विलसति परमात्मा जाग्रदादिष्ववस्था-
स्वहमहमिति साक्षात्साक्षिरूपेण बुद्धेः ॥ 135 ॥

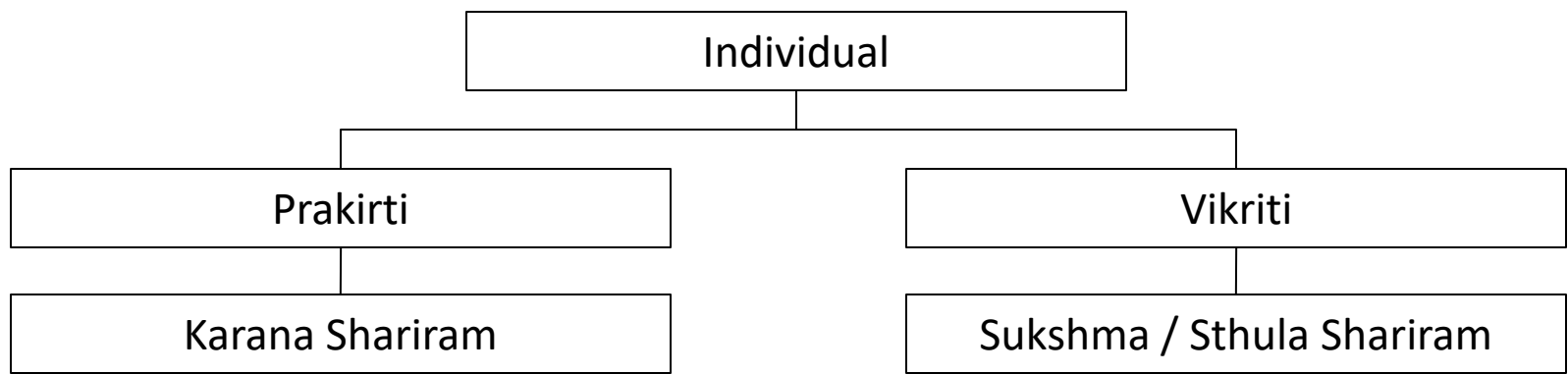
*prakṛtīvikṛtibhinnaḥ śuddhabodhasvabhāvaḥ
sadasadidamaśeṣaṁ bhāsayannirviśeṣaḥ |
vilasati paramātmā jāgradādiṣvavasthā-
svahamahamiti sākṣātsākṣirūpeṇa buddheḥ || 135||*

Different from primordial nature (prakriti) and its modifications is the Supreme Self, of the nature of pure knowledge. It is Absolute and directly manifests the entire gross and subtle universe, in waking and other states, as the substratum of the steady sense of egoism. It manifests Itself as the Witness of the intellect. [Verse 135]

- Every experience of mine proves 'Consciousness' as witness.
- Every photo proves presence of camera, even though I don't see camera in picture.
- Every experience - Internal and external.



- Consciousness = Neither basic causal matter nor is effect, evolved universe
= Witness / illuminator of both
= Nirvikara Consciousness different from Samskara Prakirti / Vikriti
- Prakirti modified to become Vikriti
- Energy modified to become matter
- Matter modified to become matter



Atma :

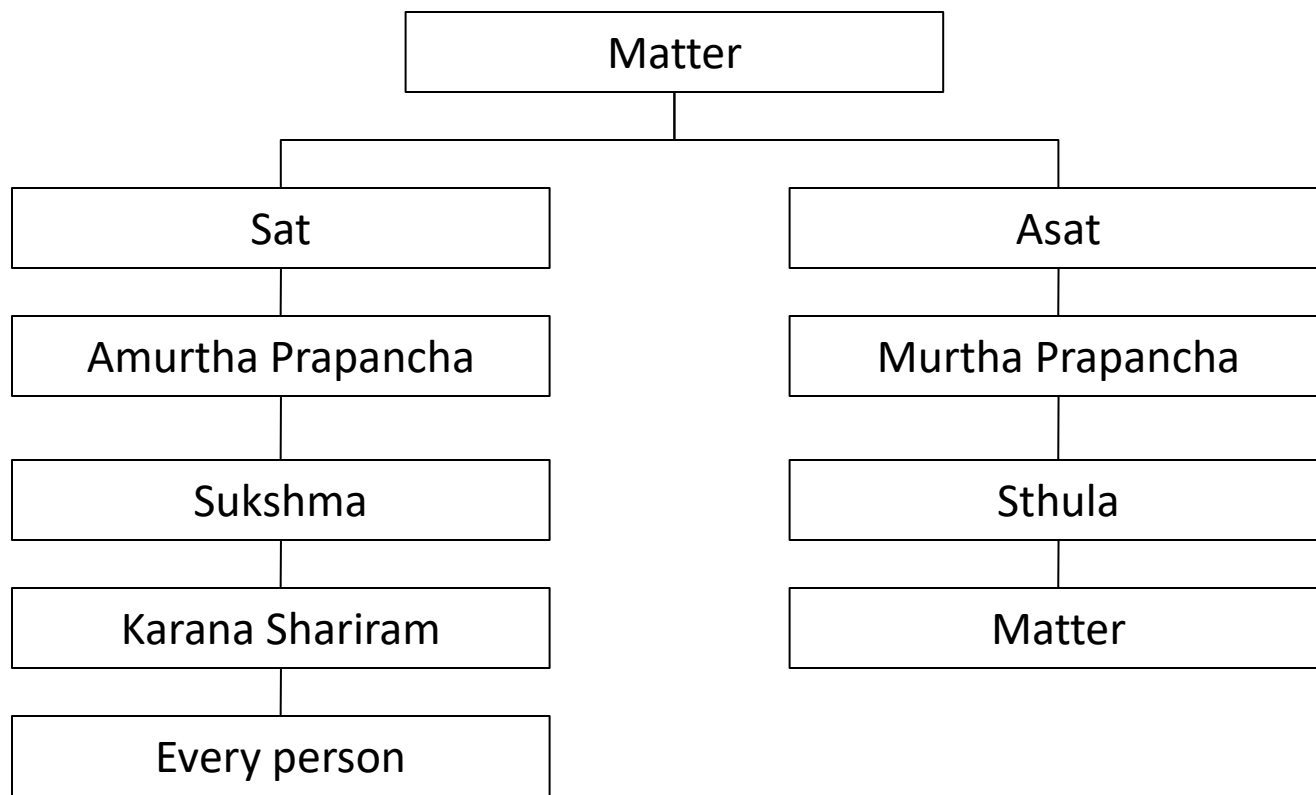
- Karana / Sukshma / Sthula Shariram Binna.

Shastra :

- Consciousness not product born out of matter.
- If it is biological evolution, then Consciousness is Vikriti.
- Consciousness is neither cause / Effect, Dharma / Adharma.
- It is Shudha Bodha Svabava - Nididhyasanam
- Not subject to any laws of matter - Desha / Kala / Scientific laws Ateeta
- 'Consciousness' can't be studied - Therefore permanent mystery.

What it does?

- illumines matter - Different than matter.



- (not Satchitananda Sat here)
- Pure Existence / Consciousness Mukta Amukta Brahmana, Brihadaranyaka Upanishad.

Atma :

- Nirvisesha Nirguna
- Asthulam Brihadaranyaka Upanishad
- “Atma” negates features experienced in the world.

How do you know Atma exists?

- Atma proves everything - Prover doesn't require proof
- Atma proves itself and others.
- Self proving and others Prover = 'Consciousness'
- Svata Sidda and Sva Prakasha - Shines self evidently.

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati || 15 ||
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter)
[II – II – 15]

- Declaration of one's own shame... I am ashamed to ask for proof of 'Consciousness'
- Struggle to prove Consciousness - Because I am Consciousness entity, Doubter can never be doubted.
- illumines Lord in Garbagriha - Deeparadhana 1 cm x 1 cm Karpooram.
- When 'Paramatma' shines, in all states of experience.
- When time series changes - Jagrat to Swapna.
- Consciousness illumines it - 90 seconds Dream.

Consciousness :

- Can't be within Waking / Dream / Sleep Space also.
- Wakers space appears / Disappears.
- How Atma shines in all 3 States as ' I '
- I am aware of World / Mind / Blank mind no Mind.

World	Mind	Blank mind, no mind
Waking	Dream	Sleep

“Consciousness”

- Witness /illuminator / Awarer / Experienter / Original fundamental / Subject / Aham / self
- No proof required
- Never doubt my existence
- Proof you never ask for
- Sakshit Vilashati - Shines without medium of Body / Mind / Instrument(Eyes / Ears)

Without Pramana :

- Pratyaksha / Anumana / Pramana / Thoughts.
- When no thought - No mind - Consciousness evident
- When no medium - Consciousness evident
- Shines as witness / illuminator of Buddhi / Mind.

Mind Separate from brain :

- Sukshma Sharira / Karana Sharira / Atma - Not yet proved by science.
- Science - Mind is physical part in brain

Shastra :

- Brain - Sthula - Tangible - Perishes at death
- Mind - Sukshma - Intangible - Imperishable at death

Rely on Shastra :

Verse 136 = Atma conclusion :

नियमितमनसामुं त्वं स्वमात्मानमात्मन्
ययमहमिति साक्षाद्विद्धि बुद्धिप्रसादात् ।
जनिमरणतरंगापारसंसारसिन्धुं
प्रतर भव कृतार्थो ब्रह्मरूपेण संस्थः ॥ 136 ॥

*niyamitamanasāmum tvaṁ svamātmānamātman
yayamahamiti sāṅśādvīddhi buddhiprasādāt |
janimaranaṭaraṅgāpārasaṁsārasindhum
pratara bhava kṛtārtho brahmarūpeṇa saṁsthaḥ || 136||*

With a regulated mind and a purified intellect, directly realize your self as the essential Self. Identify yourself with the Self, and cross the shoreless ocean of worldly existence with its waves of births and deaths. Be fulfilled thusly by becoming firmly established in Brahman (which is your very own essence). [Verse 136]

- Verse 124 to 136 - Atma - 49 - Question

Verse 136 :

- Advise to every Mumukshu - who wants freedom from Samsara...
- Atma Jnana Sadhana / Atma Jnanam / Atma Jnana Phalam.

Atma Jnanam :

- Real you - Body = Shirt

Mind = Specs for Perception / Transaction.

- Know Atma as mentioned in Verse 124 to 135 - Know as Aparoksha Jnanam
- 1st Person singular not I had Atma.
- I am Atma - I have body / Mind.

Lecture 50

Verse 136 Jnanam : Self only one :

नियमितमनसासुं त्वं स्वमात्मानमात्मन्
ययमहमिति साक्षाद्विद्धि बुद्धिप्रसादात् ।
जनिमरणतरंगापारसंसारसिन्धुं
प्रतर भव कृतार्थो ब्रह्मरूपेण संस्थः ॥ 136 ॥

*niyamitamanasāmum tvam svamātmānamātman
yayamahamiti sāṅśādviddhi buddhiprasādāt |
janimaranaṭaraṅgāpārasaṁsārasindhum
pratara bhava kṛtārtho brahmarūpeṇa saṁsthaḥ || 136||*

With a regulated mind and a purified intellect, directly realize your self as the essential Self. Identify yourself with the Self, and cross the shoreless ocean of worldly existence with its waves of births and deaths. Be fulfilled thusly by becoming firmly established in Brahman (which is your very own essence). [Verse 136]

- Because we take body as self - There are 2 selves.

1) False self :

- False I existing... Therefore talk of Real I

2) Body = Annamaya Recognise Atma as :

- Atma Iti
- This 'Consciousness' of previous description I am.
- Free from all Vikaras
- Nature of Chaitanya
- Beyond causal matter and universe
- Which illumines everything
- Know Sakshat - Aparokshat - Directly you know.

- Directly normally means face to Face
- Therefore don't wait in 'Mind' - Don't make mind blank and wait
- Direct means - Subject not object, Immediately know - Means not suddenly.
- Know without medium of Body / Mind.
- Directly means - Objectivity comes - See with eyes.
- Know requires no medium, Because it is self evident, Self effulgent.

साक्षाद्विद्धि :

Description of knowledge :

1) Know Atma as Aham iti - Say நான்

- Not I have immortal Atma - I am Nitya Mukta Shudha Svabava Atma
- In Paroksha Jnanam - will use - I was not, I am
- I say it and I mean it, fact for me, Ayam Atma iti Vidhi.

2) Sakshat Vidhi :

- Aparokshataya

3) नियमितमनसामुं द्विद्धि :

- Mind without impurity / Core issues
- Intellect is not held hostage by impure mind.
- Intellect can do its job when emotional mind releases it.
- Values / Religion important to handle emotional mind. Many Psychological issues solved by devotion / Surrender.

- Relationship with personal God through Karma Yoga / Values, make it healthy.
- Through Karma Yoga values - Make mind healthy
- Baby / Child - Mind → Child / Mind - Crying mother in law called
Mother - intellect

Mind keeps crying like baby :

- Intellect can function in Sravanam / Mananam / Nididhyasanam.
- Only when emotional mind doesn't interfere.
- Any emotional problem - Handled with religion / Psychology
- Regulated - Healthy mind - Complete - Free mind - No Kurai.
- Emotions preserved inside - Tears come, Vedanta student must be emotionally sound.
- Indian Saints psychologically sound

Faithful - Immune system :

- Some God - Enough - Not Adreshyam Brahman.
- Surrender to Ishta Devata - Enjoy calm mind - Following Karma Yoga.

Moksha = wisdom :

- Brahman Satyam - Jagan Mithya...

Difficult to Swallow :

1) :

Tangible world	Intangible Brahman
- Unreal	- Real - You - Require Buddhi Prasada - Healthy mind and Grace of intellect

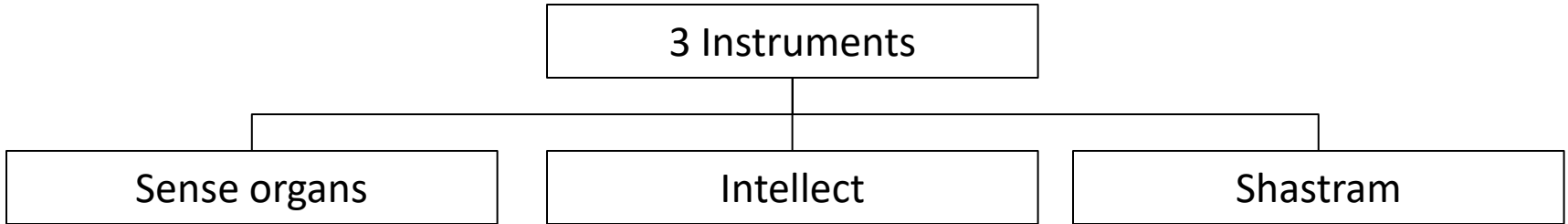
- Logical / Rational / Thinking intellect.
- One should know grammar because language involved.
- Buddhi = Capacity to logically think and interpret - Know Atma in the intellect.
- Any knowledge takes place in the intellect, Alone Material / Spiritual....

Sthula	Karana	Sukshma Shariram
Not locus of Knowledge	Locus of Ajnanam	Buddhi - Locus

Self Knowledge requires Buddhi Intact :

- By Transcending Buddhi, can't get knowledge.
- By Stopping Buddhi, can't get knowledge.
- In Nirvikalpaka Buddhi resolved
- Therefore not source of knowledge.

Instruments of Knowledge	Locus of Knowledge
<ul style="list-style-type: none"> - Inference / Anumana - Reasoning - Pratyaksha - Eyes / Ears / Skin - Intellect instrument in reasoning 	<ul style="list-style-type: none"> - Buddhi can never negated as locus of knowledge - Shastra negates Buddhi as instrument - Yato Vacho Nivartante... Taittriya [Chapter 2 - 4 - 1]



Taittriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

**yato vaco nivartante, aprapya manasa saha,
anandam brahmano vidvan, na bibheti kadacaneti,
tasyaisa eva sarira atma yah purvasya || 1 ||**

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the Self. [II – IV – 1]

Shastra :

- Retain Buddhi as locus - And Change instrument from sense organs / Intellect to Shastram.

Use Shastra Pramanam as Instrument :

- Bhagawan has created Buddhi alone as locus of knowledge eyes - Can't hear.
- Retain Buddhi for Analysis and to know.
- Aham Brahma Asmi = Special thought form.

Jnanam Phalam :

- May you abide as Brahman not Abide in Brahman - If so, will divide me and Brahman.
- I don't do anything - Moksha includes Dharma / Artha / Kama.
- Can't get Moksha and Say I need money...
- Poverty not in possession but in the mind.
- Ocean of Samsara - Internal Bankruptcy / Poverty
 - Has Birth and death
 - Abara - Shore less

Samsara :

- Because of Agyanam - Thimarasya...

Chinmaya :

- Go to day course of Vivekachudamani - 10 Verses / Day - 3 Sessions, 3classes / Day.

Verse 137 :

अत्रानात्मन्यहमिति मतिर्बन्ध एषोऽस्य पुंसः
प्राप्तोऽज्ञानाज्जननमरणक्लेशसंपातहेतुः ।
येनैवायं वपुरिदमसत्सत्यमित्यात्मबुद्ध्या
पुष्यत्युक्षत्यवति विषयैस्तन्तुभिः कोशकृद्वत् ॥ 137 ॥

*atrānātmanyahamiti matirbandha eṣo'sya puṁsaḥ
prāpto'jñānājjananamarāṇakleśasampātahetuḥ |
yenaivāyaṁ vapuridamasatsatyamityātmabuddhyā
puṣyatyukṣatyavati viṣayaistantubhiḥ kośakṛdvat || 137||*

Due to ignorance, a person identifies the Self with not-Self. This is the bondage and brings in its wake the miseries of birth and death. Through this, one considers the unreal body as real, identifies with it and nourishes, bathes and preserves it with the help of sense-objects. Thereby, one becomes bound like the silk-worm in its cocoon woven by its own threads. [Verse 137]

Verse 138:

अतस्मिंस्तद्बुद्धिः प्रभवति विमूढस्य तमसा
विवेकाभावाद्धै स्फुरति भुजगे रज्जुधिषणा ।
ततोऽनर्थव्रातो निपतति समादातुरधिकः
ततो योऽसद्ग्राहः स हि भवति बन्धः शृणु सखे ॥ 138 ॥

*atasmimstadbuddhiḥ prabhavati vimūḍhasya tamasā
vivekābhāvāddhau sphurati bhujage rajjudhiṣaṇā |
tato'narthavrāto nipatati samādāturadbikaḥ
tato yo'sadgrāhaḥ sa hi bhavati bandhaḥ śṛṇu sakhe || 138||*

Being deluded by ignorance, one mistakes a thing for what it is not. In the absence of discrimination, the snake is mistaken for a rope, and great danger befalls one who seizes it through this false notion. So listen, my friend, it is mistaking the not-Self for the Self (the unreal for the Real) that creates bondage.[Verse 138]

- Definition of Bandha
- Taking body as myself - Deha Abhimana.

Mistake / Error	Any Error
Technically : - Adhyasa	Called : - Adhyaropa Branti / Viparyaya Brahma Sutra : 1st Chapter : - All problems because of self Error

I am in all activities common :

- Error carried in religious life brings fear.
- In social life called self error.
- Any error caused because of ignorance = Bondage. Self ignorance expresses / manifests as

Raaga	Dvesha
- Pravirthi Example : - Shell seen as silver - Shell shines - Mistaken as silver coin - Run After	- Nivirthi - Snack on rope - Rope ignorance causes snake perception - Error causing Dvesha / Running Away

- Endless knocking about... Raaga / Dvesha caused by ignorance.
- When ignorance goes - Puri flat - Poornam - No Running.
- Atma Anatmani - Aham iti Mati Agyanat Praptaha.
- Because of ignorance - Erroneous notion - ' I ' Notion in body - Deha Abhimana Exists in all.

Fact / Right Notion :

- Na Jayate... Atma - I am Eternal
 - Jagat Adhishtanam
 - Neither causes / Effect
- Dehatma Buddhi - Adhyasa / Deha Abhimana / “ I” Notion = Bondage of Human being.

Anatmanamani :

- I don't know how long I will live

What bondage does?

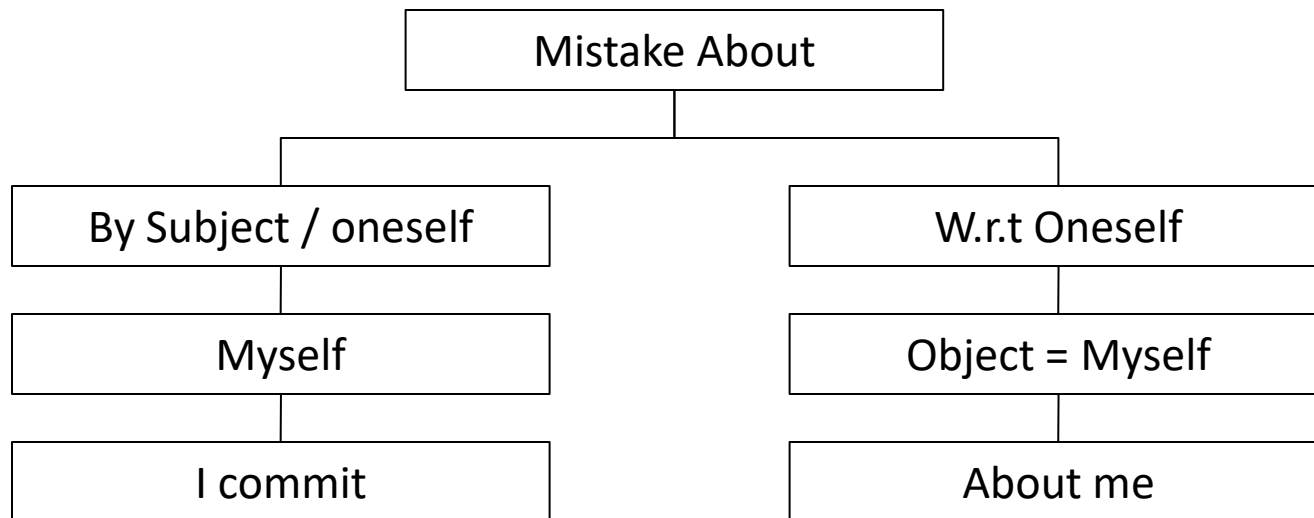
- It causes varieties of Pain / in life.
- Worry = Grief, Klesha old age / Jnana / Marana / Disease / Agyana
- Dehatma Buddhi nourishes ones concerns / Worries about this, care gives scare.
- Vedanta Doesn't say don't care for Body...
- Obsession / Pampering / Physical indulgence should be stopped.

Lecture 51

(1) Ko Nama Bandaha	(2) Bondage
<ul style="list-style-type: none">- Kathamesha Agataha katham Pratishtasya Katha Vimakshaha	<ul style="list-style-type: none">- Mistaking body as myself Instead of claiming Atma- Anatma = Incidental

Superimposition upon Atma :

- I take Anatma body as myself.
- Ignorance based self Error / Mistake caused is Bandaha - Bondage.



- In Body / Mind complex because of ignorance there Arises a notion.

I am this Body :

- Mati = Notion / Thought / Vrittaya / Pratyaya here, not intellect instrument.

- Aham iti Matihi / Branti / Pratyaya... this notion arises in mind - Wrong conclusion without enquiry.

Wrong Self conclusion without enquiry :

- We have taken for granted - I am human being and am in this body - We enquire about stars / Atoms / Speed of light Except who is observer / Enquirer.
- Therefore wrong conclusion - Well protected.

What is consequence of error?

- Person is subject Klesha / Pains / Worries - Birth / Death / old age...
- I - Atma - Am ever free from body immortal Ananda Svarupa - Fact.
- Body subject to death.

How error is cause of mortality?

- I Claim mortality of body to be myself because I am body - Old age, My condition = error.
- Error doesn't make me mortal - It makes me claim mortality of body, I declare I am dying / Mortal.

Error :

- Cause of notion of mortality - Not cause of mortality.
- I take myself to be body and body's mortality / Old age becomes my mortality.

In the case of Jnani :

- No error - I am mortal notion not there - Jnani recognises body is mortal.
- Jnani doesn't claim mortality of body as his mortality - He claims Atma.

Gita :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

Error :

- Cause of notion of mortality.
- Notion of mortality - As problematic as Real mortality.
- Notion of snake - Causes as much fear as snake - Fear requires only notional snake.
- Notional mortality causes Samsara.

Error :

- Cause of all problems - Mistakes Mithya Shariram as satyam
- Takes Mithya snake as real snake.
- Takes unreal as real
- Takes objective body / Anatma as himself - Subject.

I identify with hero in screen and cry!

Dharmi Adhyasa	Dharma Adhyasa
- Subject identification	- Property identification - Substance / Property superimposition

Leads to attribute identification :

- Unreal body taken as real and has notion this body is myself.
- Basic urge in all = I want to be immortal / Struggle for survival / Natural urge because our real nature is immortal / Ananda Svarupa - I reject unhappiness it is foreign to me.
- Happiness never rejected, naturally, Intrinsic.

Mistake body as immortal :

- I struggle to immortalise body / preserve body through sense objects - Money, nourishes body, Pashyati.

Example :

- Silkworm makes shell / Cocoon around itself of silk threads.
- They are dropped in Hot water, it produces silk and destroys worm.
- Identification of body is self inflicted injury.
- Self ignorance perpetuated = Kartrutvam.
- Kartrutvam perpetuated leads to Bokrutva = Samsara .

- Problem and solution - Material Cause
- Silk worm bound by Silk thread
- Human bound by body identification.

Verse 138 :

अतस्मिंस्तद्बुद्धिः प्रभवति विमूढस्य तमसा
विवेकाभावाद्धै स्फुरति भुजगे रज्जुधिषणा ।
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ततो योऽसद्ग्राहः स हि भवति बन्धः शृणु सखे ॥ 138 ॥

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vivekābhāvādhvāi sphurati bhujage rājjudhiṣaṇā |
tato'narthavrāto nipatati samādāturadbikaḥ
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Being deluded by ignorance, one mistakes a thing for what it is not. In the absence of discrimination, the snake is mistaken for a rope, and great danger befalls one who seizes it through this false notion. So listen, my friend, it is mistaking the not-Self for the Self (the unreal for the Real) that creates bondage.[Verse 138]

- Create Sraddha in Shastra - Requires understanding.

Problem : Ignorance caused error :

- Perception of one object on another object = Atasmin Tat Buddhi (Popular Idioms)- Perception of that on non-that, Snake on the rope / Silver on shell.
- Error arises for a person who is deluded.
- Clouded by Tamo Guna = Ignorance.

Without ignorance - No error :

- “Aham Poorna Svarupa - Sattva Guna of Karana Sharira as in Sleep”
- Total Darkness = Bliss or Total light = Jnani - No Error.
- In Twilight don't see
- Samanya Jnanam Asti... Vishesha Jnanam Nasti
- Partial ignorance causes delusion.
- Because of absence of clear knowledge / Presence of Partial knowledge... There appears rope perception upon a snake.
- Through one Anatma Sambandha - Primary Ahamkara Adhyasa - Anantha secondary.
- Relationships / Adhyasa for perceiver / Mistaker.

Example :

- One marriage - Anantha relationships
- Direct connection - One
- Indirect connections - infinite
- Bondage = Asat Grahaha - wrong Erroneous perception.
- Seeing body as real
- Seeing body as myself

1) What is Anatma?

- Anatma = world and Shariram Trayam.

2) What is Atma?

- Pure 'Consciousness'

3) What is bondage?

- Maintaining body as myself - Self error is bondage.

Verse 139 :

Verse 139 to 144 - 47th Question :

अखण्डनित्याद्वयबोधशक्त्या
स्फुरन्तमात्मानमनन्तवैभवम् ।
समावृणोत्यावृतिशक्तिरेषा
तमोमयी राहुरिवार्कबिम्बम् ॥ 139 ॥

*akhaṇḍanityādvayabodhaśaktyā
sphurantamātmānamanantavaibhavam |
samāvṛṇotyāvṛtiśaktireṣā
tamomayī rāhurivārkabimbam || 139 ||*

The veiling power, whose nature is ignorance, covers the Self whose glories are infinite, which is Indivisible, Eternal, and One-without-a-second, just as Rahu* covers the sun during a solar eclipse. [Verse 139]

How Bondage comes?

- Ignorance is cause of bondage.
- Problem - understood as error
- Error - Due to ignorance
- Therefore Jnanam only solution.

Agyanam - 3 Shariram - Karana Shariram :

- Avyaktam / Shakti / Prakirti / Maya / Trigunatmika.

Karana Shariram

Micro

Macro

Avidya

Maya

Sattva

Tamas

Rajas

Sattva

Tamas

Rajas

Vikshepa Shakti

Creates Error

Aavarna Shakti

- Covers reality (Atma)
- Self Veiling
- Makes a person forget / covers
- Makes a person unaware of Atma / Consciousness / Jagat Adhishtana without Tamas - Sattva - Witness / Seer

- Atma is Uncoverable - Cover illumined by Atma.
- Ignorance known because of covering.

I am ignorant :

- Are you aware of ignorance... ???
- Ignorance really can't cover Atma
- Ignorance itself illumined by Atma
- Ignorance is covered as it were

Therefore called समावृणो :

- Like movie screen covered by characters - Movie can never cover screen.
- Existence of characters coming and going because of screen.
- Screen covered as it were.
- Similarly Uncoverable 'Consciousness' - Covered as though.

What is Atma?

1st and 2nd Line :

- Akanda / Nitya / Advaya / Shanti - Atma
- Shining everywhere / Every time as knowledge - Man / Table.
- Awareness common to all - Can't be displaced by anything.

In sleep :

- Awareness illumines thoughtless condition of mind.
- Undisplacable awareness shining all the time with what nature.

Akhanda :

- Without any division Objects can be divided not divided.

Nitya :

- Objects come and go, Not awareness - Therefore it is permanent.

Advaya - Non dual :

- Appears as though you and I have 2 Awareness's, Division in body not in Consciousness.
- Division in finger not in light, pervading in between fingers also but don't recognise - Therefore non- dual.

Bodhaha :

- Awareness

Shanti Svaroopam :

- With nature of undivided / Eternal / Non dual Awareness - Atma shines all the time.
- Such Atma is covered partially by ignorance.

Lecture 52

Verse 139 :

अखण्डनित्याद्वयबोधशक्त्या
स्फुरन्तमात्मानमनन्तवैभवम् ।
समावृणोत्यावृतिशक्तिरेषा
तमोमयी राहुरिवार्कबिम्बम् ॥ 139 ॥

*akhaṇḍanityādvayabodhaśaktyā
sphurantamātmānamanantavaibhavam |
samāvṛṇotyāvṛtiśaktireṣā
tamomayī rāhurivārkabimbam || 139||*

The veiling power, whose nature is ignorance, covers the Self whose glories are infinite, which is Indivisible, Eternal, and One-without-a-second, just as Rahu* covers the sun during a solar eclipse. [Verse 139]

Causes of bondage - Error / Adhyasa :

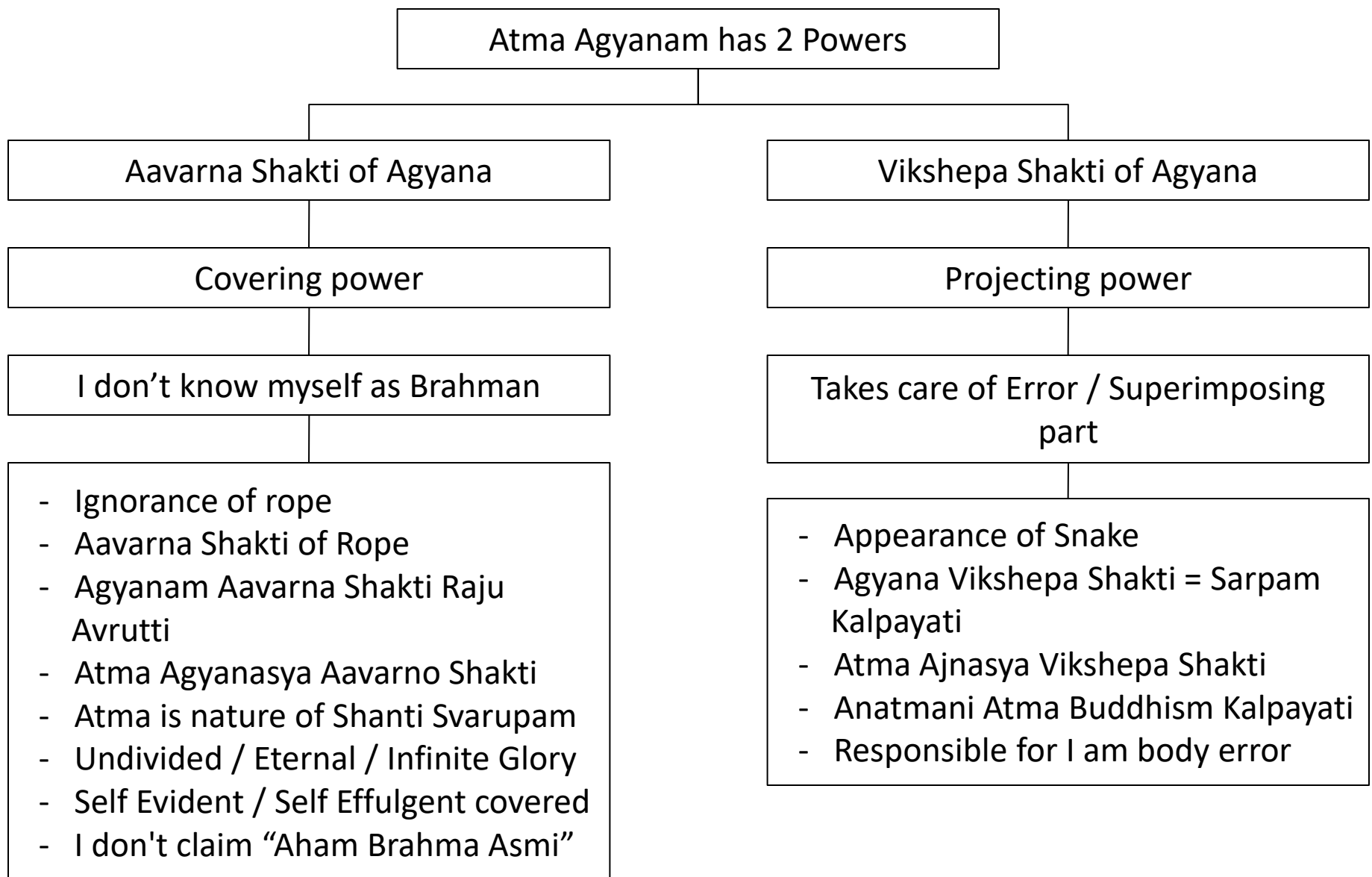
- Shariram Aham Iti Buddhi is Adhyasa - Body is myself is superimposition - Error.

Bondage :

- Error caused emotional problem - Raag / Dvesha / Kama / Krodha / Kartrutvam / Boktrutvam / Sukham / Dukham.

Adhyasa - Bondage here :

- Ignorance is cause of all types of error.
- In self superimposition, ignorance is cause.
- Atma Agyanam = Bandah Karanam

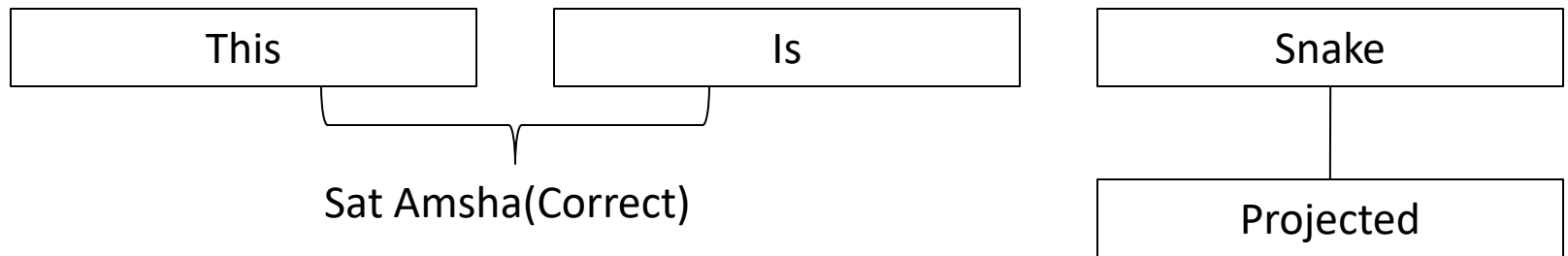


- If Rope is totally unknown / in total darkness / Totally covered / total knowledge - No Snake projection.
- Partial knowledge Projects Snake.

This - Some entity - Idam Asha :

- Sat Amsha this is known - This Ness is not covered
- Rope Ness Specific Amsha of rope not known - Covered
- Rope Ness covered - Therefore replaced by Snake Ness.
- This Ness continues - Snake Ness added.

Conclusion :



Very Good :

Specific Nature of Atma Vishesha Nature	
<ul style="list-style-type: none">- I am Samanya Amsha of Atma / General Aspect / Feature - Like This Ness Samanya Amsha of rope- Sat Amsha and chit Amsha- 'Consciousness and 'Existence' clearly known- Chit Expresses as - I am Son of GK(Body)- Sat express as Am	<ul style="list-style-type: none">- I am Brahman Adhishtanam of Jagat- Unborn / don't Die / Immortal / Infinite Nature- Anantatvam Beyond Time and Space and Objects- Aparichinatvam unlimited free is specific nature of Atma covered

- Specific nature is covered by Aavarna Shakti of Agyanam.
- Rope Ness is Vishesha - Covered by ignorance / Agyanam of rope.

Here Ananda is Vishesha :

- Am Ness conveys - Sad Amsha and chit Amsha But Ananda Amsha not known.

How we know this is covered :

- Look at face of anyone! Nobody says I am Anandaha...

All say - I am Dukhi :

- Ananda Vishesha Amsha covered by Aavarna Shakti of Agyanam.

In the place of covered Ananda - What is superimposed?

- Rope Ness displaced by Snake Ness
- Ananda displaced by Dukham
- Brahmatvam displaced by Ashantastvam
- Amrutatvam displaced by Martyutvam
- Esha Avrutti Shakti - Brahma Svarupa of mine.

Why it does - it is Tamo Guna nature :

- Tamas means - Darkness
- Darkness always - covers - Guna nature
- Light - Always Bright
- Fire - Always bright
- Ice - Always cold
- Rahu during Grahana - Covers sun

Chaya Graha :

- Shadow of Earth falling on Moon.
- Shadow of earth covers Moon in Grahanam.
- Similarly Aavarna Shakti covers Atma.

Dakshinamurthy Stotram :

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिजायते
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥६॥

Raahu-Grasta-Divaakare[a-I]ndu-Sadrsho Maayaa-Sama-[A]acchaadanaat
San-Maatrah Karanno[a-U]pasangharannato Yo(a-A)bhuut-Sussuptah Pumaan |
Praag-Asvaapsam-Iti Prabodha-Samaye Yah Pratyabhijnyaayate
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||6||

Just Like the Sun and the Moon are Eclipsed by Rahu, the Pure Consciousness is Eclipsed by Maya (for a spiritually ignorant person), A Spiritually Elevated Soul can enter that state of Unborn Deep Sleep (i.e. Pure Consciousness) by Withdrawing His Sense Organs to such an extent that Only the Real Essence remains, That state (i.e. Pure Consciousness) is experienced during Spiritual Awakening whereby one clearly Perceives that "Before I was Sleeping" (by being eclipsed by Maya), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 6]

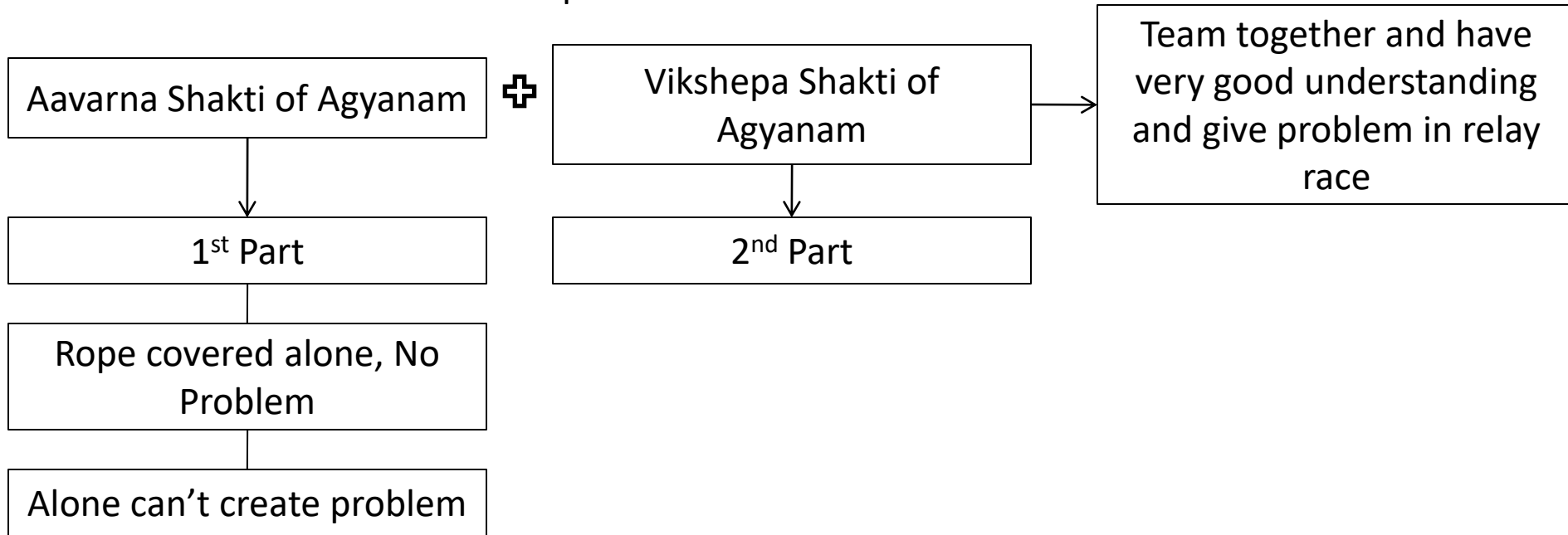
Verse 140 :

तिरोभूते स्वात्मन्यमलतरतेजोवति पुमान्
अनात्मानं मोहादहमिति शरीरं कलयति ।
ततः कामक्रोधप्रभृतिभिरमुं बन्धनगुणैः
परं विक्षेपाख्या राजस उरुशक्तिर्व्यथयति ॥ 140 ॥

*tirobhūte svātmanyamalataratejovati pumān
anātmānaṁ mohādahamiti śarīraṁ kalayati |
tataḥ kāmakrodhaprabhṛtibhīramuṁ bandhanaguṇaiḥ
paraṁ vikṣepākhyā rajasa uruśaktirvyathayati || 140||*

When a person's own Self of purest splendor is hidden from direct experience, that person, due to ignorance, comes to falsely identify with the body which is the non-Self. Then the merciless persecution of rajas (projecting power), binds the person down with fetters of lust, anger etc. [Verse 140]

- Atma Ajnanam Cause of Self Error.
- Self error is causes of all problem.



- Rope ignorance problem because of Snake appearing.

Similarly Atma being covered no problem	Anatma coming problem	I am body
<ul style="list-style-type: none"> - 'I' am in sleep - Consciousness and Existence Anantha in ignorance 	<ul style="list-style-type: none"> - "World and body " in waking - World and Body - Consciousness and existence no problem 	<ul style="list-style-type: none"> - Problem - Characteristics of body in I am

- Both Aavarna and Vikshepam play role.
- Svatmani - Sad Amsa / Chit Amsa not covered.
- Ananda / Infinite - Nature covered, Nature of pure effulgence / Consciousness.

Vishudha Chaitanyam :

- My own real self covered by Aavarna Shakti.
- Tamo Guna of Aavarna Shakti / Rajo Guna of Vikshepa Shakti.
- Tamo and Rajo team up to create problems.
- Who fights this problem - Sattva Guna - Jnana Vichara Sattva Sanjayate Jnanam.

2nd Face of problem :

- He imagines / Mistakes / Misconceives Anatma Shariram is myself.
- This body not Atma - Not my nature

I - Aham	Sharira
Chetanam, Nirvikara, Nirguna Aparichinna Nitya Mukta, Amrutaha, Drk	Achetanam, Savikara, Saguna, Parichinna, Nitya Baddha Mrityam, Drishyam

- Adhyasa / Branti / Mistake / Delusion / In spite of so many contradictions.

Primary Mistake :

- Atma covered / Aham Poornam covered
- Then arises Kama
- As Shariram - Apoornaha - Never perfect.

Steps :

- I don't know I am Poornaha



Mistake :

- I am Apoorna Shariram(Physical / Mental / Intellectual levels) Desire to complete myself Arises.

Consequence :

- Sense of incompleteness
- I am not full and complete
- I am not as happy as I can

Require supportive system :

- Wife / Assistants / Job / Money / Car / Position - All tubes in ICU for survival.
- Want to be complete with possessions.

All struggles for Poornatvam :

- Each seeks Poornatvam through money / House / Position / Family... all diagnosis wrong.

Bhartruhari :

- I am Otta Mukkal Bankrupt as before - “ O “ old coin
- Culprit = Error (Kama)

- Sangat Sanjayate Kama
- Kama Krodo be Jayate

Anger at tip of Nose

प्रब्रुति - Etc :

- One common feature - “ Bandha” = Kama / Krodha / Matsaryam
= All make me restless, sickness of mind -
Percolates to body
- Due to powerful force of Vikshepa Shakti - Belonging to Rajo Guna - Churns /
Torments / Afflicts human intensely.
- Try to change others - Problem not external - Wife / Children...
- I have to transform self image - Remove Jeevatvam bring Brahmatvam.

Verse 141 :

महामोहग्राहग्रसनगलितात्मावगमनो
धियो नानावस्थां स्वयमभिनयंस्तद्गुणतया ।
अपारे संसारे विषयविषपूरे जलनिधौ
निमज्ज्योन्मज्ज्यायं भ्रमति कुमतिः कुत्सितगतिः ॥ 141 ॥

*mahāmohagrāhagrasanagalitātmāvagamano
dhiyo nānāvasthāṁ svayamabhinayaṁstadguṇatayā |
apāre saṁsāre viṣayaviṣapūre jalanidhau
nimajjyonmajjyāyaṁ bhramati kumatih kutsitagatih || 141||*

A person of deluded mind, whose knowledge of Self has been swallowed by the shark of complete ignorance, behaves as though the different states of the intellect were the attributes of the Self, and drifts up and down, now rising and now sinking, on the ocean of change, which is full of the poison of sense-pleasures. What a miserable fate, indeed! [Verse 141]

Biography of Samsari :

- Doesn't know how to get out...
- Pumati - unintelligent / Man with wretched intellect / indiscriminate intellect / Person with such mind.
- Tries to change world - Not happy - can't change.
- World Rubix cube - All sides go.. With Shastra and Viveka Shakti - Diagnose problem.

Maha Moha :

- Due to ignorance of big Atma
- Big ignorance - Like crocodile swallows self knowledge.

Therefore Samsari lost :

Samsari :

- One whose self knowledge is lost because of swallowing done by crocodile called self ignorance.
- Because of Atma Ajnanam - He doesn't know I am ever free.

Therefore Pumati - Job of Aavarna Shakti :

- Then he takes to himself - Throws upon himself attributes of Shariram - Belonging to Shariram.
- Sukshma Sharira - Buddhi - Has various conditions - Kama / Krodha / Loba Avasthas.
- Emotional states of Anatma - Throws upon himself / Superimposes - Assuming as himself, watching movies - identifies with hero.

- Hero's ups and downs - Takes upon himself.
- Tears come - Because of identification with Buddhi.
- Like elephant - Throws mud after bathing on itself - Here we throw mud of Kama / Krodha / Lobha.
- Name Dvesha Raga - Lobav – Mohav.... Shivo ham
- Aham Kami Asmi, Because of identification - Immersed in limitless ocean of Samsara, Every sense object = Poison.

Gita - 5 Chapter (important Verses)

ये हि संस्पर्शजा भोगाः
दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय
न तेषु रमते बुधः ॥ ५-२२ ॥

yē hi saṁsparśajā bhōgāḥ
duḥkhayōnaya ēva tē |
ādyantavantāḥ kauntēya
na tēṣu Rāmatē budhaḥ ||5-22||

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

- Some sense objects give sorrow by arriving (Terrible ones) / Some by going (Dear ones)
- Dukham - Goes up and down - Not grows progressively.
- Not uniform evolution - Unicellular to human - Human life to lower births

Lecture 53

Verse 141 Bondage definition :

महामोहग्राहग्रसनगलितात्मावगमनो
धियो नानावस्थां स्वयमभिनयंस्तद्गुणतया ।
अपारे संसारे विषयविषपूरे जलनिधौ
निमज्ज्योन्मज्ज्यायं भ्रमति कुमतिः कुत्सितगतिः ॥ 141 ॥

*mahāmohagrāhagrāsanagalitātmāvagamano
dhiyo nānāvasthāṁ svayamabhinayaṁstadguṇatayā |
apāre saṁsāre viṣayaviṣapūre jalanidhau
nimajjyonmajjyāyaṁ bhramati kumatih kutsitagatih || 141 ||*

A person of deluded mind, whose knowledge of Self has been swallowed by the shark of complete ignorance, behaves as though the different states of the intellect were the attributes of the Self, and drifts up and down, now rising and now sinking, on the ocean of change, which is full of the poison of sense-pleasures. What a miserable fate, indeed! [Verse 141]

Bondage Definition :

- Error w.r.t. oneself self error / Erroneous perception / Adhyasa.
- Mixing of Atma and Anatma
- Error = Bondage = Cause of error = ignorance
- Ignorance caused by Aavarna Shakti of Agyanam
- Ignorance error caused by Vikshepa Shakti of Agyana.
- Aavarna and Vikshepa - Working together causes error.

Example :

- Ignorance = Crocodile - in ocean of Samsara.
- Wrong self conclusion = Expresses as Kama / Krodha / Person suffers in ocean of Samsara

Verse 142 :

भानुप्रभासंजनिताभ्रपङ्क्तिः

भानुं तिरोधाय विजृम्भते यथा ।

आत्मोदिताहंकृतिरात्मतत्त्वं

तथा तिरोधाय विजृम्भते स्वयम् ॥ 142 ॥

bhānuprabhāsañjanitābhrapaṅktiḥ

bhānum tirodhāya vijṛmbhate yathā |

ātmoditāhaṅkṛtirātmataṭṭvaṁ

tathā tirodhāya vijṛmbhate svayam || 142 ||

As the formations of clouds generated by the sun's rays come to veil the very same sun and appear clearly manifest in the sky, so too, the ego arisen from the Self covers the reality of the Self and expresses itself in full manifestation. [Verse 142]

Atma :

- Sun / Surya - Sun covered by clouds
- Atma covered by error called Ahamkara. Cloud generated by power of sunlight.
- Sun evaporates water - Dryness of land.
- Dust goes up - Water vapour and dust.
- Caused by sun - Cloud formed - Cloud is child of sun - Born out of sun and Covers sun.
- Ahamkara - Born out of Atma - Responsible for covering Atma.
- Patch - Clouds born out of heat of sun - Enjoy existence from sun - Tries to put sun into non existence - Veils sun and stands in front, Prominently covering sun.
- Ahamkara / Anatma - Sthula / Sukshma / Karana Shariram / Born out of Atma - Depend upon Atma for their very existence - Covers Atma Tattvam.

- Small I born out of big I trying to cover big I - Successfully covers big I.

How you know?

- Small I covered, Big I, Straight - Autobiography, No reference to Aham Brahma Asmi Begins with date of birth / Ends with date of death.
- Small i Exists because of big I

Verse 143 :

कवलितदिननाथे दुर्दिने सान्द्रमेघैः
व्यथयति हिमझंझावायुरुग्रो यथैतान् ।
अविरततमसात्मन्यावृते मूढबुद्धिं
क्षपयति बहुदुःखैस्तीव्रविक्षेपशक्तिः ॥ 143 ॥

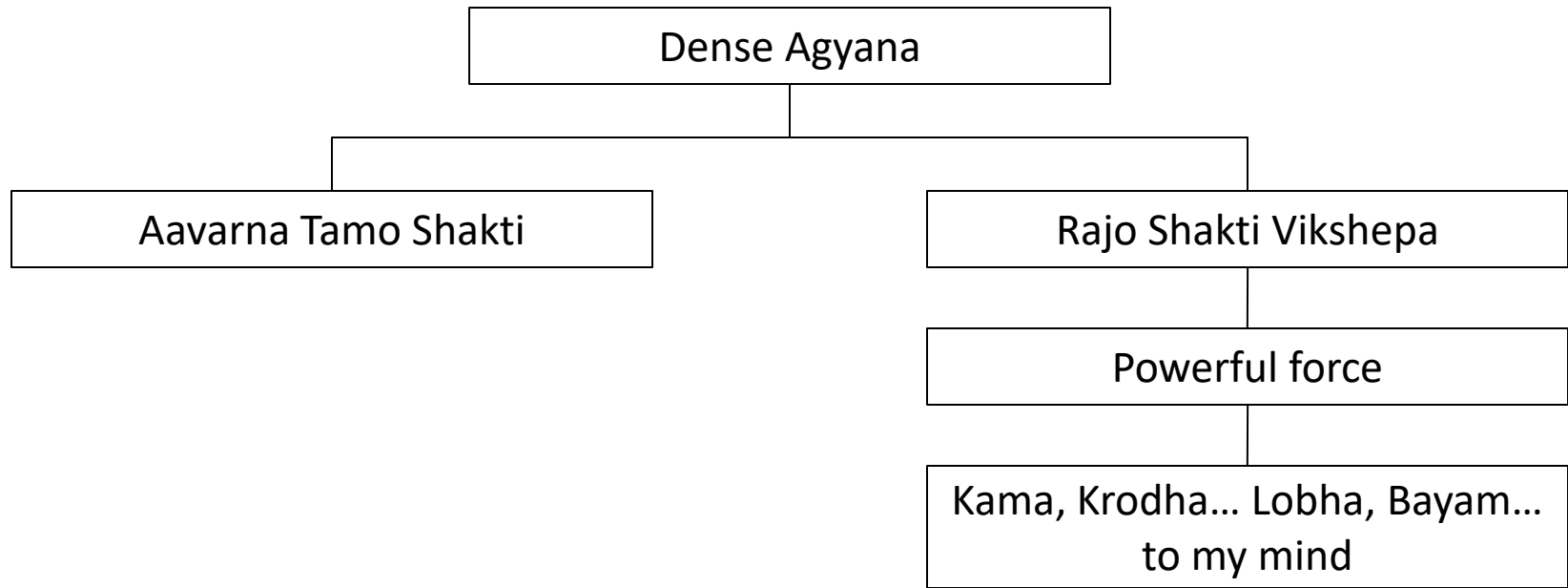
*kavalitadinanāthe durdine sāndrameghaiḥ
vyathayati himajhañjhāvāyurugro yathaitān |
aviratatamasātmanyāvṛte mūḍhabuddhiṁ
kṣapayati babudulḥkhaistīvravikṣepaśaktiḥ || 143 ||*

Just as, on a cloudy day, when the sun is completely hidden by dense clouds, cold, shivering blasts afflict a person, so too, when the Self is concealed by utter ignorance, the dreadful projecting power (Vikshepa sakti) afflicts the foolish person with endless sorrows. [Verse 143]

- Dense rains clouds are like, Aavarna Shakti covering Atma.
- Day - Dark cloud - Stormy rain - Snow storm.
- Clouds covering of sun - Aavarna Shakti of sun / Both torment traveller.
- Snow storms - Vikshepa Shakti of sun.
- Chandra : Lord of night
- Surya : Lord of day
- 2nd Comes after 1st - Aavarna Shakti - 1st Then Vikshepa Shakti.

By Dense clouds they are covered

- Atma Surya covered by dense Agyana



- Kama = Powerful thoughts To sit - Walk up and down.
- Storm inside - Force recognised percolates in body.
- Tortures unintelligent person - Who has not insulated himself with knowledge.
- Jnanam / Viveka coat required - Otherwise Mooda.
- Buddhi - Tormented - By worry / Adhyatma Dukha



What happens to me / Daughter Adideivam - Trivida Tapa

Verse 144 :

एताभ्यामेव शक्तिभ्यां बन्धः पुंसः समागतः ।
याभ्यां विमोहितो देहं मत्वाऽत्मानं भ्रमत्ययम् ॥ 144 ॥

*etābhyāmeva śaktibhyāṁ bandhaḥ puṁsaḥ samāgataḥ |
yābhyāṁ vimohito dehaṁ matvā'tmānaṁ bhramatyayam || 144||*

A person's bondage proceeds from these two —powers.|| Deluded by them, one mistakes the body for the Self and wanders from life to life. [Verse 144]

How bondage comes :

- By Aavarna Shakti and Vikshepa Shakti of Agyanam - Together is Bondage.
- Normally we say - ignorance is cause of bondage.
- Has 2 powers - Together = Cause

Ignorance / Agyanam	
- One part	- One part
- Covers	- Projects
- Tamo	- Rajo

- No time principle for ignorance - Anaadi
- Pralaya - Aavarna Shakti alone is there, No Vikshepa Shakti.
- During Srishti - Vikshepa becomes active.
- During Pralaya - Vikshepa Becomes dormant.

How it happens?

Sleep	Waking and dream
<ul style="list-style-type: none">- Aavarna Shakti alone is there- Self ignorance is there- Self Error is dormant	<ul style="list-style-type: none">- Waking of Vikshepa Shakti- Small “ I “ is born in waking- Self Error and self ignorance both there- I am Husband / rich / dull...

- Sleep waking cycle goes day after day...

At cosmic level - Pralaya Kala	Srishti Kala
Aavarna Shakti Active	Aavarna and Vikshepa Active

Time falls within error alone :

- Beginning of Agyanam = When did time come - Everything comes in time.
- Maya - Basic question - intelligent can't decipher.
- When did Time / Space / Objects come - No answer.

How did Consciousness and Existence come :

- How question - within Consciousness and Existence.
- 3 Questions - Not solved but dissolved in understanding of Vedanta

How it happens?

Aavarna	Vikshepa
Eternal	Manifest / Unmanifest

- Continues till we gain Atma Jnanam.
- Pumsa = Jiva - Because of 2 powers of ignorance - Bondage has come to Jiva.
- 2 Forces of ignorance - Jiva is deluded.

How delusion expresses :

- Consider aging body as himself
- Wanders in the world - without knowing fundamental error is cause of problem.

Verse 145 :

बीजं संसृतिभूमिजस्य तु तमो देहात्मधीरङ्कुरो
रागः पल्लवमम्बु कर्म तु वपुः स्कन्धोऽसवः शाखिकाः ।
अग्राणीन्द्रियसंहतिश्च विषयाः पुष्पाणि दुःखं फलं
नानाकर्मसमुद्भवं बहुविधं भोक्तात्र जीवः खगः ॥ 145 ॥

*bījaṁ saṁsṛtibhūmijasya tu tamo dehātmadhīraṅkuro
rāgaḥ pallavamambu karma tu vapuḥ skandhoo'savaḥ śākhikāḥ |
agrāṇīndriyasamhatisca viṣayāḥ puṣpāṇi duḥkhaṁ phalaṁ
nānākarmasamudbhavaṁ bahuvīdhaṁ bhoktātra jīvaḥ khagaḥ ||145||*

Ignorance is the seed of the tree of samsara, the worldly existence. Body-identification is the sprout, desires are its tender leaves, actions are its water, the body is the trunk, the Pranas are its branches, the sense-organs are its twigs, the sense-objects are its flowers, different miseries born out of the varieties of actions are the fruits and the individual soul is the bird perched upon it. [Verse 145]

5th Topic - one Verse only :

- Katham Pratishtha... How bondage is sustained
- Anything in nature has natural death.
- Samsara continues if I don't take effort.

Gita Chapter 15 : Samsara Tree :

Tree	Samsara
<p>Born from earth :</p> <ul style="list-style-type: none">1) Seed required2) Sprout <p>3) Pallavan :</p> <ul style="list-style-type: none">- Stock- Centre portion of tree <p>Truth :</p> <ul style="list-style-type: none">- Central portion of tree	<p>1) Seed :</p> <ul style="list-style-type: none">- Tamo Guna in us Aavarna Shakti of Agyanam <p>2) Sprout :</p> <ul style="list-style-type: none">- Dehatma Buddhi notion - I am body- Raaga - Attachment <p>3) Body - World :</p> <ul style="list-style-type: none">- Matter ↔ Matter- Child ↔ Mother- Sukshma Shariram has no Parents- Have Raaga attachment- Atma has no mother physical body has parents- Body is Pallavans central portion of Samsara- All activities Centred on body once body gone – File closed

Tree	Samsara
<p>4) Branches end of Branch</p> <p>5) Tip of Branch flowers comes</p> <p>6) Flowers :</p> <ul style="list-style-type: none"> - Sense objects Pushpa come in tip of tree - Once flower come - Fruit not far off <p>7) Fruit :</p> <ul style="list-style-type: none"> - 1 groups = Sour, Bitter, Sweet 	<p>4) Prana :</p> <ul style="list-style-type: none"> - Go up and Down <p>5) Indriyas on tip of Samsara</p> <p>6) Sense objects - Enter my Mind</p> <ul style="list-style-type: none"> - Outer sense objects don't create fitter in the mind but the ones which enter - My personality - Aantara Vishaya Causes Sukham / Dukham - Vishayas enter first and then causes problem <p>7) Fruit :</p> <ul style="list-style-type: none"> - Sense objects produce pleasure pain

- Pleasure experienced = Branti / Vibrama, fake pleasure.

Only Dukham - Example :

- World - Like thumb cupping by child thinking it is Brahman / Mothers milk, child - Puts on own thumb and Enjoys.

Lecture 54

Verse 145 :

बीजं संसृतिभूमिजस्य तु तमो देहात्मधीरङ्कुरो
रागः पल्लवमम्बु कर्म तु वपुः स्कन्धोऽसवः शाखिकाः ।
अग्राणीन्द्रियसंहतिश्च विषयाः पुष्पाणि दुःखं फलं
नानाकर्मसमुद्भवं बहुविधं भोक्तात्र जीवः खगः ॥ 145 ॥

*bijam saṁsṛtibhūmijasya tu tamo dehātmadhīraṅkuro
rāgaḥ pallavamambu karma tu vapuḥ skandhoo'savaḥ śākhikāḥ |
agrāṇīndriyasamhatisca viṣayāḥ puṣpāṇi duḥkham phalam
nānākarmasamudbhavam bahuvīdham bhoktātra jīvaḥ khagaḥ ||145||*

Ignorance is the seed of the tree of samsara, the worldly existence. Body-identification is the sprout, desires are its tender leaves, actions are its water, the body is the trunk, the Pranas are its branches, the sense-organs are its twigs, the sense-objects are its flowers, different miseries born out of the varieties of actions are the fruits and the individual soul is the bird perched upon it. [Verse 145]

- How bondage Sustains - Bondage in Action.

Order of Shankara in Vivekachudamani :

(1)	(2)	(3)	(4)
Anatma	Atma	Bandah	Causes of Mixing

- Mixing of Atma / Anatma.

Defines bondage as :

- Mix up Atma / Anatma.

Anatma :

- Experience - Name do not know
- Body - Mind - Sense organs - world.

Atma :

- Different from 3 Sharirams
- Awarer of 3sharirams
- Bandah = Atma / Anatma - Aviveka

Brahma sutra definition : Bandah :

- Satyannuta Mithuni Karanam...

Mixing of real / Unreal - Knot :

- Chit / Jad
- Chetana Atma / Jada Anatma.
- Cause of Bondage = Agyanam

5) How Anatma Perpetuates itself :

- Why Agyanam doesn't have natural death - Like body - Body's death caused by Kala = Principle of death - (Time - Yama)
- Yama - Kills - Time kills.

Why bondage continues through Janmas?

- 'Pratishta' / Persists

Example :

- Like Cockroach came millions of years before us - Persists Inspite of pesticide.
- Money / Knowledge causes bondage - By jealousy / Comparison.
- Bondage has tremendous Longevity / Persistence / Tenacity.
- Ignorance = Root of Samsara tree
- Bodily identification = Sprout
- Physical body = Trunk
- Pranas = Branch
- Sense organs = Tip of branch
- Sense object = Flowers
- Dukham = Fruit
- Actions Anbu Karma - Good and bad = Nourishing tree water
- In this birth we exhaust Prarabda karma.
- Sanchita exhausted as Prarabda karma.
- Not exhausted completely - Fresh water added in Agami karma - More action than deletion - Night duty also.
- Not seamless working hours 9 to 5.

All correct

How it grows - Gita Chapter 15th :

श्रीभगवानुवाच

ऊर्ध्वमूलमधःशाखम

अश्वत्थं प्राहुरव्ययम्।

छन्दांसि यस्य पर्णानि

यस्तं वेद स वेदवित् ॥ १५.१ ॥

sribhagavanuvaca

urdhvamulam adhahsakham

asvattham prahuravyayam ।

chandamsi yasya parnani

yastam veda sa vedavit ॥ 15.1 ॥

The blessed lord said : They(wise people) speak of the indestructible Asvattha tree, having its roots above and branches below, whose leaves are the Vedas; he who knows it, is alone a Veda-knower. [Chapter 15 - Verse 1]

- We nourish by Karma - 24 years.

Varieties of Phalam - Even though :

- (1) Atma, (2) Anatma, (3) ignorance - Agyanam, (4) Bandaha - Same for all.

Why different sorrow?

- Sorrow from wealth / House / Children / because.

नानाकर्मसमुद्भवं :

- Karma not uniform - Therefore Dukham not uniform.
- Quantity and quality of sorrow varies.
- Every pleasure = Tomorrow's pain because, it is potential sorrow.

Gita :

ये हि संस्पर्शजा भोगाः
दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय
न तेषु रमते बुधः ॥ ५-२२ ॥

yē hi saṁsparśajā bhōgāḥ
duḥkhayōnaya ēva tē |
ādyantavantaḥ kauntēya
na tēṣu Rāmatē budhaḥ || 5-22 ||

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

- Sukham is going to go... in future = Tomorrow's pain... Proportional to today's pleasure - Therefore no pleasure, Potential pain another kind of pleasure.
- At all time - Only Atma is source of Ananda.
- Jiva - Eating bird / Eating fruits - Dukham Bokta / in tree.
- 'Paramatma' - Witness without being Bokta

Verse 146 :

अज्ञानमूलोऽयमनात्मबन्धो
नैसर्गिकोऽनादिरनन्त ईरितः ।
जन्माप्ययव्याधिजरादिदुःख-
प्रवाहपातं जनयत्यमुष्य ॥ 146 ॥

ajñānamūlo'yamanātmabandho
naisargiko'nādirananta īritaḥ |
janmāpyayavyādhijarādiduḥkha-
pravāhapātaṁ janayatyaṁuṣya || 146 ||

This bondage caused by the non-Self springs from ignorance and is self-caused. It is described as without beginning and without end. It subjects one to the endless flood of miseries—birth, death, disease, and old age.[Verse 146]

Bandasya Pratishta :

- Over in 145

Verse 146 / 147 / 148 :

- Question 5 - Katham Vimokshaha.

How to get out of bondage?

- Tayor Vivekaha Kathame Duchyatam...
- No merging because I have never been away from God, Problem = Disowning.

Solution :

- Consciously owning up fact.
- Knowledge doesn't automatically take place like, Growth of body - Just survive - Natural growth.
- Knowledge of B.A. / Phd - After study.
- Ignorance - Doesn't die naturally - Not natural process / God's will.

Gods Grace :

Booster Aerial to TV	Can't replace TV
Gods Grace	Our will

Katham Vimoksha :

- By Appropriate and Adequate Sadhana / Effort on part of Jiva.
- Direction and duration both important to reach destiny.

Verse 146 - 148 : 3 Verses :

- To know appropriateness of effort - You must know nature of bondage disease - 2408 Causes of headache!

What is cause of Samsara bondage - Nature of bondage: (Very important)

- Agyanam = Cause of bondage.
- For purification for preparation - Many tools... Bakti / Karma Yoga...
- Ayam Anatma / Anatma Abhimana Rupa - Bandaha
- Mistaking body as myself is self error = Bondage.
- This bondage caused by Agyanam - Root without removing root - No use cutting branches.
- No நிம்மதி Karma Yoga / Kundalini Yoga - Grows...
- Bondage from both - Till death - Not acquired after birth - Beginningless

Anantha ईरित : Endless

- Cosmos also ends - Not bondage

Gita - 15th Chapter :

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५.३ ॥

na rupamasyeha tathopalabhyate
nanto na cadirna ca sampratistha ।
asvatthamenam suvirudhamula
masangasastrena drdhena chittva ॥ 15 . 3 ॥

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment... [Chapter 15 - Verse 3]

What bondage does?

- Creates stream of pains - Birth / Death / old age / Diseases - Pravaha Patham.
- Falling stream... Not flowing stream



Powerful / Forcible - No gap

- To discuss appropriate solution - Nature of bondage discussed.

Verse 147 :

नास्त्रैर्न शस्त्रैरनिलेन बन्धिना
छेत्तुं न शक्यो न च कर्मकोटिभिः ।
विवेकविज्ञानमहासिना विना
धातुः प्रसादेन शितेन मञ्जुना ॥ 147 ॥

*nāstrairna śastrairanilena vanhinā
chettum na śakyo na ca karmakoṭibhiḥ |
vivekavijñānamahāsinā vinā
dhātuḥ prasādena śītena mañjunā || 147 ||*

Neither by weapons, nor by wind, nor by fire, nor by millions of actions can this bondage be destroyed. By nothing save the wonder-sword of Knowledge which comes from discrimination given by the grace of the Lord, can we end this bondage. [Verse 147]

Nature :

- Self ignorance born Self Error
 ↓ ↓
 About myself About myself
- Unique bondage - Cannot be released by hand.
- Cut by Astram - Missiles / Arrows
- Shastram - weapons held in hand - Sword Gadaha
- Wind(Can't Dry) / Fire (Can't burn) / Karma / Upasanas - Can't destroy.

Special weapon :

- विवेकविज्ञानमहासिना
- Self knowledge = Alone can destroy.
- Vijnanam / Sword to cut bondage = Knowledge of my self separated / Distinct from non self (Body and Mind)

Lecture 55

Verse 146 147 148 :

- Katham Vimoksha 6th Question

How to get freedom from Bondage?

- Self error caused by self ignorance = Definition of bondage
- Self Misjudgement / Self wrong conclusion = Bondage
- Forgetting error / Removing error - 2 Different
- Hatred / Anger - Forget thoughts / Escape from thoughts - By Engaging in action.
- Removal of thoughts / Escaping from thought - Different from negating thought.

Deep sleep state :

- We become free from self error - No self judgement
 - No self conclusion - Sun / Father / Rich / Sick
- Free from wrong conclusion in sleep.
- Therefore temporarily free from wrong self conclusion in sleep.
- But cause of wrong conclusion continues. -

What is the cause of wrong self conclusion?

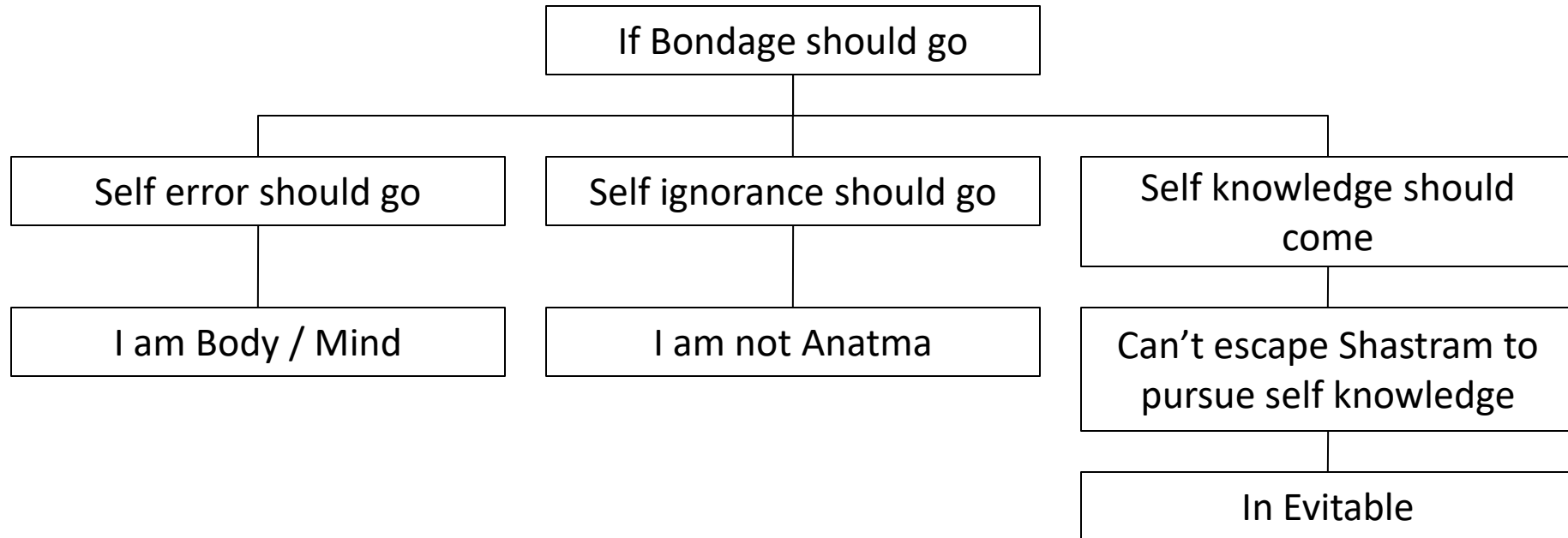
- Ignorance - Cause continues
 - Effect is temporarily withdrawn
 - Become dormant

Like cutting tree without removing root :

- Effect gone - Cause continues
 - Wait for tree to sprout again
- Self Error Tree = I am Body / Mind / Unhappy



Self ignorance root - Continues / Sprouts on waking up - Like plants sprouting in rainy season.



What can't remove ignorance :

- Astrai - Weapons Arrows / Missiles
 - Shastrai - Gadah / Sword
 - Passive Mind can't dry up ignorance
- } Earth

- वह्निना - Fire can't burn ignorance
- कर्मकोटिभि - No rituals / Upasana / Karma - Ok for Chitta Shudhi.
- After Chitta Shudhi - Don't hang on to Karma.
- Shackle of Self error can be cut only with sword of Viveka Vigyanam.
- Discriminative knowledge - Atma and Anatma

3 Adjectives of knowledge :

1) Manjuna	2) Hitena
- Pure / Glorious / Sacred because object is glorious	<ul style="list-style-type: none"> - Sharp - Blunt sword can't cut - Means clear knowledge - Distinct and Clear - No Vagueness / doubt - Can Answer all doubts

- Mananam exclusive, Allow mind to put 'Question'
- Vedanta understanding not belief.

5 Astika Philosophy	6 Nastika
- Accept Veda	<ul style="list-style-type: none"> - Rationalists - Don't accept Veda

Chinmaya :

- Will answer Question as per cantankerous students, Question - will dissolve not solve

No Creation :

- When I am is dissolved, it is called clear knowledge.
- Hasta Amalakatvat - Samshaya Rahita Jnanam.

How one gets that? With grace of word

3) Data.... Ishvara

Prasada... Anugraha

- Bondage cut by Glorious beautiful / Clear / Gift of lord.

Glorious beautiful	Clear	Gift of lord
Manjuna	Hitena	Datu Prasada

Verse 148 (Important Verse) :

श्रुतिप्रमाणैकमतेः स्वधर्म
निष्ठा तयैवात्मविशुद्धिरस्य ।
विशुद्धबुद्धेः परमात्मवेदनं
तेनैव संसारसमूलनाशः ॥ 148 ॥

*śrutipramāṇaikaamateḥ svadharma
niṣṭhā tayaivātmaviśuddhirasya |
viśuddhabuddheḥ paramātmavedanam
tenaiva saṁsārasamūlanāśaḥ || 148||*

One who has deep devotion to the Scriptures and is firmly established in one's own duties (swadharma)—for these actions alone contribute to the purity of his mind—and is of pure mind realizes the supreme Self. By this knowledge alone is Samsara destroyed, root and branch.[Verse 148]

Entire Sadhana mentioned :

- 1) Accept Veda as guideline
 - 2) Karma Yoga - Follow religious life
 - 3) Jnana Yoga - Understand philosophy of life
- Be free / Moksha
- Jnana Yoga - impossible without Karma Yoga
 - Karma Yoga - impossible without Jnana Yoga
 - 4 Ashramas designed for religious life style.
- } Follow both - 95 % confusions gone

Brahmacharya / Grihasta	Vanas Prasta / Sanyasa
<ul style="list-style-type: none">- Pravirthi Marga- Preparation for Grihasta in Brahmacharya	<ul style="list-style-type: none">- Nivirthi Marga- Preparation for Sanyasa in Vanas Prasta

Mentally one has to go through 4 Ashramas :

- Unless you have Sanyasi mind - Vairagyam / Detachment - Freedom impossible.

1st Stage :

- Veda alone guideline in spiritual journey.
- Dharma alone gives relative Ananda.
- Absolute Ananda - Only through Jnanam.
- Money / Family / Possessions - Not source of Ananda.
- Children fight because of Money. Nothing in the world is source of happiness.

Only 2 things for Happiness

Veda Purva / Dharma for Apekshika
Ananda

Vedanta Jnanam for Attyantika
Ananda

- Apuresheya Vishaya

1st Stage :

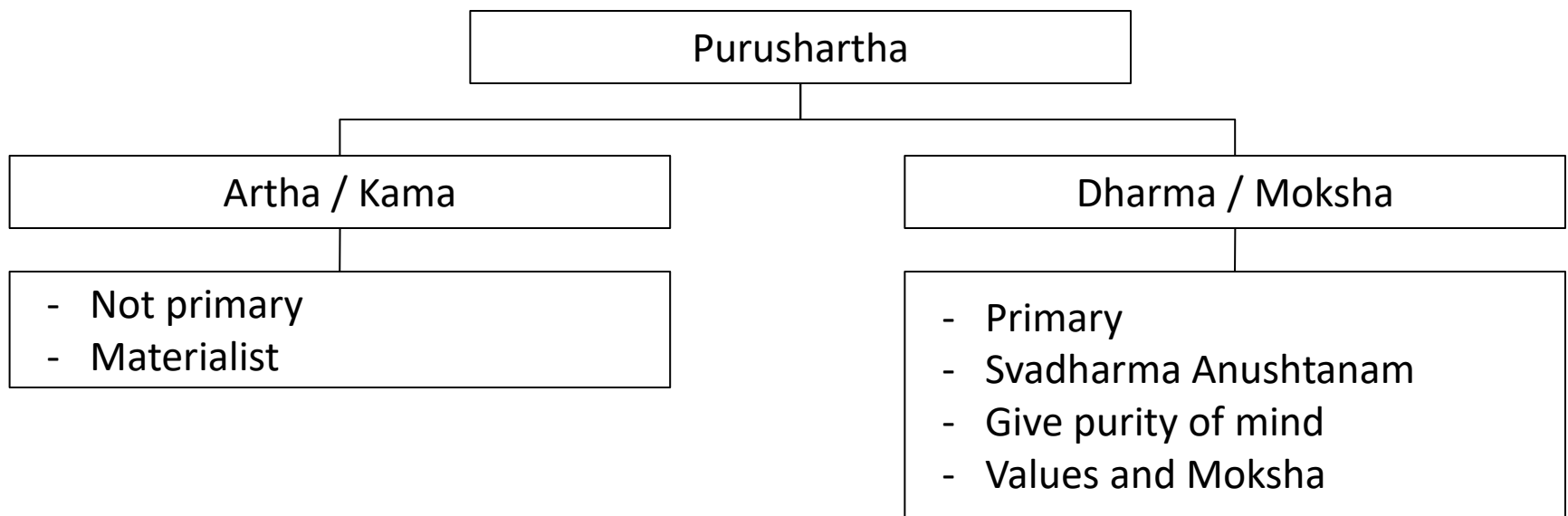
- Requires Sraddha
- Until it works for me - Have Sraddha
- Like Sraddha in Doctor / Parents
- Require 1000 times more faith in Vedas

2nd Stage :

- Absolute Atma Ananda

Have conviction :

- Veda as Pramanam source of knowledge for my life.



- Satchit Atma - Always Pure - Never sullied to get purified.
- Mind - Needs purity
- How do I know I have purity
- One will develop interest in self knowledge, Transformation = Chitta Shudhi.
- Once person pure in mind - will have Sadhana Chatushtaya Sampatti.
- Next stage - Paramatma Vichara
 - Dharma / Atma / Kama Subservient
 - Mind not obsessed
 - Mind does not dwell all the time
- Higher 'Paramatma' occupies mind.

2nd Stage : Pursuit of 2nd stage

- Through Jnanam - Bondage - Self error goes.

- Error will go along with its cause - ignorance.
- Samsara can not go without knowledge, Like cutting free.
- Andah Samadhi = Blind Samadhi - Enjoys non duality with ignorance.

Verse 149 :

कोशैरन्नमयाद्यैः पञ्चभिरात्मा न संवृतो भाति ।

निजशक्तिसमुत्पन्नैः शैवालपटलैरिवाम्बु वापीस्थम् ॥ 149 ॥

kośairannamayādyaiḥ pañcabhirātmā na samvṛto bhāti |

nijāśaktisamutpannaiḥ śaivālapaṭalairivāmbu vāpīstham || 149 ||

Covered by the five sheaths, such as the food-sheath, which are produced by Its own Divine Power, the Self does not shine clearly, just as the water in a tank covered by the collection of moss, which is born out of itself (water). [Verse 149]

Prose :

- Sat chit Ananda prayer Govindani.

6th Question :

- Katham Vimoksha

Answer :

- Through Jnanam - Moksha

7th Question :

- तथोर्विवेकह कथमेनदुच्यन्तम
- What is process of Atma Anatma Viveka?
- Verse 149 to 211 - (63 Verses)

Fact : 1) Durvigneyatvam :

- Atma - subtle Entity - Not easily comprehensible.
- Not available for sense organs / Reasoning / Meditation / Experimentation.
- What you experience is experienced object, Atma is Aprameyam / Achintayam.
- Grasping intellect - Tool for subtle operations
- For eye surgery - Can't use axe (which is used to cut tree)
- Micro surgery - Micro laser beam
- Atma requires - Sensitive intellect
- To make mind sensitive - Anatma itself tackled - Classified into gross / Subtle.
 - Mind learns to dwell on subtler part
 - Mind sensitised
 - Then use mind for Atma
- Stay in - I am body - Physical personality
 - I am Mind - Emotional personality
 - I am intellectual personality

Travel from grosser to subtler plane :

- Climate Acclimatization every 5000 Ft in Himalayan climbing
- Tennis coach play's with player.

Lecture 56

1) Sukshma Tara Tamyam Gradation in Subtlety :

- Tattwa Bodha - Karana Shariram Difficult to understand

Sukshma Sharira :

- 3 Shaktis based on Sukshma Shariram
- On Ichha Shakti - Mano Kosha
- Vijnanam - Jnana Shakti
- Kriya Shakti - Pranamaya Kosha
- Jnana - Determines Type of desire I will have

- No Jnanam - No desire, Can't desire - What you don't know

Knowledge	Desire	Action
<ul style="list-style-type: none">- Subtlest- Vijnana Maya	<ul style="list-style-type: none">- Less Subtle- Mano Maya	<ul style="list-style-type: none">- Gross- Prana Maya

Tattwa Bodha :

- One word - Panchakosha Viveka = 63 Verses in Vivekachudamani

Verse 149 :

कोशैरन्नमयाद्यैः पञ्चभिरात्मा न संवृतो भाति ।

निजशक्तिसमुत्पन्नैः शैवालपटलैरिवाम्बु वापीस्थम् ॥ 149 ॥

kośairannamayādyaiḥ pañcabhirātmā na saṁvṛto bhāti |

nijaśaktisamutpannaiḥ śaivālapaṭalairivāmbu vāpīstham || 149 ||

Covered by the five sheaths, such as the food-sheath, which are produced by Its own Divine Power, the Self does not shine clearly, just as the water in a tank covered by the collection of moss, which is born out of itself (water). [Verse 149]

- Atma covered by 5 Koshas
- They encase Atma
- Spectacle Case - Holder of Specs

↑

- Panchakosha encase / Cover - Holder of Atma

↑

Invisible / Covered from my vision

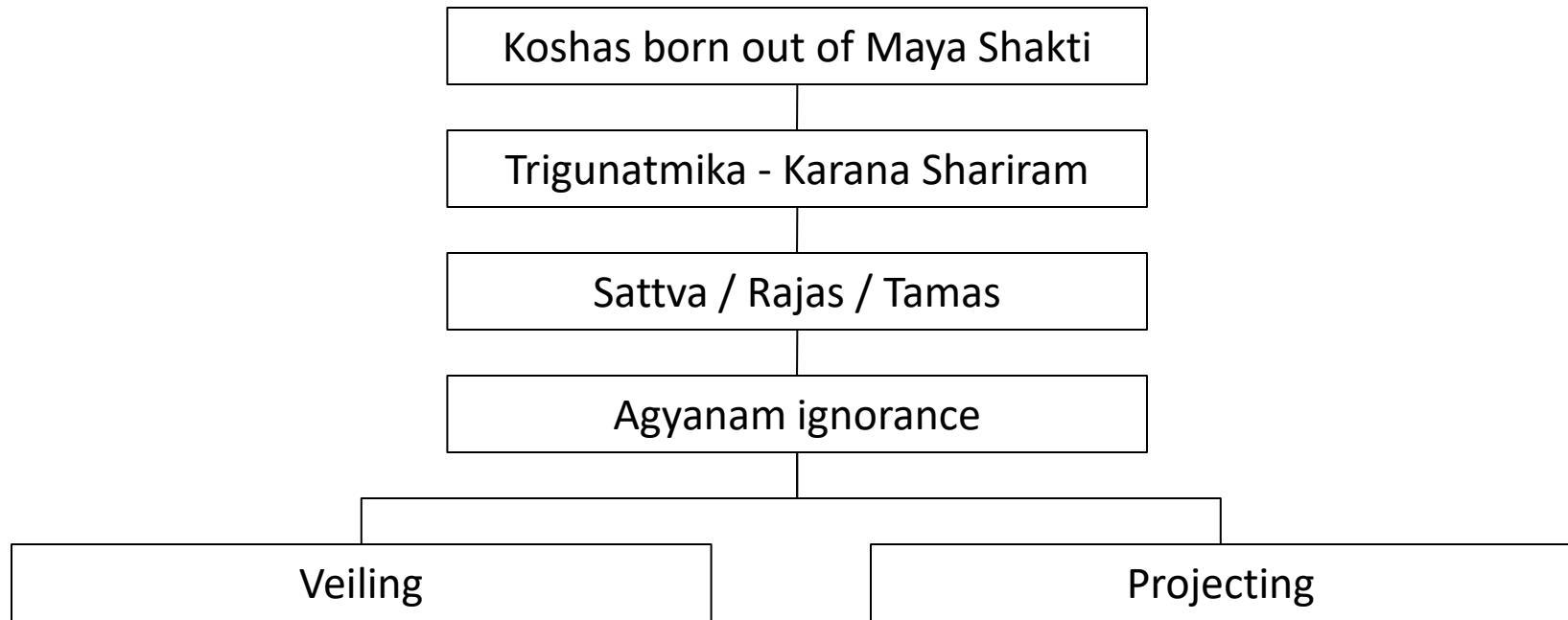
Therefore Na Bati :

- Because of covering, we can't recognise Atma
- Covering is obstacle for knowledge
- Remove covering - Dis - Covering

Song by Thyagaraja :

- Agyana veil - Panchakosha veil - Remove and give me - Darshanam Venkata Chalapathi

- Koshas born out of Shakti of Atma.
- Koshas born out of Maya Shakti



Karana Shariram has different names :

- Shakti / Avyaktam / Avidya / Maya
- Even though born out of Agyana Rupa Shakti of Atma these cover Atma.

Example :

- 1) Clouds - Cover sun with whose grace they are born.
 - 2) Sheath of moss covers pond of water.
- शैवालपटलैरिवाम्बु - Not flowing river but वापीस्थम् Stagnant Pool / in Pond.

Verse 150 :

तच्छैवालापनये सम्यक् सलिलं प्रतीयते शुद्धम् ।
तृष्णासन्तापहरं सद्यः सौख्यप्रदं परं पुंसः ॥ 150 ॥

tacchāivālāpanaye samyak salilam pratiyate śuddham |
tr̥ṣṇāsantāpaharam sadyaḥ saukhyapradam param puṁsaḥ || 150||

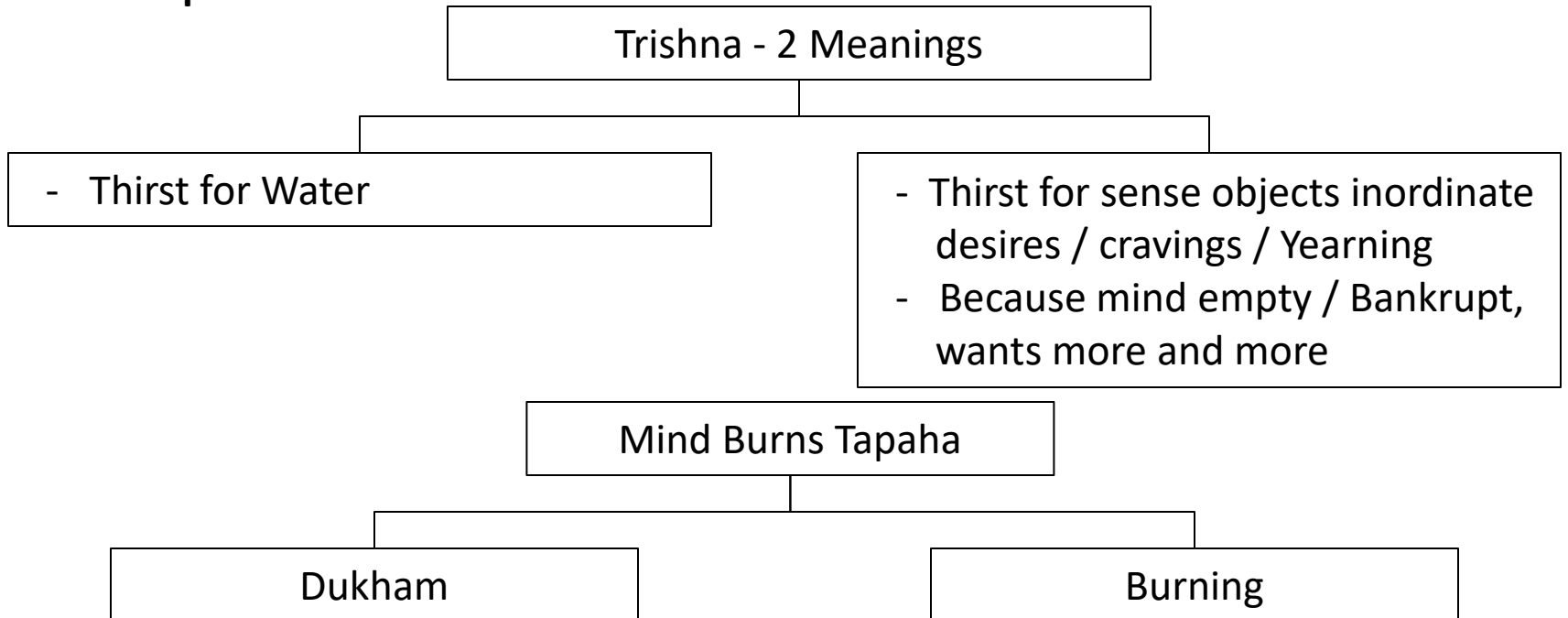
When the moss is removed, absolutely pure water, which can quench the pangs of thirst and give immediate joy, becomes visible. [Verse 150]

- Moss can pollute water only, covers pure water.

Shudha Jalam :

- Removes pain / Discomfort / Uneasiness / Caused by thirst.

Thirst afflicts person :



Desire = Fire = 3rd Chapter Gita

Burns

Causes Pain

- With Atma Discovery - Cravings end, Prajati....
- Trupti after drinking water - Get Ananda as soon as you drink.
- No time gap - Drinking = Jnana Prapti and enjoying fulfilment and Paripurna Trupti.
- Once Trishna is gone - Maja Maja.
- Water - Pure / Remover of thirst / Giver of joy
- Jnanam - Param Paripurna / Joy - Trupti.
- Anna Danam / Jala Danam - Give Trupti immediately, Money - Ok
- We are thirsty because of eternal travel - Jivas
- We are thirsty because of Eternal travel - Travellers

Verse 151 :

पञ्चानामपि कोशानामपवादे विभात्ययं शुद्धः ।
नित्यानन्दैकरसः प्रत्यग्रूपः परः स्वयंज्योतिः ॥ 151 ॥

*pañcānāmapi kośānāmapavāde vibhātyayaṁ śuddhaḥ |
nityānandaikarasaḥ pratyagrūpaḥ paraḥ svayañjyotiḥ || 151 ||*

When all five sheaths have been negated, the Self shines supremely as being the essence of everlasting Bliss, as the indwelling, Self-effulgent Spirit Supreme. [Verse 151]

Fulfilment after removing moss :

Moss of Pancha Koshas to be removed and enjoy Poornatvam	Shudha Atma
- Shudha water tasty	- Glorified Nitya Ananda Eka Rasaha Uniform - Eternal happiness Unadulterated - Unmixed with sorrow / Homogeneous

Inner essence of everyone :

- Substratum of 5 Koshas Svayam Joti - Self Evident / self Effulgent

Water covered by Moss	Atma covered by Kosha
Figurative covering	Why Atma can't be covered

- Atma can't be covered - Because infinite / Self effulgent - Cover / blanket should be bigger than covered / Person.

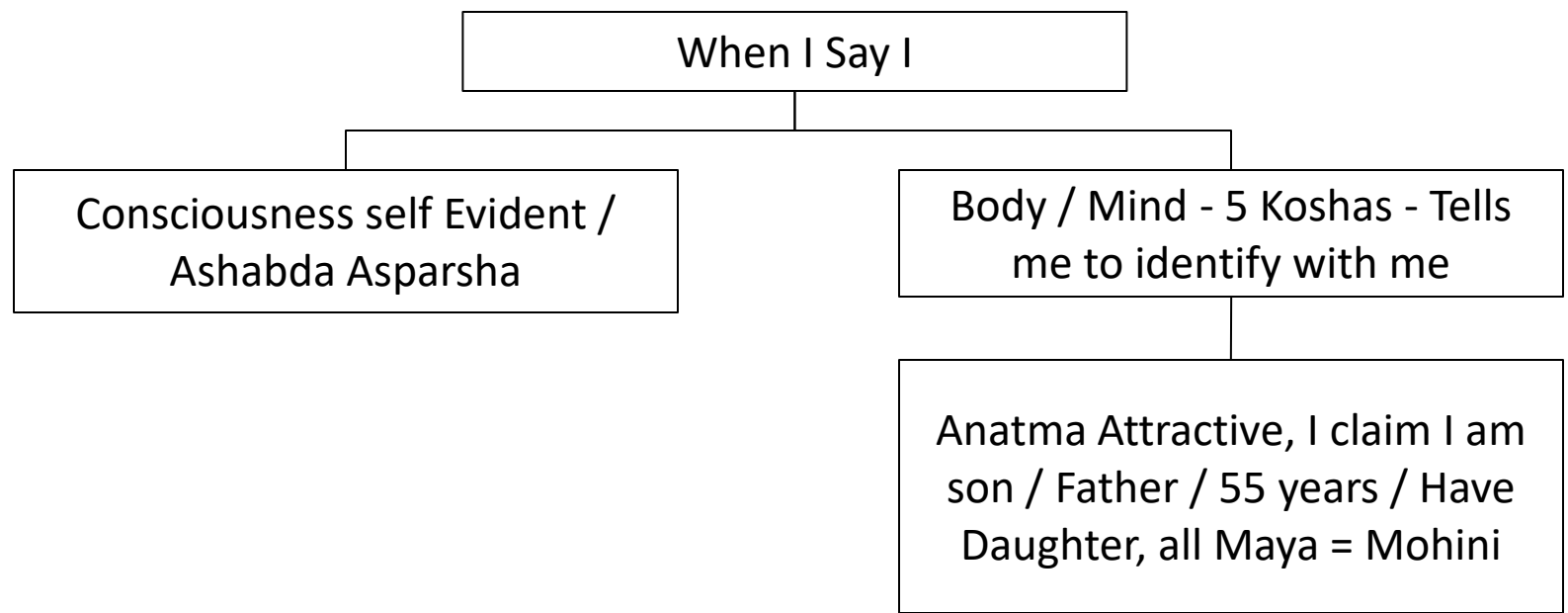
2) Atma = Consciousness - All the time evident :

- Everything else becomes evident because of Atma.
- Hand covers light.
- Because of light Hand evident, including ignorance - Everything in creation because of 'Consciousness'
- I know - I don't know French
- I know - I have French ignorance

- Ignorance is known because of Consciousness (Maha Realisation)
- Ignorance in sleep is known because of Consciousness (Mandukya - Clear now)
- Ignorance can't cover Consciousness
- Ignorance illumined by Consciousness
- Therefore nothing can cover Atma.

How Panchakosha cover Atma :

- Because of their intimate availability to me
- Unlike world, they serve as objects of identification
- I identify with Body / mind - As myself
- Body / Mind becomes - Cause of self error / Abhimana.
- When I Develop Abhimana, I am Prana / mind, Abhimana makes me disown my real nature.
- My absorption in dream / Makes me loose sight of Waker's nature / Screen.
- Pancha Koshas - Become source of Abhimana and then in the process, I disown my nature.
- Movie is not covering screen - literally
- When you are watching movie - Seeing screen only.
- Screen evident all the time - Before / After / During movie.
- It can cover only by distraction.



Covering only distraction :

- Because of light alone hand evident.
- I = Chaitanyam because of which alone Body / mind evident.
- In dream and sleep - Body and mind not evident, Chaitanyam is evident.

Problem :

- We have to claim - I am Chaitanya Svarupa.
- Removal of Panchakosha - Not destruction
- Kosha Apavada, Nama Kosha Abhimana Apavada.
- Mistaking Kosha as, I
- Mistaking Anatma as, I

You may not say :

- I am body - But say I am getting old... I am dark / Sick - Properties of body.
- Every transaction indicates I am body / Mind / Prana / Vigyanamaya Kosha - All transaction hover around Kosha.
- Drop I in Pancha Kosha and own up Koshi Atma = Panchakosha Vivekachudamani.

Kosha case - Knife Case - Why called case? Case covers content

- Achetanatvad - Kosha

Problem :

- We think thoughts are covering Atma.
- Therefore Chitta Vritti Nirodha - Remove / Eliminate thoughts and go to absolute stillness → Misconception
- Thought removal = Mind to come across Atma - which is not correct (Anitya! Contradiction)
- By removing thought you can't come across Atma - Because comer is Atma.
- Atma is evident during thought, after thoughts and because of Consciousness alone thought is evident.

Misconception :

- Thoughts covering Atma
- Kosha covering Atma.

Kosha as per Shankara :

- Availability not Governability
- Just as specs / Knife is available indicates Kosha.
- Kosha is place of availability
- Similarly all pervading 'Consciousness' is available in Pancha Koshas - As Sakshi Chaitanyam.
- Kosha doesn't signify covering but availability.

Here covering is used :

- Remove cover and Searching for Atma, As though covering by distraction.
- Hearing because of 'Consciousness'... Ever evident Atma... Jagrat / Swapna / Sushupti - Sphutitava.

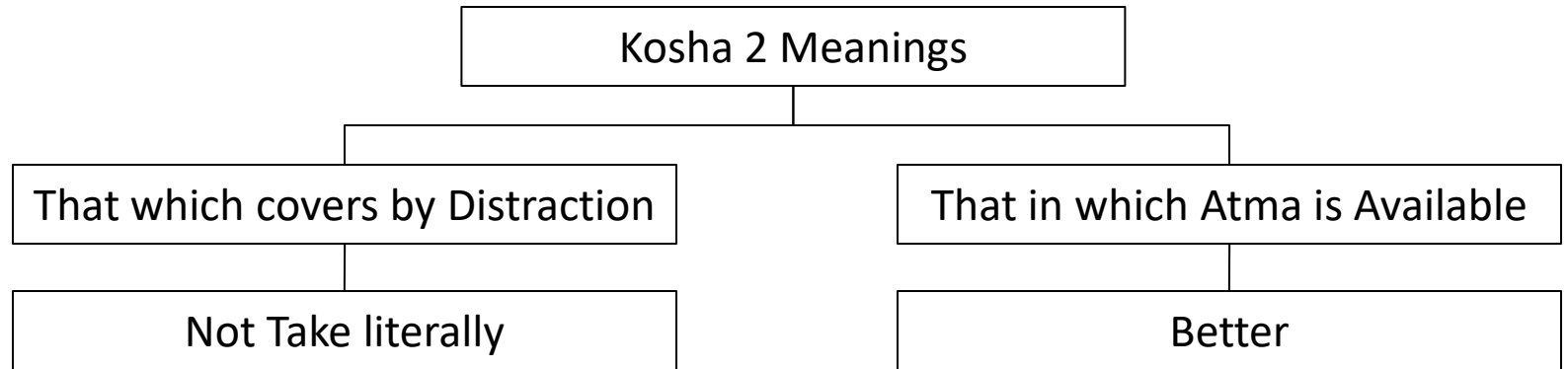
Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [Chapter 2 – Verse 4]

In Every cognition Atma Evident :



Lecture 57

Verse 150 : Atma Anatma Viveka :

- Anatma Divided into 5 Koshas - Deha
- Atma = Dehi - Koshi - Vilakshana
 - Water - Covered by moss
 - Atma - Covered by Anatma
- We are not aware of water / Atma.
- Therefore we say Panchakoshas are covering Atma
- Negate Pancha Koshas - What is left is Koshi

Verse 152 :

आत्मानात्मविवेकः कर्तव्यो बन्धमुक्तये विदुषा ।
तेनैवानन्दी भवति स्वं विज्ञाय सच्चिदानन्दम् ॥ 152 ॥

ātmānātmavivekaḥ kartavyo bandhamuktaye viduṣā |
tenaivānandī bhavati svaṁ vijñāya saccidānandam || 152 ||

The wise should discriminate between the Self and the not-Self for the bondage. Only then does one know the Self to be Absolute Existence-Knowledge-Bliss, only then, does one become happy. [Verse 152]

Consciousness/ Matter Vivekachudamani :

- Viveka to be done by seeker of Freedom from bondage.
- Should be done by Human who has discovered problem of Human being is Self - ignorance.

Unintelligent	Seeker taken Medicine of Jnanam
<ul style="list-style-type: none"> - Not known - Not Diagnosed 	<ul style="list-style-type: none"> - Therefore Medicine not taken

- All seeking Ananda - All require Ananda Atma Jnanam alone - They don't know.
- They require dharma / Artha / Kama / House / Son.
- They clearly do not know what they want.
- Intelligent Ajnani - Know their Ajnanam
- Intelligent Ajnani - Know their ignorance
- Vidusha Here = Sadhana Chatushtaya Sampatti seeker
- Vedanta solves only one problem Bandaha Mukta.
- Tackle money problem separately.
- Freedom from bondage because of limitation / Location.

Definition of bondage :

- Atasmin Tat Buddhi
- Mistake body as myself because of self ignorance
- I am finite body

Why bondage comes?

- Ignorance born of self error = Bondage
- Error = Mistaking body as myself - Mistaking 5 Koshas as myself.

Every Kosha limited :

- Identification with Kosha - Makes me limited, As Anna / Prana / Mano limited.
- Sense of limitation = Bandah Nivaranaya / Nirasaya / Muktaya.
- Liberation of seeker - Not Purushasya Mukti.
- Bandasya Mukti



Giving up / Tyaga

- By removing bondage in form of error
- What I get - I am not matter but Consciousness
- Shift in I - is shift from sorrow
- Sorrow = Sense of limitation

Ask = What is your Kurai ?

- What are you missing ?

Missing :

- Health / Love...
 - Apoorvatvam = Dukham
 - Naalpe Sukhamasti....
- } Chandogyo Upanishad

Chandogyo Upanishad :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव
विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति १

yo vai bhuma tatsukham nalpe sukhamasti bhumaiva sukham bhuma tveva
vijijnasitavya iti bhumanam bhagavo vijijnasa iti || 1 ||

Sanatkumara said : “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

- Alpatvam - Dukham, Poornatvam - Sukham / Ananda, As long as I am limited, sorrowful.
- Own up Limitless Atma

Te Neiva - Anandi Bavati :

- By Atma / Anatma Viveka - One becomes Poornaha - Experiential pleasure - Comes and goes.
- Sense of Poornatvam, that continues throughout life = I am Ok - Everything Ok.

How it happens?

- He recognises himself to be sat / Chit Ananda - Eternal existence
- As noun Lends existence to everything which blesses matter.
- Chit - Not Adjustment of matter but as Noun itself which blesses matter.
- Light not property of hand - Independent principle blessing hand.

- Noun Chit = I am consciousness is Anandam / Existence Noun.
- I am Poornatvam, Property of Mind
- Is Mental experience property of mind.
- By recognizing oneself to be Satchitananda one becomes Anandi...

Taittiriya Upanishad :

यद्वै तत् सुकृतम् । रसो वै सः ।
 रस ह्येवायं लब्ध्वाऽऽनन्दी भवति ।
 को ह्येवान्यात्कः प्राण्यात् ।
 यदेष आकाश आनन्दो न स्यात् ।
 एष ह्येवाऽऽनन्दयाति ॥ २ ॥

yad-vaitatsukrtam raso vai sah,
 rasagm-hyevayam labdhvanandi bhavati,
 ko hyevanyat-kah pranyat
 yadesa akasa anando na syat,
 esa hyevanandayati || 2 ||

This which was self-made.. That is taste (joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this joy were not there in the cavity of the heart? This Brahman Itself brings us joy. [II – VII – 2]

Verse 153 : Technical Verse :

मुञ्जादिषीकामिव दृश्यवर्गात्
 प्रत्यञ्चमात्मानमसङ्गमक्रियम् ।
 विविच्य तत्र प्रविलाप्य सर्वं
 तदात्मना तिष्ठति यः स मुक्तः ॥ 153 ॥

*muñjādiṣīkāmiva dṛśyavargāt
 pratyañcamātmānamasaṅgamakriyam |
 vivicya tatra pravilāpya sarvaṁ
 tadātmanā tiṣṭhati yaḥ sa muktaḥ || 153 ||*

The person who separates all sense-objects, perceived, felt and thought of, from the subjective, unattached, actionless Self—like the enveloping sheaths separated from the tender core of the munja grass— is free, for having merged everything with the Self, that person remains ever established in It. [Verse 153]

2 Stages of Self Enquiry

1st Stage Tvam Pada

- I am consciousness principle
Experiencer principle
- Matter including Body / Mind =
What I experience
- Body / Mind can borrow
Consciousness unlike table / Chair
- Body can become sentient by
borrowing 'Consciousness'
- Creation broken in to Atma /
Anatma - Dvaitam

- Matter - Consciousness
- Wave - Water
- Pot - Clay

Tat Pada

- Dvaitam folded to Advaitam
- Anatma folded into Atma
- Matter doesn't have independent
existence of its own depends on
'Consciousness'

2 Words :

- Clay and pot, No pot other than clay
- Matter and Consciousness, No Matter other than 'Consciousness'
- No Observed other than observer, No observed separate from observer.

Example :

- Dream world = Observed, relatively experienced
- Doesn't exist separate from observer - Waker Gets folded up.
- Similarly this waking world, Doesn't exist separate from observer Sat chit Ananda.

I am observer :

- Shankara biography - who are you - His guru asked

Dasa Sloki :

न भूमिर्न तोयं न तेजो न वायु-
र्न खं नेन्द्रियं वा न तेषां समूहः।
अनैकान्तिकत्वात्सुषुप्त्येकसिद्ध-
स्तदेकोऽवशिष्टः शिवः केवलोऽहम्॥१

Na bhoomir na thoyam na thejo na vayu,
Na Kham nendriyam vaa na thesham samooaha,
Anaikanthikathwath suspthyeka siddha,
Thadekovasishta Shiva kevaloham. 1

I am not earth, I am not water. I am not light, I am not wind, I am not ether, I am not sense organs, Nor am I a combination of these, Because they don't always exist. I am simply Shiva the self, For this remains even in sleep, After everything is taken out. [Verse 1]

- Madhusudana Saraswati's commentary Siddanta Bindu - Advanced text.
- I am ultimate reality who remains after resolving the world.
- World = Subject and object
- Object resolved into subject - what remains as I
- Once I remains - I can't be called subject, because observer status is from status of observed.

- Who am I - I am observer / Observed Vilakshana
- Chaitanyam - How will it be - In sleep - I am, Pure awareness without observer - observed division.
- Nirvikalpaka - Advaita Chaitanya Aham Asmi
- Technical = Atmanam Drishya Vargaat Vividhya.

Consciousness	Group of Objects
<ul style="list-style-type: none"> - Subject / Drk - Observer 	<ul style="list-style-type: none"> - Anatma / Drishyam

- I am not world / Body / Mind - Because I am observer, Experienter of world / Body / Mind.
- I am Experienter different than what I experience.
- I am not Sthula Prapancha / Sthula Shariram / Antahkaranam by Neti Neti - Observer remains alone.

What type of Atma - innermost Consciousness :

- What can be negated - World / Body / Mind / Outer / Inner - Coat / Shirt / Banyan(Inner)

What you can't remove = Inner :

- Body negated in Dream
- Mind negated in Sleep
- Mind inner to body

- After negating body - Mental personality remains.
- After negating mind - Observer I remains
- Observer I can never be negated
- Unnegatable = innermost called Pratyancham (Inner)
- If Aham is within - will convey location / Limitations
- Inner - Only figurative not literal
- It is all pervading - Neither inner / Outer, All inner / Outer upon Atma.

2) Inner Self = Asangaha - Untainted - Unaffected :

- Light pervades / illumines - Hand but dirty hand can't taint light.

Immanent	Transcendent
<ul style="list-style-type: none"> - Light pervading hand - Inherent and through - Sticks 	<ul style="list-style-type: none"> - Light not affected by hand - Doesn't Stick

- Lotus leaf in the water - Not affected by water.
- Screen - Intimately close to movie in and through movie - Screen exists / In Visible.
- Screen not affected by movie
- Dream world in the waker
- Waker not wet by dream water - Intimate but affected

Asanagaha	Asangaha
- Consciousness in mind does not have Raaga / Dvesha	- Consciousness immanent in body and mind but it doesn't have old Age / Disease

Akriyam :

- Consciousness is Actionless
- Hand moves - Light seemingly moves but doesn't move.
- Light everywhere - All motions in light / Space.
- Light / Space motionless - 'Consciousness' itself is Actionless.
- Inner / Untainted / Consciousness... should be separated from outer / Tainted / moving Anatma.

Example :

Katho Upanishad :

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२ ॥

Angustha-matrah puruso, madhya atmani tisthati,
Isano bhuta-bhavyasya, na tato viju-gupsate. Etad vai tat II 12 II

The person (Purusa) of the size of a thumb, resides in the middle of the body. Lord of the past and the future, and henceforward (after knowing Him) fears no more. This is indeed That. [II – I – 12]

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

Angustha-matrah puruso, jyotir-iva adhumakah,
Isano bhuta-bhavyasya, sa evadya sa u svah. Etad vai tat II 13 II

That person, of the size of a thumb, is like flame without smoke, Lord of the past and future. He alone is even today, and will be verily tomorrow. This is verily That. [II – I – 13]

- Munja grass - Has sharp edges - cuts hand.
- Pithy - Central portion - Otherwise it will cut hand.
- Consciousness has to be carefully, separated from Body / Mind complex.

In Example :

- Hand cut

In Consciousness :

- Wrong conclusions if not discriminated properly.
- 6 Philosophies have 6 different - Concept of consciousness.
- Phenomenon in brain / Property of brain / Brain dead / Consciousness dead.

Jnaya :

- Subtle body = Consciousness
- Property generated when Atma and mind combine.
- Atma separate from body - We must use logic of scriptures and Enquire...
- Consciousness - Brahman itself - Not temporary / Not property of matter.
- From which 'Consciousness' Matter manifests.

Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
अपान उत्तरः पक्षः । आकाश आत्मा ।
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

tasmadva etasmad-anna-rasamayadanyo'ntara,
atma prana-mayah, tenaisa purnah,
sa va esa purusavidha eva,
tasya purusavidhatamanvayam purusavidhah,
tasya prana eva sirah, vyano daksinah paksah,
apana uttarah paksah, akasa atma,
prthivi pucham pratistha, tadapyesa sloko bhavati ॥ 2 ॥

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, akasa is the trunk, earth is the tail or the support. About this also there is the following vaidika verse. [II – II – 2]

- Brahman = Consciousness

Where is that Consciousness ?

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti ॥ 1 ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Akasha Sambutaha inner self has to be Separated.

1st Stage :

- Body / Mind world - Objective universe
- Reduce creation into matter and Consciousness.

2nd Stage :

- Matter resolved in Consciousness
- Tatra Sarvam Pravilapya in that inner / Actionless
- Taintless consciousness one should resolve...
- Drishya Vargaha... Material / Observed universe.
- Observed universe should be resolved into observer.
- Anatma should be resolved into Atma
- Matter should be resolved into Consciousness

How to resolve matter into Consciousness :

- Not physical process - Intellectual process like resolving, Pot into clay - without destroying pot.
- By knowing - No substance called pot, There is only one substance - Clay.

Pot :

- Nominal existence only
- Vacharamatram Vikaro Nama Dheyam... (Chandogyo Upanishad : Chapter 6 - 1 - 4)
- Pot is name given to same substance called clay.
- Matter Another name of Consciousness only, No Substance called Matter.

Chandogyo Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातं स्याद्वाचारम्भणं विकारो
नामधेयं मृत्तिकेत्येव सत्यम् ४

yatha somyaikena mrtpindena sarvam
mrnmayam vijnatam syat; vacarambhanam
vikaro namadheyam mrttiketyeva satyam || 4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality.[6 – 1 - 4]

Normal thinking :

- Matter - Solid
- Consciousness - Property

Vedanta :

- Consciousness Solid, Matter - Nama and Rupa.
- One tip of Agarbatti moves - Patterns many Substance one tip of Agarbatti.
- One glowing Consciousness - Alone - Appears as matter.

Resolving pot into clay :

- Knowing there is no pot other than clay as substance.
- Resolving ornaments into gold - is only Knowing no ornament - Only substance - Gold.
- No desk other than wood - Where is matter other than observer 'Consciousness'

Pravilapanam important topic in
Vedanta

1st

World resolved into Consciousness
and matter

2nd

Matter resolved in Consciousness

3rd : Atmana Tishtati...

- May you remain as that Nondual 'Consciousness' and own up Nondual Consciousness as yourself.

I am pith of Universe

Consciousness

Munja Grass

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman.

In me :

- Names and forms of material world Arise

- Tishtati = One remains

Benefit : Saha Muktaha

- Whatever recognises - I am centre of universe.
- Stuff of universe - Only substance of universe
- In Me - Universe - Picture painted
- I am canvas screen - Vishwam Drishya...
- Entire dream world etching in me - Observer / waker.
- Waking world is etching in 'Consciousness'
- He who knows is free - Saha Eva Muktaha
- Way to liberation - Enquiry into 5 Koshas over, Verse 149 - 153

Verse 154 :

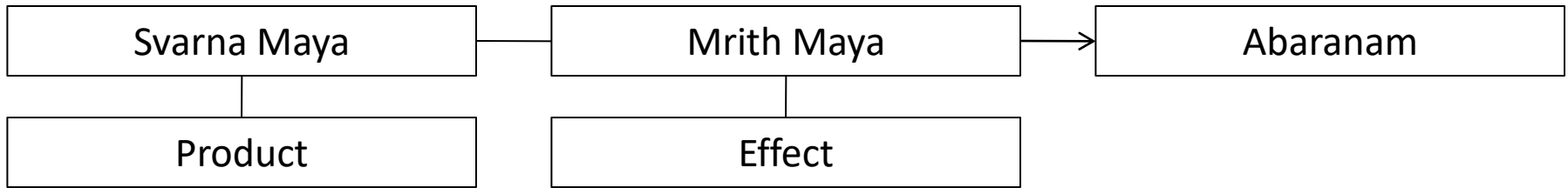
देहोऽयमन्नभवानोऽन्नमयस्तु कोशः
 चान्नेन जीवति विनश्यति तद्विहीनः ।
 त्वक्चर्ममांसरुधिरास्थिपुरीषराशिः
 नायं स्वयं भवितुमर्हति नित्यशुद्धः ॥ 154 ॥

*deho'yamannabhavano'nnamayastu kośaḥ
 cānnena jīvati vinaśyati tadvihīnaḥ |
 tvakcarmamāṁsarudhirāsthīpurīṣarāśiḥ
 nāyaṁ svayaṁ bhavitumarhati nityaśuddhaḥ || 154 ||*

The body is a product of food. It constitutes the food-sheath. It exists because of food and dies without it. It is a bundle of skin, flesh, blood, bones, and filth. Never can it be the self-existing, eternally pure Self. [Verse 154]

- Verse 149 - 211 - whole topic
- Verse 149 - 153 - introduction
- Body - Born out of food, Sustained / Dissolves into food.

- Srishti / Sthithi / Laya / Karanam... Product = Maya



- Annam enters mother(Eggs) - Father(Seed)to Produce body = Srishti Karana
- Body exists because of Annam Sthithi Karana
- Body resolves into Anna Rupa, Prithvi Storehouse of all Annam

Lecture 58

Verse 154 - 164 :

- Annamaya and Atma Viveka
- Feature of body and Nature of Atma.

Verse 154 :

देहोऽयमन्नभवानोऽन्नमयस्तु कोशः
चान्नेन जीवति विनश्यति तद्विहीनः ।
त्वक्चर्ममांसरुधिरास्थिपुरीषराशिः
नायं स्वयं भवितुमर्हति नित्यशुद्धः ॥ 154 ॥

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[Verse 154]

Annamaya :

- Anityatvam / Ashudatvam

Atma :

- Nitya / Shudha
- How impure body / impermanent body be permanent / pure Atma.
- Body is product / Karyam / Anitya - Yat Karyam - Tatu – Anityam.

- Product of food / Srishti / Sthithi / Laya Karanam / Born out of 5 Elements - Sustained / Dissolved(Bautika Shariram)

Body :

- Subject to birth / Death

Body : Ashudha :

- Tvak - Dermis - External skin
- Charma - internal skin - Epidermis
- Mamsa - Flesh
- Rukhiram - Blood
- Asti - Bone
- Punsham - Excretion
- Prashihi - Bundle
- Such impure nature can't be Atma - Eternal pure

Verse 155 :

पूर्व जनेरधिमृतेरपि नायमस्ति
जातक्षणः क्षणगुणोऽनियतस्वभावः ।
नैको जडश्च घटवत्परिदृश्यमानः
स्वात्मा कथं भवति भावविकारवेत्ता ॥ 155 ॥

*pūrvam janeradhimṛterapi nāyamasti
jātakṣaṇaḥ kṣaṇaguṇo'niyatasvabhāvaḥ |
naiko jaḍaśca ghaṭavatparidṛśyamānaḥ
svātmā katham bhavati bhāvavikāravettā || 155||*

Before its birth it does not exist, nor does it continue to be after its death. It lasts only for a short period. Its qualities are fleeting and by nature subject to change. It is diverse and inert and a sense-object, seen like a jar. How then can it be the Self—the Witness of all changes in all things? [Verse 155]

5 Features :

- Body / Mithya - No independent existence
- Saguna / Asthiraha - Unsteady not uniform
- Anekaha - Manifold
- Jada - inert
- Body - Unreal - Before birth / After death - Doesn't exist
- Temporary in body - incidental
- Fire - Hot - intrinsic
- What has temporary existence - Unreal
- Body has no existence of its own - Existence not intrinsic nature.

Principle :

1) Any attribute :

- Incidental / intrinsic / heat in water temporary borrowed / Heat in fire permanent - Unborrowed.
- Borrowed heat existent / Incidental.
- Therefore body has temporary Existence - Mithya
- Pot - Incidental / Borrowed existence, Clay exists before / During / Later.
- Every product has borrowed existence.

Gita :

नासतो विद्यते भावः
नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तः
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah
nābhāvō vidyatē sataḥ ।
ubhayōrapi dṛṣṭō'ntah
tvanayōstattvadarśibhiḥ || 2-16 ||

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the Knowers of the Truth (or the seers of the Essence).

- World - Mithya - Because it has only temporary existence... Therefore transcendental existence

What is Satyam?

- Basic stuff of creation - Alone can have intrinsic existence - Called Brahman.

Gauda - Mandukya Upanishad :

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।
वितथैः सद्वशाः सन्तोऽवितथा इव लक्षिताः ॥ ६ ॥

Adavante ca yan-nasti vartamane'pi tat-tatha ।
vitathaih sadrsah santo-'vitatha iva taksitah ॥ 6 ॥

That which is non-existent in the beginning and in the end, is necessarily so even in the present (i.e., in the middle). Those (objects) are like illusions which are seen and yet they are regarded as though real. [II – K – 6]

- That which wasn't there before, will not be later - Therefore not in present also
- Pot not before creation / Not later after destruction - Therefore no pot Now.
- What we call pot is clay - Clay was / is / will be.
- Pot has verbal / Temporary existence - Anitya Vastu / Nominal existence - Mithya / unreal / Not mental projection like dream.

Philosophical Significance :

- Pot has verbal existence - Building - Bricks - Molecules - Atom - Sat - irreducible substance - Also chit.
- Body reborn every moment - Not in next birth - New cells produced - Old replaced.
- 12 years - Every cell including brain cells change... LKG body different than this.
- Body - Every moment born / Gone - Therefore many bodies in this life - Anekaha.
- New properties - Path / Hunger / Kaleidoscopically internal changes - Saguna - with attributes - Asthira Bava - Unsteady

- Hair gone / Stomach comes - Jadam I inert Mind nature - Feel sentiency - Body has no natural sentiency.

Proof :

- 1) If naturally sentient - Should be eternally sentient - Therefore not intrinsic property.
- 2) External world - Experienced by me - Bundle of matter Inert body experienced - Therefore matter.
 - Iron / Potassium / Sodium... Drishyatvat / Object material in nature - Body is Achetana.
 - It doesn't have its own 'Consciousness'
- 3) Anubava - Dead body - Body object Like pot.
 - Pot : Fine clay
 - Body / Mind : Finer clay - Borrows 'Consciousness' Breakable / Round / Flows.

Body :

- Mithya / Anekaha / Saguna / Asthira / Jadaha / Drishya.

Atma :

- Satyam / Ekaha / Nirguna / Shiva / Chaitanya Svarupa / Drk
- 'Consciousness' is not object but seer / Drk / Subject / Experienter

Verse 156 :

पाणिपादादिमान्देहो नात्मा व्यङ्गेऽपि जीवनात् ।
तत्तच्छक्तेरनाशाच्च न नियम्यो नियामकः ॥ 156 ॥

*pāṇipādādīmāndeho nātmā vyaṅge'pi jīvanāt |
tattacchakteranāśācca na niyamyo niyāmakah || 156||*

The body which is made of arms, legs, etc. cannot be the Self, for even if these organs are amputated or removed, it continues to function efficiently. The body is thus subject to the rule of another and cannot be the Self, the Ruler of all. [Verse 156]

Body	Atma
Savayava : <ul style="list-style-type: none">- Partless / Divisionless- Niyamyaya - 'Achetana'<ul style="list-style-type: none">- Controlled- Always inert controlled, Car / Machine / Plane- Not self revealing / Not self Functioning- Body has Hands / Legs	<ul style="list-style-type: none">- Niravayavaya - Partless / Divisionless Nitamanaha : <ul style="list-style-type: none">- Director / Blessed / Controller- Self revealing / Self functioning / Self existent capable of controlling

- If I am assembly, when one part is gone can't use " I "
- If eyes gone, I is existing... Brain : Experiencing medium.
- I - Not part of body.

I Can't be whole - Brain :

- Instrument to control Consciousness - Controls brain.

Proof :

- If one or two organs not there, I survive.

Story :

- Prasno / Chandogyo / Brihadaranyaka Upanishad :
 - Each organ felt - I am superior - Eyes went out for one year and returned - All ok.
 - Blind - Continued with dog.
 - Because of diabetes Lost eyes / Ears gone - One year scolding - Don't hear no disturbance no mind... Physical part goes - Shakti remains - Put artificial limb... person capable to operate.
 - Power of operation not gone For sometime one continues to feel hand is there - Ears are there.
 - Shakti - Gone - Shaktiman = Chetana Atma.
 - Limb = External medium
 - Atma = Sthira Vayavaya - Not Niyamyaya but Niyamyakaha controller.
 - Body is controlled doesn't have independence, Capacity to act / Operate - Belongs to Atma.
 - Verse 154
 - Verse 155
 - Verse 156
- 10 Features
- Agyana Mahima Maya Panchakam 5 Verses on ignorance and delusion.

Verse 157 :

देहतद्धर्मतत्कर्मतदवस्थादिसाक्षिणः ।

सत एव स्वतःसिद्धं तद्वैलक्षण्यमात्मनः ॥ 157 ॥

dehataddharmatatkarमतadavasthādisākṣiṇaḥ |

sata eva svataḥsiddham tadvailakṣaṇyamātmanah || 157||

It is self-evident that the Self is the enduring Reality, that it is different from the body and its characteristics, its states and activities, that It is the Witness of them all. [Verse 157]

Here	
- Sakshyam - Sakshi	- Experienced - Drishya - Experiencer - Drk

Atma Sakshi of

- Body

- Activities /
Functions
- Sitting / Walking

- Properties
- Fat / Lean
- Fair / Dark

Avastha conditions :

- Old age
- Youth
- Sick

Svata Siddha :

- Vilakshanam = Bheda Rahita, See table / Chair - No Mistake.

- Commit mistake w.r.t body as myself see table / Chair not me clear.
- During Sushupti - Body not available.
 - I am Svata Siddha
- Body appears / Disappears - Like external world.
- Maya is capable of Making mistake.

Lecture 59

1) Annamaya - Grossest - Easy to differentiate :

- Prana = Closer and Atma difficult

Verse 154 - 164 Sthula Sharira :

- Dehaha / Sthula Shariram / Annamaya - All same.
- Atma = Witness of body / Properties / Stats Activities.
- Witness different than witnessed.
- Therefore different from objective physical body.

Verse 158 :

शल्यराशिरासल्लिप्तो मलपूर्णोऽतिकश्मलः ।

कथं भवेदयं वेत्ता स्वयमेतद्विलक्षणः ॥ 158 ॥

śalyarāśirmāṁsalipto malapūrṇo'tikaśmalah |

katham bhavedayaṁ vettā svayametadvilakṣaṇah || 158 ||

How can the self-existent Self, the Knower, ever be the body consisting of bones, covered with flesh, full of filth and extremely impure?—for It is always distinct from it. [Verse 158]

Verse 154 / 155 / 156 - 10 Features :

- (1) Anitya, (2) Ashudha - Verse 154, (3) Saguna, (4) Asthira, (5) Anekaha, (6) Drishya, (7) Jada - 155, (8) Savayavaya(Niravayavam), (9) Niyamya (Niyamnaha), (10) Nirvikalpa - Savikalpa.

Verse 158 :

- Ashudha / Shudha / Drishya / Drk.

Body :

- Structure of bones

House :

- Structure of Bamboo - Body plastered with flesh.
- Shakyam = Problem / Fractures.
- Full of Malam - Waste impure - Not knower / Experienter Awarer / Pure.
- How can Awareness / Nitya Shudha be body, Vetta - Vedyam.

Verse 159 :

त्वङ्मांसमेदोऽस्थिपुरीषराशा-
वहंमतिं मूढजनः करोति ।
विलक्षणं वेत्ति विचारशीलो
निजस्वरूपं परमार्थं भूतम् ॥ 159 ॥

*tvaṁmāṁsamedo'sthipuriṣarāśā-
vahaṁmatim mūḍhajanāḥ karoti |
vilakṣaṇaṁ veti vicāraśīlo
nijasvarūpaṁ paramārtha bhūtam || 159||*

The ignorant person identifies with the skin, flesh, fat, bones, and filth. But the person of discrimination knows that the Self is distinct from the body, the unique, and the only Reality.[Verse 159]

- Indiscriminate people develop, I notion in the body - Body is impure - I am pure

How Aham Abhimana?

- How என்னுடையது... Concentrated delusion / Moha.
- Bundle of skin / Flesh / Fat / Bone / Excretion, Temporary haunt / Tenement which I am using to fulfil purpose of life.

Absolute Reality :

- Paramartha Butam of everything - Basic stuff.
- That which can be reduced to something is unreal.
- Building
- Bricks
- MUD
- Molecule
- Atom
- Energy → Matter
- Consciousness energy relationship - Mystery in science

Consciousness = Seshaha / irreducible energy dependent on 'Consciousness'

Verse 160 :

देहोऽहमित्येव जडस्य बुद्धिः
देहे च जीवे विदुषस्त्वहंधीः ।
विवेकविज्ञानवतो महात्मनो
ब्रह्माहमित्येव मतिः सदात्मनि ॥ 160 ॥

deho'hamityeva jadasya buddhiḥ
dehe ca jīve viduṣastvahandhīḥ |
vivekavijñānavato mahātmano
brahmāhamityeva matiḥ sadātmani || 160||

—I am the body,|| thus thinks an ignorant person. A person of mere book-knowledge considers oneself to be a combination of the body and the soul (Jeeva). But the realized sage possessed of discrimination, knows that —I am Brahman,|| and looks upon the Eternal Atman as his Self.[Verse 160]

- Understanding mind different than body itself will bring immortality / Survives death.

Science	Vedanta
<ul style="list-style-type: none"> - Mind and Consciousness Neurological / Phenomena in brain - Mind not separate than body 	<p>1) Body - 1st</p> <ul style="list-style-type: none"> - Jiva - 2nd / Independent entity - Sukshma Shariram / Travels / Takes new body Vasamsi called Pitru, Karma Sukshma Sharira Karma Khanda / Sraddha meaningful <p>2) Mind independent of body Consciousness</p> <p>3) Stages :</p> <ul style="list-style-type: none"> - Jada / Tamasic person - Indiscriminate person Tamasic mind - Has Buddhi

Charvakas :

- Aham Deha Asmi
- Nastika - don't accept Veda

Vidusha :

- Have faith in scriptures

Vidwan :

- Astika / Karma Khanda Bahevar / Mind travels
- Looks at Jiva as Sukshma Sharira Sahita Chaitanyam.
- Anxious of next birth / Avoid Papam / Acquire Punyam / Atma can't travel.
- Non travelling Punya / Papa Ateeta / Eka / Kartrutva - Boktrutva Ateeta - Nitya Shudha / Mukta / Svarupa Brahma.

- Aham Eva - Sat chit Ananda Svarupa.
- 'I' identification only in form of Aham Brahma Asmi.

Verse 161 :

अत्रात्मबुद्धिं त्यज मूढबुद्धे
त्वङ्मांसमेदोऽस्थिपुरीषराशौ ।
सर्वात्मनि ब्रह्मणि निर्विकल्पे
कुरुष्व शांतिं परमां भजस्व ॥ 161 ॥

*atrātmabuddhiṁ tyaja mūḍhabuddhe
tvaṅmāṁsamedo'sthipurīṣarāśau |
sarvātmani brahmaṇi nirvikalpe
kuruṣva śānti paramāṁ bhajasva || 161||*

Cease to identify yourself with this body comprised of skin, flesh, fat, bones, and filth, O ignorant one. Instead, identify yourself with the Absolute Brahman, the Self of all, and thus attain Supreme Peace.
[Verse 161]

Moodah :

- Buddhi of Person, dull intellect.
- Don't identify with body, Learn to Disidentify with body.
- 'I' Thought upon body, bundle of flesh and blood...
- By giving up body identification - Not vacuum But develop I identification upon Brahman.
- Sarvatmani - Essential nature of this and all bodies = Consciousness.
- Brahman has no division of Blood / Bone...
- Recognise with help of teaching Sravanam / Mananam / Nididhyasanam matter of knowing.
- Brahman has no division of Blood / Bone...

What is benefit :

- Highest Peace - Parama Shanti.

Verse 162 :

देहेन्द्रियादावसति भ्रमोदितां
विद्वानहंतां न जहाति यावत् ।
तावन्न तस्यास्ति विमुक्तिवार्ता-
प्यस्त्वेष वेदान्तनयान्तदर्शी ॥ 162 ॥

*dehendriyādāvasati bhramoditām
vidvānabantām na jahāti yāvat |
tāvanna tasyāsti vimuktivārtā-
pyastveṣa vedāntanayāntadarśī || 162 ||*

There is no liberation for a person of mere book-knowledge, howsoever well-read in the philosophy of Vedanta, so long as one does not give up false identification with the body, sense-organs, etc., which are unreal. [Verse 162]

- Without giving up Dehatma Buddhi - Impossible to gain Brahmatva Jnanam.
- Can't identify simultaneously with body and Atma Appearing bodies unreal.
- I Notion entertained, because of notion / Delusions.
- Non thinking / we have assumed I am body.
- Earth - Flat - Perception / Experience shows flat
- Sun - Doesn't rise - Perception / Experience shows rising.
- Heliocentric - Sun - Not geocentric earth in centre.
- Delusion universal - it becomes wisdom.

- When wisdom becomes rare, it becomes delusion.
- Body identification - Born out of delusion
- Not liberated as long as dehatma Buddhi not gone.
- Dehatma Buddhi Tyaga = Moksha

Gita :

क्लेशोऽधिकतरस्तेषां
अव्यक्तासक्तचेतसाम् ।
अव्यक्ताहि गतिर्दुःखं
देहवद्भिरवाप्यते ॥ १२.५ ॥

**kleso'dhikatarastesam
avyaktasaktacetasam ।
avyakta hi gatirduhkham
dehavadbhiravapyate ॥ 12.5 ॥**

Greater is their trouble whose minds are set on the Unmanifest; for the goal, the Unmanifest, is very hard for the embodied to reach. [Chapter 12 - Verse 5]

- Consciousness / Mind Abhimana can't co exist.

Verse 163 :

छायाशरीरे प्रतिबिम्बगात्रे
यत्स्वप्नदेहे हृदि कल्पिताङ्गे ।
यथात्मबुद्धिस्तव नास्ति काचि-
जीवच्छरीरे च तथैव माऽस्तु ॥ 163 ॥

*chāyāśarīre pratibimbagātre
yatsvapnadehe hṛdi kalpitāṅge |
yathātmabuddhistava nāsti kāci-
jjīvaccharīre ca tathaiiva mā'stu || 163 ||*

Just as you would not identify yourself with your shadow, your reflection, your dream-body or the body in your mind's imagination, so too, you should not identify yourself with your living body.[Verse 163]

Start :

- Aham Na Dehosmi... Na Budhi - Na Bhumi... Shivo ham

Body :

- Panchabuta Samuhaha.
- Wave born out of ocean - Rests / Goes back to ocean.
- Body born / Rests / Goes back to ocean
- Panchabutas - Objects different than me - Then wave of Panchabutas - Object different than me
- I am not Panchabuta / Product / wave of Panchabuta, Objectify body as statue.
- We don't look at body's statue / Shadow / Reflection in mirror / Don't mistake as our self - Dream body
- Reflection does everything - we do
- Dream body difference than this body otherwise will fall from cot! Body you project / imagined body in Mind - No I notion.
- Statue - Matter has borrowed Consciousness / Borrowed life.

Lecture 60

Verse 162 :

- Nature of Annamaya Kosha - Not identical with Atma.
- Features different - Substances different
- Dharma Bheda - Dharmi Bheda
- Property / Features Bheda - Substance / Atma Bheda - Opposite.
- Therefore Annamaya Kosha = Not Atma.
- Features of Anatma = Anuvada - Restatement of experienced fact
- Features of Atma = Not seen - Known through Shastra Pramana alone Bodhaka / Pramana Rupa.
- Consciousness is indivisible - Known through scriptures - All pervading.
- With teaching and known features - Distinguish Atma - Anatma.

Verse 163 :

छायाशरीरे प्रतिबिम्बगात्रे
यत्स्वप्नदेहे हृदि कल्पिताङ्गे ।
यथात्मबुद्धिस्तव नास्ति काचि-
जीवच्छरीरे च तथैव माऽस्तु ॥ 163 ॥

*chāyāśarīre pratibimbagātre
yatsvapnadehe hṛdi kalpitāṅge |
yathātmabuddhistava nāsti kāci-
jjīvaccharīre ca tathaiṇva mā'stu || 163 ||*

Just as you would not identify yourself with your shadow, your reflection, your dream-body or the body in your mind's imagination, so too, you should not identify yourself with your living body.[Verse 163]

Body :

- Chaya / Pratibimba / Swapna Deha / Kalpita Deha - 4 words.
- Shariram / Gatvam / Dehaha / Anga to avoid repetition.

Verse 164 :

देहात्मधीरेव नृणामसद्धियां
जन्मादिदुःखप्रभवस्य बीजम् ।
यतस्ततस्त्वं जहि तां प्रयत्नात्
त्यक्ते तु चित्ते न पुनर्भवाशा ॥ 164 ॥

*debātmadhīreva nṛṇāmasaddhiyāṁ
janmādiduḥkhaṇprabhavasya bījam |
yatastatastvaṁ jahi tāṁ prayatnāt
tyakte tu citte na punarbhavāśā || 164 ||*

For those who are attached to the unreal, identification with the body is the seed from which all the misery of birth etc. stems forth. Therefore, put in all your efforts to destroy this notion. Once the mind is detached from this identification, there can be no more chance of being born again.[Verse 164]

- Deha Abhimana is cause of Fear of Mortality.
- Shift Abhimana to Sukshma Shariram - Marana Bayam will go, Vasamsi Jeernani... During.
- Pralaya(Long Sleep) also mind Survives / Dormant condition.
- For immortality Disidentify from Annamaya body Deha Abhimana =Seed for pains of birth / Old Age / Disease... Belong to only physical body.
- Seeing body as object is pre requisite to Seeing body as Atma /Subject.
- Seated in ' I 'Chair is body.
- It has to Vacate to be dethroned then Atma occupies ' I '.

- Upon I chair - Body is seated
- Subject chair -
- Dethrone body from 'I' chair and then put Atma.

Nirvana Shatakam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahangkaara Cittaani Naaham
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |
Na Ca Vyoma Bhuumir-Na Tejo Na Vaayuh
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||1||

Neither am I the Mind, nor the Intelligence or Ego, Neither am I the organs of Hearing (Ears), nor that of Tasting (Tongue), Smelling(Nose) or Seeing (Eyes), Neither am I the Sky, nor the Earth, Neither the Fire nor the Air, I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 1]

- I - Sthula Shariram Status - 10 years
 - Sukshma Shariram - 10 Years
 - Aham Brahmasmi - 10 Years
- Verse 154 - 164 - Annamaya Over - 11 Verses.

Verse 165 and 166 :

कर्मेन्द्रियैः पञ्चभिरञ्चितोऽयं
प्राणो भवेत्प्राणमयस्तु कोशः ॥
येनात्मवानन्नमयोऽनुपूर्णः
प्रवर्ततेऽसौ सकलक्रियासु ॥ 165 ॥

*karmendriyaiḥ pañcabhirañcito'yaṁ
prāṇo bhavetprāṇamayastu kośaḥ ||
yenātmavānannamayo'nupūrṇaḥ
pravartate'sau sakalakriyāsu || 165||*

The prana along with the five organs-of-action, constitutes the vital-air-sheath, pervaded by which the food-sheath (physical body), performs all the activities of the material body. [Verse 165]

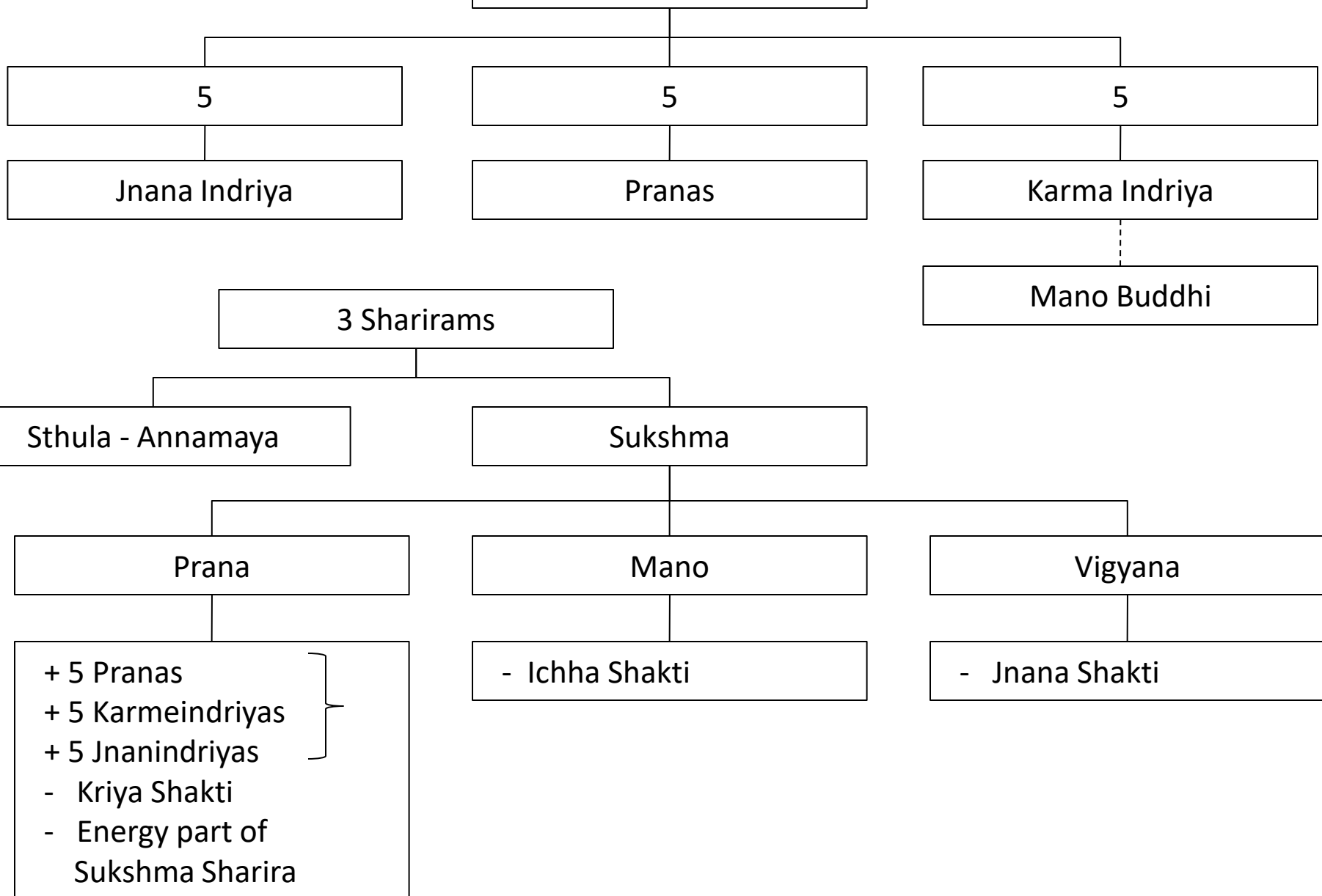
नैवात्मापि प्राणमयो वायुविकारो
गन्ताऽऽगन्ता वायुवदन्तर्बहिरेषः ।
यस्मात्किञ्चित्क्वापि न वेत्तीष्टमनिष्टं
स्वं वान्यं वा किञ्चन नित्यं परतन्त्रः ॥ 166 ॥

*naivātmāpi prāṇamayo vāyuvikāro
gantā'gantā vāyuvadantarbahireṣaḥ |
yasmātkiñcitkvāpi na vettīṣṭamanīṣṭam
svaṁ vānyaṁ vā kiñcana nityaṁ paratantraḥ || 166||*

The vital-air-sheath cannot be the Self because it is a modification of air (vayu). Like air it enters the body and goes out of it, never knowing its joys or sorrows or those of others. It is ever dependent upon the Self. [Verse 166]

- Pranamaya - 2 Verses
- Closer to Annamaya Kosha.

Subtle body 17 Organs



- 3 Shaktis / 3 Faculties / 3 Energy's of Sukshma Sharira.

All Human activities in 3 Stages :

Jnana Shakti	Ichhati	Yadate
<ul style="list-style-type: none">- Janati (1)- Real News / without knowledge no Desire- Can't desire unknown object- Dhyayato... (Chapter 2 - 62)- Janati converted to Ichhati by Manomaya	<ul style="list-style-type: none">- Desire (2)- Without desire No action	<ul style="list-style-type: none">- Kriya (3)- Pranamaya ready for Action

Gita :

ध्यायतो विषयान्पुंसः
सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

**dhyāyatō viṣayān puṁsaḥ
saṅgastēṣūpajāyatē |
saṅgāt sañjāyatē kāmāḥ
kāmāt krōdhō'bhi jāyatē || 2-62 ||**

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- Annamaya filled up with Pranamaya(Content)



Container

Pranamaya	Manomaya	Annamaya	Atma
Container	Content	Container	Content

Anu - 5 Koshas :

Taittiriya Upanishad Discussion :

तस्यैष एव शरीर आत्मा । यः पूर्वस्य ।
तस्माद्वा एतस्मात् प्राणमयात् ।
अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य यजुरेव शिरः ।
ऋग्दक्षिणः पक्षः । सामोत्तर पक्षः
आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ २ ॥

tasyaisa eva sarira atma yah purvasya,
tasmadva etasmatpranamayat,
anyo'ntara atma manomayah, tenaisa purnah,
sa va esa purusavidha eva, tasya purusavidhatam
anvayam purusavidhah, tasya yajureva sirah,
rgdaksinah paksah, samottarah paksah,
adesa atma, atharvangirasah puccham pratistha,
tadapyesa sloko bhavati ॥ 2 ॥

Of that former (annamaya), this pranamaya is the atman. Different from this pranamaya – self made up of the pranas, there is another self constituted of the mind, with that self made of mind, the pranamaya is full. This also is of the form of man. Its human form is according to that of the former. Of it, Yajus is the head, Rk is the right side, Saman is the left side, the scriptural injunction (adesa) is the trunk and the group of hymns of Atharva-vada is the tail and the support. There is the following Vaidika verse bout it. [II – III – 2]

Vivekachudamani :

- Contains All Upanishads.

Verse 166 :

नैवात्मापि प्राणमयो वायुविकारो
गन्ताऽऽगन्ता वायुवदन्तर्बहिरेषः ।
यस्मात्किञ्चित्क्वापि न वेत्तीष्टमनिष्टं
स्वं वान्यं वा किञ्चन नित्यं परतन्त्रः ॥ 166 ॥

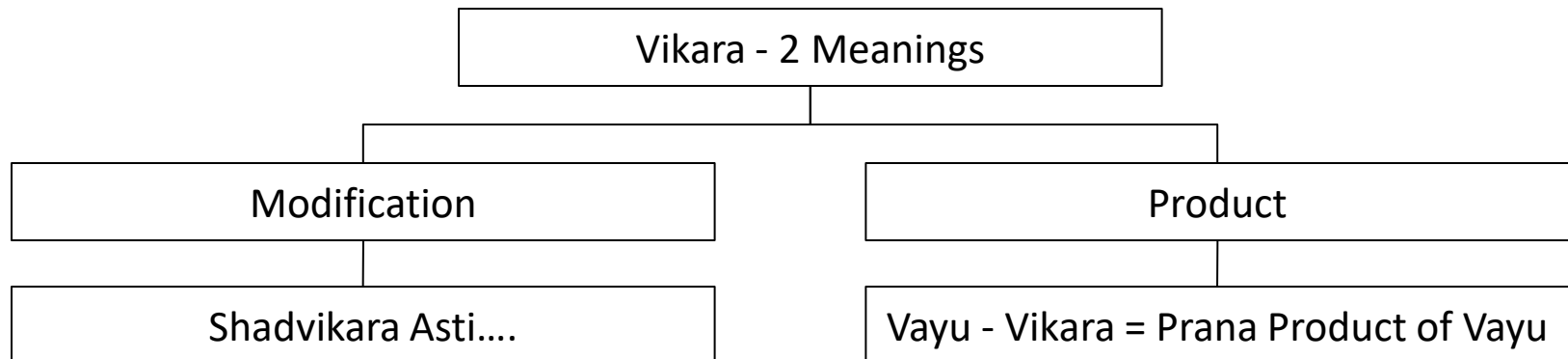
*naivātmāpi prāṇamayo vāyuvikāro
gantā'gantā vāyuvadantarbahireṣaḥ |
yasmātkiñcitkvāpi na vettīṣṭamaniṣṭam
svam vānyam vā kiñcana nityam paratantraḥ || 166||*

The vital-air-sheath cannot be the Self because it is a modification of air (vayu). Like air it enters the body and goes out of it, never knowing its joys or sorrows or those of others. It is ever dependent upon the Self. [Verse 166]

- Annamaya dethroned by Prana Maya

Parana :

- Product of Vayu, Pancha Buta Vikara
- Born out of Rajo Guna of 5 Elements.
- Modification of Vayu Tattvam(Adhibhuta)
- Once inside body... (Adhyatma Subjective) Parana Shakti.



Atma : Nirvikara :

- Mind = Matter - Knowledge gives health - if no congenital disease.
- Control Annamaya through Pranamaya Kosha
- Control Pranamaya through Manomaya Kosha

Who says I am Pranamaya?

- Atma I - who is self evident
- I am choosing to identify with Anatma and claiming.

Annamaya	Pranamaya Verse 167 - 183 (17 Verses)	Manomaya (Mind) - Verse 167 - 183
<p>1) Filled with Pranamaya</p> <p>2) Alone has Original shape body - Others no shape</p> <ul style="list-style-type: none"> - Assume Shape of Container <p>3) Enjoys blessing of Pranamaya</p> <p>4) Cabinet of Car / Fan rotating</p>	<p>1) Filled with Manomaya</p> <p>2) 5 Pranas (Energy) and 5 Karmeindriyas (Tool) (10 Organs)</p> <p>3) Fill and Takes Shape of body / Annamaya</p> <p>4) Enjoy blessing of Manomaya</p> <ul style="list-style-type: none"> - “Engine” / Electricity / Tool - Product of Vayu - Born out of total Rajo Gunas of 5 Elements “Prana” - But Vayu Pradhana Vayu Vikara - Vayu outside till it enters body - Prana Shakti Once it enters body - Pranic energy Contained in Vayu - Move in and out Chalana Svabava 	<ul style="list-style-type: none"> - Filled with Vigyanamaya - Manas and 5 Jnanendriyas 6 Organs - Cause of Living objects of world Vastu Vikalpa <p>Division into :</p> <ul style="list-style-type: none"> - Mine and Ahamkara ‘ I ’ - Sentimental Association causes Mamakara - Mine and I - Classification of Mamakara (Mine) and Ahamkara (I) done by Mind - Endowed with relationship - Objective world = Nama / Rupa - My mind Preoccupied with world alone except during Sleep - World / Mind associated with Samyadi Bheda Kalana - Preoccupied / Endowed with / Socked in world

Vigyanamaya (Intellect) - Verse 184 206 "Jeeva"	Anandamaya	Atma
<ul style="list-style-type: none"> - Filled with Anandamaya - Buddhi and Jnanindriyas and Aham Vritti (Reflecting Consciousness) <p>Manaha (Manomaya Kosha) :</p> <ul style="list-style-type: none"> - Mind used as Karanam - Idam Vritti / Anatma Vritti is called Manaha instrument <p>Buddhi (Upasana Khanda) :</p> <ul style="list-style-type: none"> - When it refers to itself as Aham, its called Upasana Khanda - Agent / Doer - Bokta / Pramata - Cause of Samsara - Individualised / Localised I and Individuality - Agent can Act only when instrument Available, Therefore Manomaya Kosha and Vijnanamaya Kosha Cause of Liberation / Bondage <p>Vijnanamaya Kosha :</p> <ul style="list-style-type: none"> - Sukshmatvat / Sakshitvat - Enjoys permanent borrowed consciousness / Sentiency <ul style="list-style-type: none"> - Therefore called Karta / Ego - Vijnanamaya Kosha has only Aguntaka borrowed Consciousness not Svabavika Consciousness. <p>Vijnanamaya Kosha :</p> <ul style="list-style-type: none"> - Janati / Ichhati / Prayathna → Dharma / Adharma / Punya - Papam 	<ul style="list-style-type: none"> - Filled With Atma 	<p>Verse 220 - 221 :</p> <ul style="list-style-type: none"> - Unlocated I in sleep is Pure Consciousness - Formless I = real I - Waking / Dream I = Fake I - Both I experience Fake

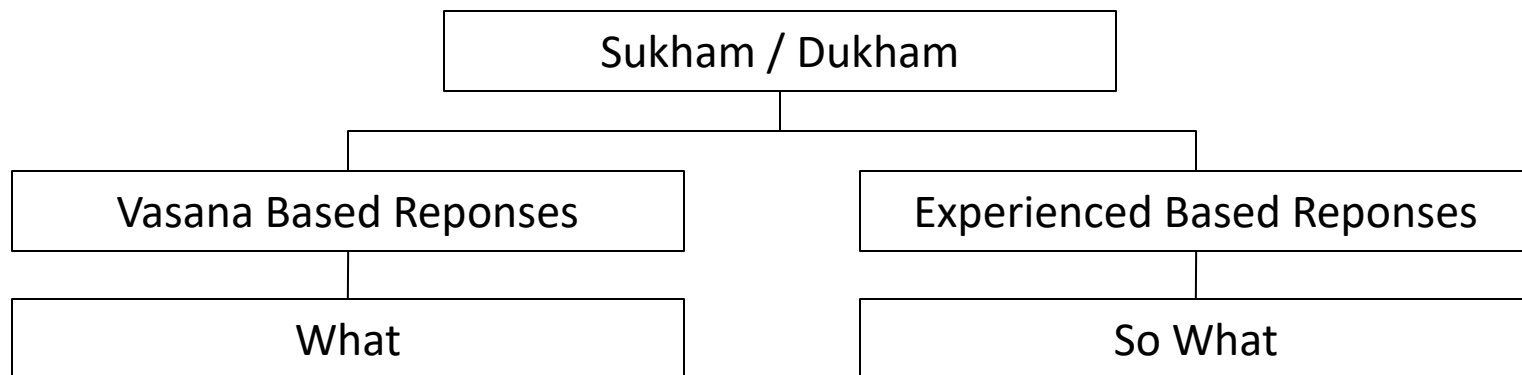
Pranamaya Atma	Manomaya
<ul style="list-style-type: none"> - Savikara, Nirvikara - Sachalaha, Achalaha - Achetanaha(Inert) / Jada Chetanaha(Knows) - in 3 States Prana exists without knowing anything - In Sleep Prana functions doesn't know anything - Can't know itself or others <p>Can't Say :</p> <ul style="list-style-type: none"> - I am Pranamaya - Atma chooses to claim and identify with Pranamaya <p>Depends on Food :</p> <ul style="list-style-type: none"> - Nityam Pramantara - Nityam Svatantara - Dependent on will - By Pranayama people control Prana 	<p>Bondage :</p> <ul style="list-style-type: none"> - Because of Bava Bandaha - Mind through sense organs interacts with world - Shabda / Rupa enter mind and cause Raaga / Dvesha / Lobha ← World enter only through mind - No other entry - Bava Sambandha = Samsara - Bava Creates Vasanas... Want more avoid more - Where mind is there, Samsara is. No mind / No Samsara

Vijnanamaya Kosha :

- Jeeva = Buddhi and Pratibimba Chaitanyam and Different from Bimba Chaitanyam.
- Instead of claiming Original Consciousness as my self I claim Body / Mind (Reflecting Consciousness) as myself.

Vijnanamaya Kosha :

- Jeeva = Buddhi and Pratibimba Chaitanyam and Bimba Chaitanyam.
- Instead of claiming Original Consciousness as my self I claim Body / Mind (Reflecting Consciousness) as myself.



- 3 States belong to Vijnanamaya Kosha, Possesor of Avastha Trayam - Jeeva / Vijnanamaya.
- Through Avasthas - Jeeva gets experience of Sukham / Dukham.
- Atma illumines Avastha Trayam, it doesn't have Avastha Trayam - illuminator.

Manomaya :

- Pure mind - Cause of liberation
- Impure mind - Cause of bondage

Pure Consciousness not mind :

- When mind is not in sleep - Atma is

1) Athyantva :

- Mind subject to Arrival / Departure
- I am before / During / After Resolution of mind in Sushupti.
- I am aware of resolved condition of mind.

2) Parinami Bava :

- Mind subject to changes - I am knower / Witness / Conscious of change Different from change.

3) Dukhatmatatvat :

- Mind's nature - Saturated with sorrow / Limitation.
- My nature : To free from sorrow
- Sruti says : Anaka Atma

4) Vishayatva Hetu :

- Being object of experience.
- I am aware of present / Past condition of my mind
- What is experienced is different than Experienter.
- Mind Experienced
- Mind and Body subject to health and ill health.

Vigyanamaya	Anandamaya	Atma
		<p>Jnanis Moksha :</p> <ul style="list-style-type: none"> - Not because of mind's healthy Condition - Because of his knowledge - I am not mind which is subject to health / ill health - He is comfortable knowing he is not mind no eternal Struggle! - Consciousness self Evident all the time not temporarily experienced object like mind

Verse 167 :

ज्ञानेन्द्रियाणि च मनश्च मनोमयः स्यात्
कोशो ममाहमिति वस्तुविकल्पहेतुः ।
संज्ञादिभेदकलनाकलितो बलीयां-
स्तत्पूर्वकोशमभिपूर्य विजृम्भते यः ॥ 167 ॥

*jñānendriyāṇi ca manaśca manomayaḥ syāt
kośo mamāhamiti vastuvikalpahetuḥ |
sañjñādibhedakalanākalito balīyān-
statpūrvakośamabhipūrya vijṛmbhate yaḥ || 167||*

The organs of perception along with the mind form the mental-sheath which is the sole cause of the —I|| and —mine' sense and of the diversity of things. It is powerful and is endowed with the essential faculty of creating differences of names etc. It pervades the vital-air-sheath preceding it. [Verse 167]

Verse 167 - 188 (21 Verses)

Gita :

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥१३.३॥

ksetrajnam capi mam viddi
sarvaksetresu bharata I
ksetraksetrajnaylorjnanam
yat tajjnanam matam mama ॥ 13.3 ॥

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field a also of the knower of the field is considered by me to be my knowledge. [Chapter 13 - Verse 3]

- Visishta Advaitin / Advaitin both claim on “Cha - Api” word.
- Manomaya powerful - Mamakara - Without mother - Life empty, not Mamakara but Ahamkara Sambandha.

Mamakara	Ahamkara Sambandha
<ul style="list-style-type: none">- Less powerful- House / Car / Association- Pain of loss of person less- Samsarga Adhyasa- Not Suicidal- Emotional Attachment- This is mine	<ul style="list-style-type: none">- Very powerful- Relation of oneself- Related- Ahamkara Adhyasa- Pain more / intense- Suicidal- Tadatmaya Adhyasa- Emotional Attachment- This is me

- Classification of Ahamkara and Mamakara done by mind.
- Varieties of Nanya Rupa Association / Specification.
- Clip - Associated with Nama / Rupa
- Mike - Associated with Nama Rupa
- Bheda = Particular and Association - Mind saturated with association with Namarupa.
- Objective world = Nama / Rupa.

Lecture 61

Verse 167 :

ज्ञानेन्द्रियाणि च मनश्च मनोमयः स्यात्
कोशो ममाहमिति वस्तुविकल्पहेतुः ।
संज्ञादिभेदकलनाकलितो बलीयां-
स्तत्पूर्वकोशमभिपूर्य विजृम्भते यः ॥ 167 ॥

*jñānendriyāṇi ca manaśca manomayaḥ syāt
kośo mamāhamiti vastuvikalpahetuḥ |
sañjñādibhedakalanākalito balīyān-
statpūrvakośamabhipūrya vijṛmbhate yaḥ || 167||*

The organs of perception along with the mind form the mental-sheath which is the sole cause of the —I|| and —mine' sense and of the diversity of things. It is powerful and is endowed with the essential faculty of creating differences of names etc. It pervades the vital-air-sheath preceding it. [Verse 167]

- Mind has inner world registered from outer world and I dwell upon that, Inner world and React to that
- Mind is full of Namarupa.
- Bahyam - Powerful - Mind is my instrument.
- When intellect says it is wrong, because of pressure of past attainments / Sentiments I don't ask mind to shut.
- I satisfy mind - Normally I should be stronger / Controller of mind - But mind is stronger - Not by itself because it has संज्ञादिभेदकलना.
- Thoughtless mind will not affect me, mind Supported by thoughts - Raagi Mind powerful.

- Mind full of thought because of world, with such Vast powerful world, mind becomes powerful
- बलीयांस् तत्पूर्वकोशमभिपूर्य विजृम्भते य

What mind does?

- Mind Fills world ... with all these faculties



Pranamaya Kosha

- Manomaya exists, functions, stands out powerfully, Shining, dominant existence - Vijambrayate.

Verse 168 :

पञ्चेन्द्रियैः पञ्चभिरेव होतृभिः
प्रचीयमानो विषयाज्यधारया ।
जाज्वल्यमानो बहुवासनेन्धनैः
मनोमयाग्निर्दहति प्रपञ्चम् ॥ 168 ॥

*pañcendriyaiḥ pañcabhireva hotṛbhiḥ
pracīyamāno viṣayājyadhārayā |
jājvalyamāno bahuvāsanendhanaiḥ
manomayāgnirdahati prapañcam || 168 ||*

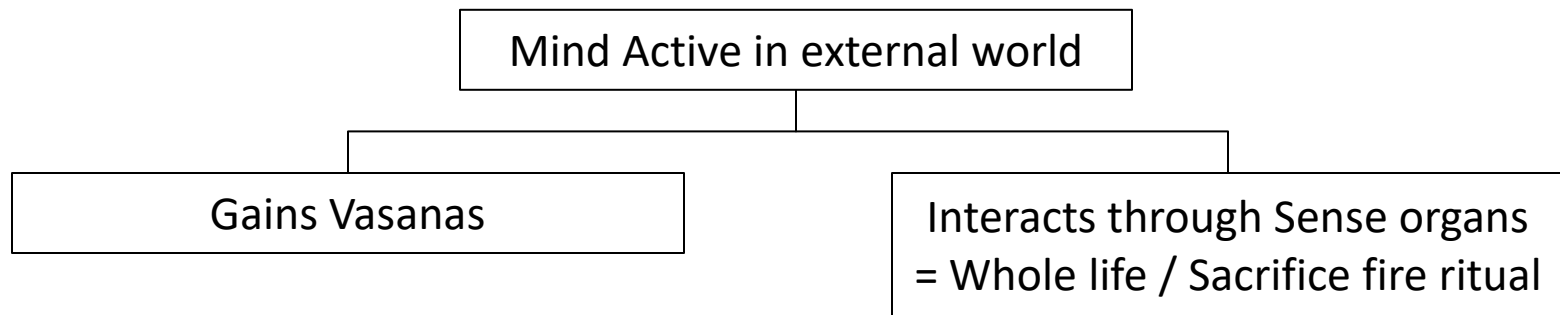
The five sense-organs act as sacrificial priests who feed the fuel of numerous desires into the mental-sheath, which is the sacrificial fire. This fire (mental-sheath), brings about and maintains the entire phenomenal world when it is set ablaze by the sense-objects which act as a continuous stream of oblations. [Verse 168]

Manomaya's function - what it does?

- Constantly interacts with world - with Pancha Indriyas - Ears bring sound to mind
- Eyes bring form to mind.

5 Vishayas - Sensory experiences :

- Mind judges - Reacts as Raga / Dvesha / Kama / Krodha / Lobha...
- When experience comes favourable - Creates Vasanas - Enjoyed and would like to have again - Triggers mind seeking similar experiences.
- Vasana increases - Shuba / Ashuba Vasanas.



Example :

Yaga	Life
<ul style="list-style-type: none">- Fire / Kundam- Indanam (Fuel)- Chandan Logs- Other Logs- 5 Priests / Hota / Kindle / Nourish	<ul style="list-style-type: none">- Mind Manomaya- Vasanas (Sthula / Ashuba)- Shuba Vasanas- Ashuba Vasanas- 5 Sense Organs constantly offering - Svaha / Eyes

Oblation / Aajyam	Shaba / Rupa / Rasa / Gandha
- Three / Twigs / Grains / Hairs - Butter(Each priests offering difference)	- Properties in Objects - Continuous unbroken flow of worlds entry

Gita :

इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau |
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

- Vasanas nourished by sense organs.

Dream :

- Mind kept Alive - Mano Yagya
- All sense organs closed
- Fire shines because of Vasanas - Previous Janma / This Janma.
- Burns with worry / Sorrow / Anger / Anxiety / Depression / Inner Samsara Tapa = Dahati.

Prapancham, whole world, on being

Adibutam

Adyatmam

Adideivam

- Because of Manomaya Kosha.

Verse 169 (Important) :

न ह्यस्त्यविद्या मनसोऽतिरिक्ता

मनो ह्यविद्या भवबन्धहेतुः ।

तस्मिन्विनष्टे सकलं विनष्टं

विजृम्भितेऽस्मिन्सकलं विजृम्भते ॥ 169 ॥

na hyastyavidyā manaso'tiriktā

mano hyavidyā bhavabandhabhetuḥ |

tasminvinaṣṭe sakalaṁ vinaṣṭaṁ

vijṛmbhite'sminsakalaṁ vijṛmbhate || 169 ||

Apart from the mind there is no ignorance (avidya). The mind itself is the ignorance which is the cause for the bondage of conditioned existence. When the mind is destroyed, everything else is destroyed. When the mind manifests, everything else manifests.[Verse 169]

- Manomaya - Primary cause of Samsara - Emotional problems.
- Physical problem - Not big Samsara Child - Doesn't worry - Biological pain caused.
- Intellectual pain - I can't know.
- Moksha = Freedom from emotional pain.
- Prajati Yada kaman...Gita - (Chapter 2 - Verse 55) Belongs to Manomaya.

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē || 2-55 ||

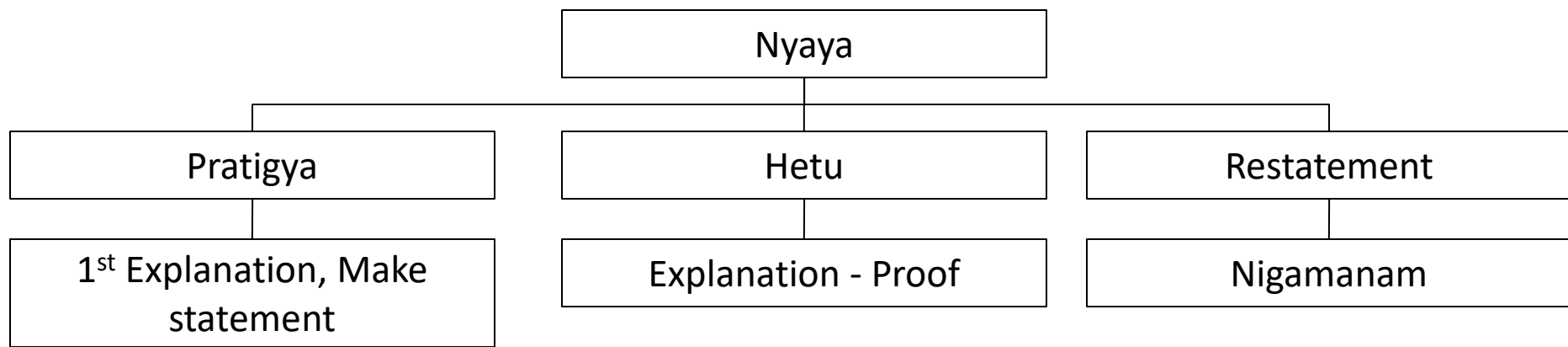
The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

दुःखेष्वनुद्विग्नमनाः
सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ
sukhēṣu vigataspr̥haḥ ।
vītarāgabhayakrōdhaḥ
sthitadhīrmunirucyatē || 2-56 ||

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of stead Wisdom. [Chapter 2 – Verse 56]

- Mind defined as Avidya - Figuratively no ignorance other than Mind.
- Because of Bava Bandah - Samsara Bondage.



- Manomaya cause of Samsara.

Proof :

- When mind is gone - Mind Nasha - Entire Samsara is destroyed.
- Where mind is - There Samsara is
- Where mind is not there - Samsara is not
- For child - No Samsara - Animals - Biological problems - No Samsara.
- Not worrying from home - Movie goer / Drunkard. Temporary Moksha - Mind not functioning / Suppressed.

Verse 170 :

स्वप्नेऽर्थशून्ये सृजति स्वशक्त्या
भोक्त्रादिविश्वं मन एव सर्वम् ।
तथैव जाग्रत्यपि नो विशेषः
तत्सर्वमितन्मनसो विजृम्भणम् ॥ 170 ॥

*svapne'rthaśūnye sṛjati svaśaktyā
bhoktrādiviśvaṁ mana eva sarvaṁ |
tathaiva jāgratyapi no viśeṣaḥ
tatsarvametanmanaso vijṛmbhaṇam || 170 ||*

In the dream state, even though there is no contact with the external world, the mind alone projects the entire dream-universe of enjoyer etc. Similarly, the waking-state is no different. All this (world of myriad phenomena), is but a projection of the mind.[Verse 170]

Jagrat / Svapna	Sushupti
<ul style="list-style-type: none"> - Mind is world = Bogta / Bogyam / Bogaha = Experiencer / Experienced objects / Experience (Causes Raaga / Dvesha Problems) 	<ul style="list-style-type: none"> - Mind resolved - No world, No Samsara

Anvaya - Vyatireka :

- Add sugar - Sweet
 - Don't add - Not sweet
- } Sugar - Cause of sweetness

In dream :

- Mind alone creates everything
- Creator of inner world
- Manomaya
- External world of objects not available
- Mind like Bhagawan can create everything.



Intelligent Cause / Material Cause... Abinna Nimitta Upadana Karanam.



Sankalpa Shakti → So Kamayata... Bhagawans Shakti = Maya Shakti.

Brihadaranyaka Upanishads :

सोऽकामयत्, भूयसा यज्ञेन भूयो यजेयेति । सोऽश्राम्यत्, स तपोऽतप्यत्; तस्य श्रान्तस्य तप्तस्य यशो वीर्यमुदक्रामत् । प्राणा वै यशो वीर्यम्; तत्प्राणेषूत्क्रान्तेषु शरीरं श्वयितुमधियत्; तस्य शरीर एव मन आसीत् ॥ ६ ॥

so'kāmayata, bhūyasā yajñena bhūyo yajeyeti | so'śrāmyat, sa tapo'tapyata; tasya śrāntasya taptasya yaśo vīryamudakrāmat | prāṇā vai yaśo vīryam; tatprāṇeṣūtkrānteṣu śarīraṃ śvayitumadhriyata; tasya śarīra eva mana āsīt || 6 ||

He desired, 'Let me sacrifice again with the great sacrifice.' He was tired, and he was distressed. While he was (thus) tired and distressed, his reputation and strength departed. The organs are reputation and strength. When the organs departed, the body began to swell, (but) his mind was set on the body. [1 - 2 - 6]

Individuals Shakti = Nidra Shakti :

- Nidra Shakti creates - Triputi dream world
 - Experiencer / Experienced / Experience
 - Samsara comes
 - Sense organs constant Svaha is there

Jagrat :

- No difference
- Mind alone creates Triputi
- Is objects in Jagrat's created by Mind?

Advaita Discussion :

1) :

Waking	Dream clip
<ul style="list-style-type: none">- Not created by Mind- Ishvara Srishti- Vyavaharika	<ul style="list-style-type: none">- Mind creates- Jiva Srishti- Pratibasikam

- In waking : it is, Therefore I see
- In Dream : I See, Therefore it is.

In Jagrat :

- Objects become Bogya Vastu only, If I choose to relate with the object,

In shop :

- Padartha... Material...

w.r.t. Clip :

- I am Jeevan Mukta
- When I buy... Becomes Samsara... Status of Bogya... Created by my mind.
- Bogyatvam... Created by my mind.
- Girl - Born... Padartha... Ishvara Shakti wife... Jeeva Shakti... I choose to relate.
- भोक्त्रादिविश्वं - Bogtru / Bogta... Sambandha struck by my mind.

Manomaya : Cause of Jeeva Srishti

- I = Bogta... clip = Bogyam...
- Triputi in Jagrat and Svapna = Projection of mind Kalpatva / Adhyasa of Mind.
- Mind creates Triputi... Samsara.

Lecture 62

Verse 167 - 188 :

- Manomaya Kosha = Cause of Samsara.
- 1) Pure ignorance doesn't cause any problem, Total ignorance = Bliss.

Deep Sleep :

- Ignorance in pure form without any support, Example Of Mukti in Brihadaranyaka Upanishad.
- 2) When ignorance is activated in Jagrat and Svapna, with help of mind - Problem of Samsara comes.
 - Ignorance connected to Samsara by mind alone.
 - Duryodhana / Karna - Mutually supporting each other.
 - 3) Pure ignorance / Pure mind - No problem
 - Ignorance and Mind joining - Problem.

Sleep :

- All is one then
- Mind resolved

Jnani :

- Has mind but no ignorance
- Shows love / Knowledge / Compassion / Generosity / All in mind Not in Atma – Nirgunasvarupa...

Gita :

अद्वेष्टा सर्वभूतानां
मैत्रः करुण एव च।
निर्ममो निरहङ्कारः
समदुःखसुखः क्षमी ॥ १२.१३॥

**advesta sarvabhutanam
maitrah karuna eva ca I
nirmamo nirahankarah
samaduhkhasukhah ksami || 12.13 ||**

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

- Jnani has mind without ignorance - No problem.
- Sleeper - Ajnani... without mind - No problem

Role of mind :

- Mind and ignorance... cause of problem
- Some places mind highlighted
- Some places ignorance highlighted
- In presence of mind - Problem
- In absence of mind - Sushupti - No problem.

Verse 170 - Very important Verse :

स्वप्नेऽर्थशून्ये सृजति स्वशक्त्या
भोक्त्रादिविश्वं मन एव सर्वम् ।
तथैव जाग्रत्यपि नो विशेषः
तत्सर्वमेतन्मनसो विजृम्भणम् ॥ 170 ॥

*svapne'rthaśūnye sṛjati svaśaktyā
bhoktrādiviśvaṁ mana eva sarvaṁ |
tathaiva jāgratyapi no viśeṣaḥ
tatsarvame tanmanaso vijṛmbhaṇam || 170 ||*

In the dream state, even though there is no contact with the external world, the mind alone projects the entire dream-universe of enjoyer etc. Similarly, the waking-state is no different. All this (world of myriad phenomena), is but a projection of the mind.[Verse 170]

- Mind alone cause of duality
- Mind alone cause of Triputi / Vikalpaha.
- Therefore Everything is Manasa Vijambranam / Projection.
- Anvaya co-presence problem.

Vyatireka :

- Co-absence - When mind is - Samsara
- When mind is resolved - Samsara resolved

Verse 171 : Vyatireka :

सुषुप्तिकाले मनसि प्रलीने
नैवास्ति किञ्चित्सकलप्रसिद्धेः ।
अतो मनःकल्पित एव पुंसः
संसार एतस्य न वस्तुतोऽस्ति ॥ 171 ॥

*suṣuptikāle manasi pralīne
naivāsti kiñcitsakalaprasiddheḥ |
ato manaḥkalpita eva puṁsaḥ
saṁsāra etasya na vastuto'sti || 171 ||*

In deep-sleep, the mind is reduced to its casual state and nothing perceivable exists as is proved by the universal experience of all people. Therefore, man's world of change is just the creation of his own mind and has no objective reality. [Verse 171]

- In Sushupti - Avastha - Mind resolved into Karana Shariram - Mind belongs to Sukshma Shariram...

No Bogta :

- I don't exist as Bogta... No word as bogyam, No interactive experience called Boga. Vikalpa Kinchit Api Nasti

What is proof?

- Kumba Karna - Killed / Nidra Devi - Asked
Rama - Go where Upanayana...

Conclusion :

- Manas Satve - Samsara Sattva
- Mano Abave - Samsara Abava
- Tasmāt - Manaha Eva Samsara Karanam, Samsara of this being is caused by mind alone.

Verse 170 / 171 :

- Mind / Samsara not intrinsic nature of me - Caused by someone else...
- Incidental - Not intrinsic - Like heat of water... Cause by fire(Extraneous Factor)
- Incidental / Aguntakam... Not svabavikam, Mind alone causes Samsara...
- Samsara not my intrinsic nature, Mukti / Moksha my Svarupa...
- Vastutaha - Nasti...
- Really / Intrinsically / Naturally / Factually Samsara Nasti - Non Samsara...
- If Samsara my intrinsic nature... What would be problem?
- If heat is intrinsic to fire... Intrinsic nature, Will be there all the time... will never be lost.... Because of presence / Absence of extraneous factor...
- With / without mind - Samsara would continue in sleep.
- Samsara - Incidental / Not intrinsic.

Very important argument in Vedanta :

- Sushupti - Proves - Samsara not my nature.
- My realisation complete!!
- Sleep - Very important - Philosophically and biologically (For health)

State through which Guru tells Sishya :

- Limitation / Duality is not intrinsic to you
- Sorrow is not intrinsic to you..

What is intrinsic - Can't drop :

- Therefore 'Consciousness' is intrinsic... In sleep don't drop 'Consciousness'
- In certain books of Vedanta - it says - Mind alone cause of Samsara.
- Therefore destroy Mind - Mano Nashaha

Wrong Notion :

- Prescribe - Nirvikalpa Samadhi - Gradually removing thoughts....
- Thoughts alone manifesting - Mind alone becomes thinner.
- All Vasanas gone - Mind - Embodiment of Vasana is destroyed - You will become mindless person.
- That is Moksha → My biggest mistake for 15 years of Vedanta.
- If goal to become mindless, what is difference between living being And non living desk inert - Because it has no mind...
- Maha Jnani... without mind... Stone level.
- All Sadhanas - Not to become stone / Permanent coma - No one will want Jeevan Mukti...
- Real Moksha by Vedanta not stone like existence - Live existence - One admires creation - Pashyam...
- Don't accept physical destruction of mind by Samadhi...

2 Ways to interpret Mano Nasha

Falsification of Mind

Mithyatva Nischaya :

- 1) World has no independent existence – not independent of Brahman

Wisdom :

- 2) Mind has no Independent existence = Mano Nashaha
 - Continue to use mind

Use Desk :

- Nothing called desk separate from wood = Desk Nashaha / Only wood

Wisdom :

- Desk = Name of Wood / Form

Problematic Mano Nashaha

- By Converting into Non problematic Mind
- Ignorant mind = Problematic Mind
- Wise Mind = Non problematic Mind
- Gatha Sun... Nanu Shochita Pandita
- Wise enjoy Non problematic Mind
- Dukeshu Anudvigna...
[Gita - Chapter 2 - Verse 56]

Gita :

दुःखेष्वनुद्विग्नमनाः
सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ
sukhēṣu vigataspr̥haḥ ।
vītarāgabhayakrōdhaḥ
sthitadhīrmunirucyatē || 2-56 ||

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady Wisdom.
[Chapter 2 – Verse 56]

As though destroyed :

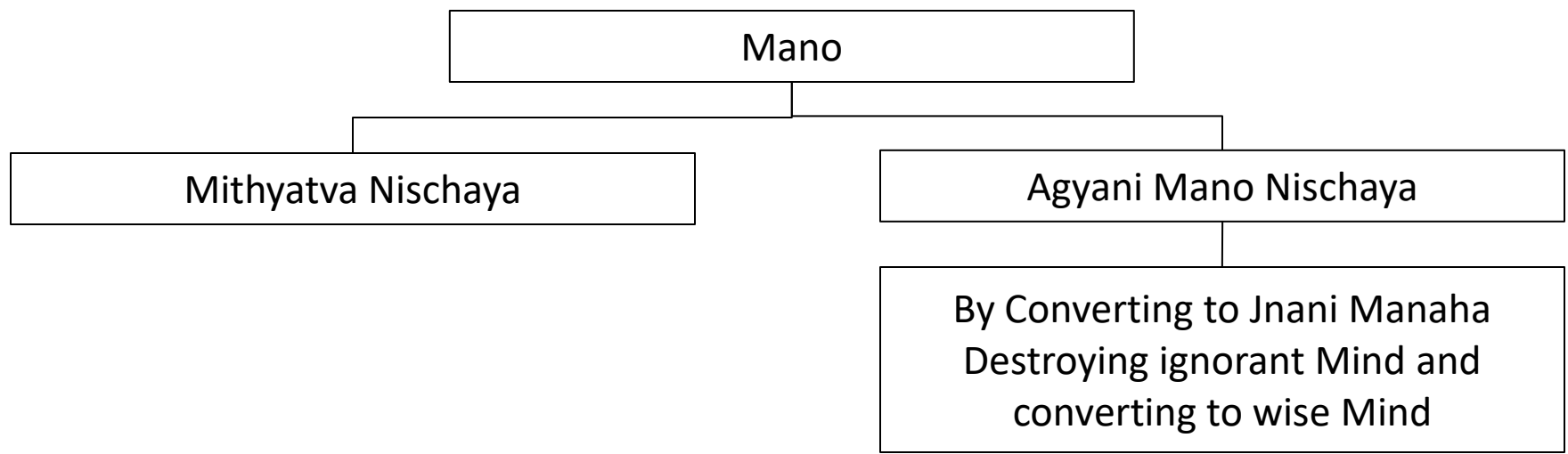
- Mano Mithyatva Nischaya - Mano Desh Nasha Eva.
- Jnani uses mind - Even after Mano Nasha through Jnanam.
- When mind non problematic - Don't feel problems of mind.
- Healthy body / Mind... Not felt
- Feel leg / Mind / Ear... if problem
- If no problem in ear... don't feel presence of Ear...

Nasiruddin Mullah :

- When shoe fit.... Shoe not felt / Known.
- When shoe doesn't fit... Sore feet

Tight shoe lace :

- To enjoy Anandah in evening... When I drop... I am wearing feeling gone.
- Wise mind = Enlightened mind, Lightened mind.
- Mind with sorrow = No peace - No Baram.
- Ashantasya Mano Baraha.
- Jnani Destroy mind = Not Bavam as thoughts are there.



Verse 172 :

वायुनाऽऽनीयते मेघः पुनस्तेनैव नीयते ।
मनसा कल्प्यते बन्धो मोक्षस्तेनैव कल्प्यते ॥ 172 ॥

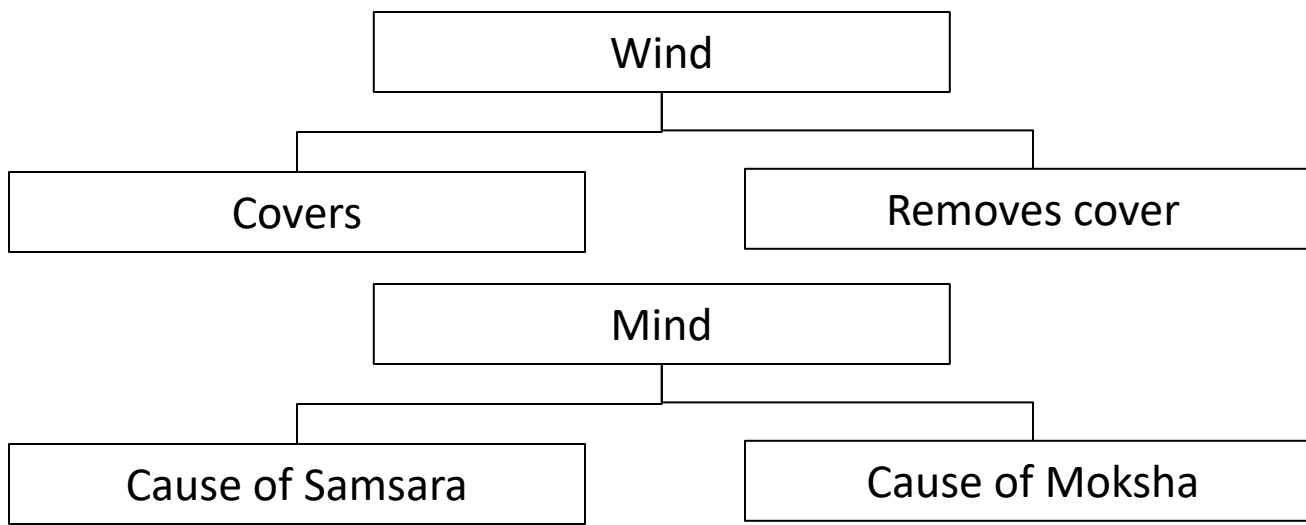
vāyunā"nīyate meghaḥ punastenaiva nīyate |
manasā kalpyate bandho mokṣastenaiva kalpyate || 172||

The wind gathers the clouds together and the wind itself scatters them. SO too, the mind is responsible for bondage and also for liberation. [Verse 172]

- Mind alone is cause of Moksha - Therefore destroying mind = Foolish.

Retain mind for liberation :

- Wind blows clouds in front of sun.
- Sun covered by cloud, wind is indirect cause of covering sun.
- If cloud has to go away, wind removes cloud from obstruction also.



Therefore destroying Mind - Not Solution :

- If so, can go to permanent sleep.

Gita :

बन्धुरात्मात्मनस्तस्य
येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे
वर्तेतात्मैव शत्रुवत् ॥ ६-६ ॥

**bandhurātmātmanastasya
yēnatmaivatmanā jitaḥ |
anātmanastu śatrutvē
vartētatmaiva śatruvat ||6-6||**

The Self is the friend of the self for him who has conquered himself by the Self; but to the unconquered self, the Self stands in the position of an enemy like the (external) foe. [Chapter 6 – Verse 6]

- Body / Mind... Friend / Energy cause Samsara / Moksha.
- Disciplined / Healthy - Body / Mind - Friend.
- Undisciplined / Healthy - Body Mind - Energy.

Verse 173 :

देहादिसर्वविषये परिकल्प्य रागं
बध्नाति तेन पुरुषं पशुवद्गुणेन ।
वैरस्यमत्र विषवत् सुबुधाय पश्चाद्
एनं विमोचयति तन्मन एव बन्धात् ॥ 173 ॥

*dehādisarvaviṣaye parikalpya rāgaṁ
badhnāti tena puruṣaṁ paśuvadguṇena |
vairasyamatra viṣavat suvudhāya paścād
enaṁ vimocayati tanmana eva bandhāt || 173 ||*

The mind causes man's attachment for the body and the sense objects. These attachments bind him like an animal that is bound by ropes. Thereafter, the same mind creates distaste for the very same sense objects as though they were poison and liberates man from his bondage. [Verse 173]

Raagi Mind	Viraagi Mind
<ul style="list-style-type: none">- Bandha Hetuhu- Mind under Grip of Raaga / Dvesha- Raaga / Dvesha twin brothers	<ul style="list-style-type: none">- Moksha Hetuhu- Filter Raaga Dvesha into Preferences - Rather than Need- Mind - Master of Raaga / Dvesha

- Mind can never be without Raaga / Dvesha,

Gita :

इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

**indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau |
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||**

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

I Prefer Tea	I Need Tea
<ul style="list-style-type: none"> - Non Binding - illegal / immoral Raaga / Dvesha Should be Eliminated not Edited 	<ul style="list-style-type: none"> - Without it - No Activity <p>Binding Tea :</p> <ul style="list-style-type: none"> - Raagi Mind - Slave of Raaga / Dvesha - Produces Ragam Binding Attachment in every object / of Creation including body - By Enslaving / Addictions causing Raaga / Dvesha, Mind binds person

What is Bondage?

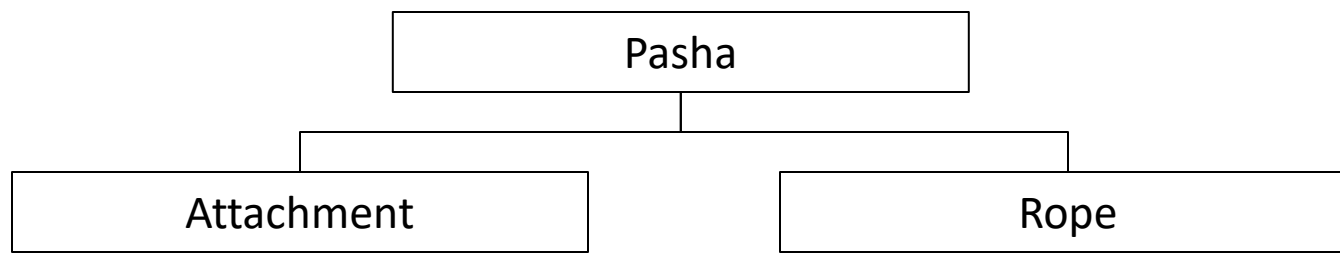
- I am not able to do what I want to do.
- As if I am tied to a pillar.

No Tea - won't do anything :

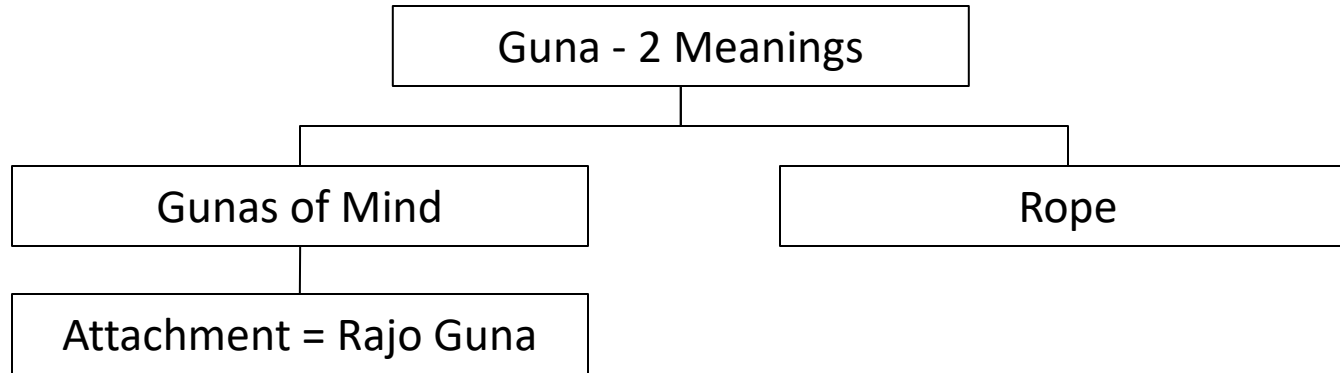
- Mind has used rope of raga
- Tea Dhyana alone... Ropeless binding

Mind	Raaga
Like Person	Like rope

- Mind Binds person with rope of Attachment.



- Person binds animal with Rope.



- Mind uses Guna to bind = Enemical mind
- Mind uses Vairagyam to be Vairagi Mind = Friendly mind.

Rule no. 1 :

- Every attachment leads to sorrow
- No attachment gives permanent happiness.

Rule no.2 :

- Intensity of sorrow Proportional to intensity of attachment.

Parikshya Lokaan :

- Upon world objects, mind produces Vairagyam.
- Viraagi Mind - Releases Jiva, Mind releases Jiva from bond of Samsara

Raagi Mind	Viraagi Mind
<ul style="list-style-type: none">- Rajas / Tamas Mind <p style="text-align: center;">↑</p> <p style="text-align: center;">Healthy Mind</p> <p>Technical :</p> <ul style="list-style-type: none">- Malinam Manaha Bandah Karanam	<ul style="list-style-type: none">- Unhealthy Mind / Sattvic Mind <p style="text-align: center;">Shudham Manaha Moksha Karanam</p>

Verse 174 :

तस्मान्मनः कारणमस्य जन्तोः
बन्धस्य मोक्षस्य च वा विधाने ।
बन्धस्य हेतुर्मलिनं रजोगुणैः
मोक्षस्य शुद्धं विरजस्तमस्कम् ॥ 174 ॥

*tasmānmanah kārāṇamasya jantoh
bandhasya mokṣasya ca vā vidhāne |
bandhasya heturmalinam rajoguṇaiḥ
mokṣasya śuddham virajastamaskam || 174 ||*

Therefore, the mind is the cause for both liberation as well bondage. When it is blemished with the effects of Rajas, it causes bondage. When it is free from the Rajas and Tamas qualities, it paves the way to liberation. [Verse 174]

- Mind alone cause of bondage - For Jantu.

Animal has no freedom :

- Man has no freedom As long as we are, under grip of Raga / Dvesha / Vasanas / Tendencies.

Therefore in scriptures - we are called Pashu :

- Lord Pashupati - Cows
- We have no will of our own - will under control of Raaga / Dvesha.
- Jayate iti Jantu - Whoever is subject to birth - Jantu.
- We are Jantu... Mind alone cause of producing Bondage / Moksha... Impure mind is cause of bondage.
- Malinam Manaha - impure with Rajo Guna and Tamo Guna.

Rajo :

- Stands for Extrovertedness - Mind wanders or sleeps.

Tamas :

- Stands for dullness - Mind sleeps
- In 'Mind', Wander or Dozz off.

Wander	Dozz
Grip of Rajas	Grip of Tamas

- Non wandering / Non Sleeping Mind = Sattvic Manaha



Shudha Manaha



Pure Mind - Without Rajas and Tamas.

Lecture 63

Verse 174 :

तस्मान्मनः कारणमस्य जन्तोः
बन्धस्य मोक्षस्य च वा विधाने ।
बन्धस्य हेतुर्मलिनं रजोगुणैः
मोक्षस्य शुद्धं विरजस्तमस्कम् ॥ 174 ॥

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bandhasya mokṣasya ca vā vidhāne |
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Therefore, the mind is the cause for both liberation as well bondage. When it is blemished with the effects of Rajas, it causes bondage. When it is free from the Rajas and Tamas qualities, it paves the way to liberation. [Verse 174]

- What is condition under which mind becomes cause of bondage / Liberation.
- Sick mind / Unhealthy mind / Cause of bondage
- Impure mind /Rajas / Tamas mind - Malinam Manaha(Bandasya Hetuhu - அழுக்கு)
- Pure mind Sattvic Mind = Cause of liberation.
- Rajas / Tamas mind = Impure - Body, Poornam is required - Not high / low.
- Similarly Rajas / Tamas required - Shouldn't suppress Sattva.
- Pure mind = without Rajas / Tamas... cause of liberation.
- No pressure... Of Rajas / Tamas - Sattva - Guna Pradhana.
- SRT personality = Guna Brahmana - He alone can aim for liberation.

Verse 175:

विवेकवैराग्यगुणातिरेका-
च्छुद्धत्वमासाद्य मनो विमुक्त्यै ।
भवत्यतो बुद्धिमतो मुमुक्षो-
स्ताभ्यां दृढाभ्यां भवितव्यमग्रे ॥ 175 ॥

*vivekavairāgyagunātirekā-
cchuddhatvamāsādyā mano vimuktyai |
bhavatyato buddhimato mumukṣo-
stābhyāṁ dṛḍhābhyāṁ bhavitavyamagre || 175||*

When the mind has been made pure due to a predominance of Discrimination and dispassion, it turns towards liberation. These two must be strengthened by one is an intelligent seeker of liberation. [Verse 175]

1st Step :

- Mind should be Sattva Pradhana - Then attempt on liberation will be successful.
- Don't put cart before horse.
- When mind Sattvic - Viveka / Vairagya will be dominant

Indicator of 'Sattva Guna :

- Viveka : Spiritual goal - Primary
- Vairagya : Material goal - Subservient

Impure mind :

- Aviveki / Raagi - Material goal - Primary
- Spiritual goal - Secondary
- Mind should attain Purity by 2 Virtues - Viveka / Vairagya.

How to increase Viveka / Vairagya?

- Karma Yoga / Pancha Maha Yagya Pradhana life
- Religious life

Helps in learning of life's lessons - Spiritual goal - Shashvatam :

- Only after Viveka / Vairagya... Vedanta fruitful

Moksha :

- I Ashram - Tat Tvam Asi

3 Ashramas :

- For Viveka / Vairagya - Sadhana Chatushtaya Sampatti.
- Vairagyam towards object should be like Vairagyam towards poison.

Verse 176 :

मनो नाम महाव्याघ्रो विषयारण्यभूमिषु ।
चरत्यत्र न गच्छन्तु साधवो ये मुमुक्षवः ॥ 176 ॥

mano nāma mahāvvyāghro viṣayāraṇyabhūmiṣu |
caratyatra na gacchantu sādhave ye mumukṣavaḥ || 176 ||

A Huge tiger called 'Mind' prowls in the thick jungles of sense pleasures. Let not those virtuous people who have a deep aspiration for liberation ever wander therein. [Verse 176]

- Warning to seeker - who is wandering constantly.
- Mind / Tiger - in forest of sense objects
- Any sense object can create attachment, Once mind is gripped of attachment - That mind becomes cause of destruction.

What should we do?

- Don't go amidst tempting sense objects
- Which will make sense objects more destructive and more binding.
- More you go to Vishaya Aranyam, More chances mind becomes out of control.

Who shouldn't go ?

- Seekers who are noble / Of values / Mumukshu's interested in liberation - Be alert.

Positive prayer : OM Bhadram Karnebhih :

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ।
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाग्ँसस्तनूभिः ।
व्यशेम देवहितं यदायूः ।

Om Bhadram Karnnebhih Shrnnuyaama Devaah |
Bhadram Pashyema-Akssabhir-Yajatraah |
Sthirair-Anggais-Tussttuvaamsas-Tanuubhih |
Vyashema Devahitam Yad-Aayuh |

Om, O Devas, May we Hear with our Ears what is Auspicious, May we See with our Eyes what is Auspicious and Adorable, May we be Prayerful (in Life) with Steadiness in our Bodies (and Minds), May we Offer our Lifespan allotted by the Devas (for the Service of God), [Verse 1]

- Self censorship important - No outside coming...
- What you read / See / Friends you have...

Verse 177 :

मनः प्रसूते विषयानशेषान्
स्थूलात्मना सूक्ष्मतया च भोक्तुः ।
शरीरवर्णाश्रमजातिभेदान्
गुणक्रियाहेतुफलानि नित्यम् ॥ 177 ॥

*manah prasūte viṣayānaśeṣān
sthūlātmanā sūkṣmatayā ca bhoktuḥ |
śarīravarṇāśramajātibhedān
guṇakriyāhetuphalāni nityam || 177||*

The mind continuously delivers for the Experiencer - (1)all sense objects, gross or subtle, without exception, (2) Distinctions based upon body, caste, order of life and creed, as well as, (3) the difference of Qualities, actions motives and results. [Verse 177]

- Mind responsible for Bogtru - Bogya relationship called Samsara.
- Creation doesn't cause Samsara / Bondage.
- Jeevan Mukta - Not affected... War / Yogaeswari not my Bogya Vishaya.

Creation is Ishvara Srishti :

- By forming a relationship, we make object a Bogya Vishaya... which is called Jeeva Srishti.
- Ishvara creates Padarthas - Jeeva Creates Bogyam, Artha = Object - Padam = word.
- Bhagawan creates - Objects of world only - Beauty - Not bondage...
- We go on thinking - Passing judgement.

Gita :

ध्यायतो विषयान्पुंसः
सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

*dhyāyatō viṣayān puṁsaḥ
saṅgastēṣūpajāyatē |
saṅgāt sañjāyatē kāmah
kāmāt krōdhō'bhijāyatē || 2-62 ||*

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- Dhyayato Vishayam... relationship is trouble, Conversion caused by mind.
- For Jeevan Mukta, world doesn't disappear, Padartha is world - No conversion to Vishaya.
- Samsari Divides world into Padartha and Bogya Vishaya.
- Object of relationship / Attachment / Hatred, Bogyam - Not entertainment.
- Some objects disturb mind by coming / Going, Mind creates Samsari by attachment.
- Vishaya and Consciousness = To bind - Vicinoti Badnati Iti Vishaya...

Clip :

- Padartha as long as I don't develop raga / Dvesha.
- When they develop Raaga / Dvesha it has become Vishaya capable of binding.
- When I have attachment when it goes away it causes sorrow.
- If I have hatred whenever it is with me, it creates sorrow.

Ishvara creates Padartha :

- Mind converts Padartha into Bogya and Vishaya
- Mind creates Bogya Vishayas in gross forms in waking, in subtle form in dream.
- In Svapna, mind creates objects into Bogya Vastu For Bogta (Experiencer) who is always looking for happiness.
- For Ananda, you convert Padartha into Vishaya.

In Nondual Brahman, Mind creates Divisions :

- Sharira (Bhedi) - Varna - Ashrama Jati Bheda(Varieties)

Ignorant :

- Sees superior bodies - Devas
- Mediocre bodies - Manushya
- Inferior bodies - Plants and animals

Wise sees what?

Gita :

विद्याविनयसम्पन्ने
ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च
पण्डिताः समदर्शिनः ॥ ५-१८ ॥

vidyāvinayasampannē
brāhmaṇē gavi hastini |
śuni caiva śvapākē ca
paṇḍitāḥ samadarśinaḥ || 5-18 ||

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

- Wise mind sees one Brahman.
- Ignorant mind sees Ashramas - Brahmachari / Grahasta / Sanyasi Jati - Group - Races...
- Sees varieties of Gunas upon Nirguna Brahman.

Mind causes Varieties of Gunas :

- Noble / Compassionate / Good / Bad Virtues.
- Kriya / Character / Activity difference.
- Sees Universe as cause - Effect series, Anyatra - Dharma - Only one Brahman.

Neither Krutam / Akrutam :

Gita :

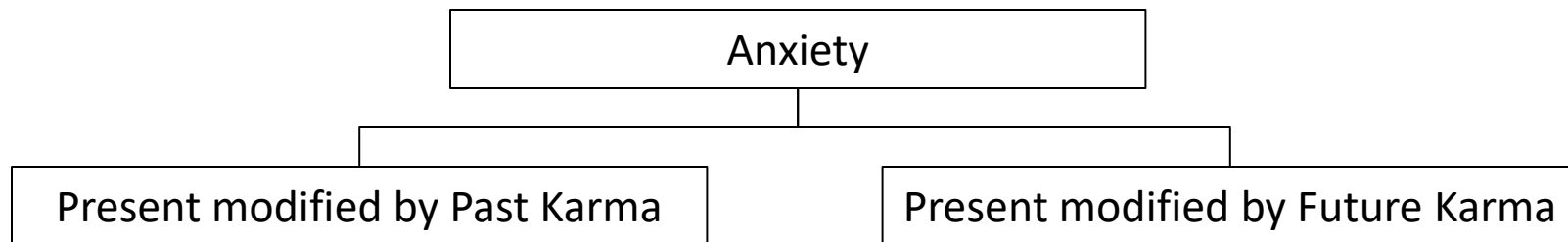
न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

Mandukya Upanishad :

- Seeing Consciousness and Existence series = Samsara.
- If you are caught in Consciousness and Existence... Past karma is deciding present...
- Therefore Prayaschittam... Present becomes cause - Am anxious to modify future.



- I am in grip of past / Present / Future Kala.

Moksha :

- Beyond Kala... Relaxation.

Aavesha :

- Hetu Phala Aavesha... Mind doing, is a problem... Workaholic.

In sleep :

- No worry - Therefore mind culprit - Can't eternally sleep, therefore educate mind.
- Am aware of past / Present / Future
- Not sure of Past / Present / Future
- Ignorant mind creates
- Ignorant mind has to be destroyed by making it wise mind.
- Mind whips for activity in waking!

Commands Aavesha :

- Do this / That...

Verse 178 :

असंगचिद्रूपममुं विमोह्य
देहेन्द्रियप्राणगुणैर्निबद्धय ।
अहंममेति भ्रमयत्यजस्रं
मनः स्वकृत्येषु फलोपभुक्तिषु ॥ 178 ॥

*asaṅgacidrūpamamuṁ vimohya
dehendriyaprāṇaguṇairnibaddhya |
ahammameti bhramayatyajasraṁ
manaḥ svakṛtyeṣu phalopabhuktiṣu || 178 ||*

Unattached pure intelligence is the essence of the Jiva, but the mind beguiles it and binds it by ties of body, sense organs and Pranas. It causes this Jiva to wander with the idea of 'I ' and 'mine' in the Varied experiences of results gathered by itself. [Verse 178]

Will activity end one Day ?

- Can you ever reach Poornatvam by Activity?
- Never able to enjoy Asanga - Peaceful
- Svarupa Atma / Nitya Shudham - Mukta - Asanga Atma is my eternal nature.
- Ignorant / Obsessed mind with cause / Effect - is the culprit.

We blame ignorant mind :

- Change of direction... Activity to enquiry... is progress / Proper direction.
- Have goals with Poornatvam...
- Don't work for happiness - Work with happiness... with knowledge.
- Asanga Atma Asmi... Mind very disturbed, Mind deludes - Confuses Jiva.

Asanga :

- Unrelated to ups and downs
- Can't affect Poornatvam - Can't increase status.
- Infinite status = Asanga Svarupa / Chaitanya Rupa - Nitya Atma.

This Jiva deluded by mind :

- Disowned my nature and in its place settled for greying / Growing / Decaying body / Anitya Shariram...
- Mind ties Jiva to Deha.

- “Mind connects Jiva to Deha”
- Forms attachment with body - Hooked to sense organs - Prana.
- Water leaf - Water drop.. Very unstable
- If leaf moves / Tilts... Drop will go... hooked to ever-changing Prana and Properties of Deha / Indriya / Prana.
- I am connected to Sattva / Rajas / Tamas - Gunas by coming away from Atma.
- Mind makes Jiva wander with Ahamkara and Mamakara... My wife / My Bank Balance... and enjoy consequences of Activities.

Lecture 64

1) Atma - Anatma :

Atma	Anatma
Pancha Kosha Ateeta	Panchakosha - Division to Make mind subtle

- Make Mind more Subtle, 5 Koshas to Acclimalise mind.

Manomaya Kosha : Verse 167 - 183 :

- Definition / Nature / Cause of Bondage - Liberation.
- Sattva healthy mind - Causes of liberation / Healthy Body
- Rajas / Tamas - Unhealthy mind(Malina Sattva) = Cause of Samsara / Sick Body.

How unhealthy mind causes Samsara?

1) Rajas / Tamas dominant :

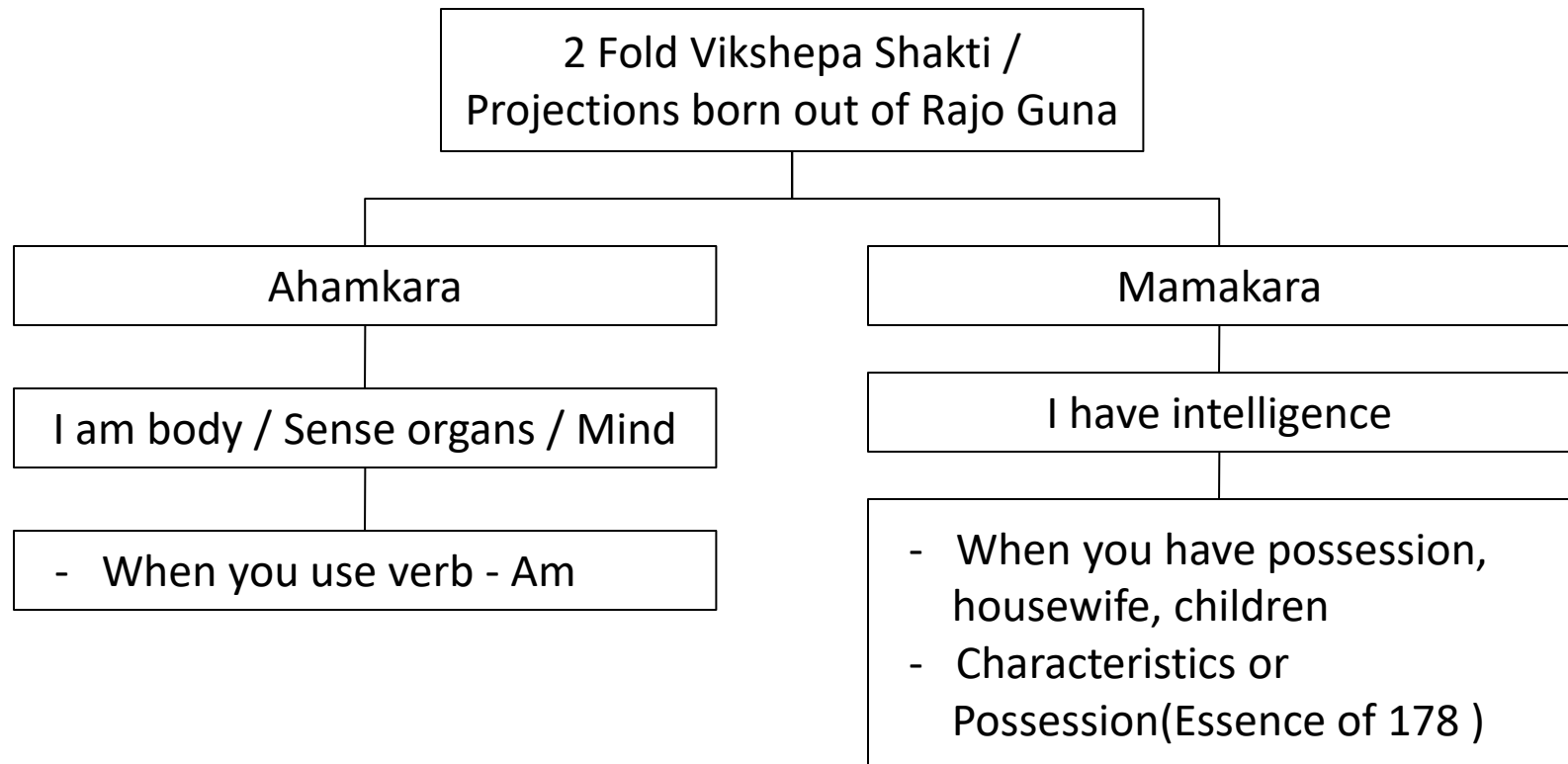
- Covers true nature, Tamas stands for darkness / Covering.
- It keeps me in dark about my Svarupam Kunti - Kept Karna in dark... Kaunteya
- Maya Devi keeps us in darkness...
- Aham sat chit Ananda Svarupa Asmi - 'Amrutasya Putra' - Covered.
- When Tamas covers, Rajo leads to erroneous projection.
- Ignorance cause of erroneous projection.
- All negatives developed in dark room of ignorance Raaga / Dvesha...

Aavarna Shakti :

- Tamo Guna provides dark room.

Projection / Misconception : Rajo Guna

- I am body / Sense organ / Mind = Ahamkara caused by Rajo Guna.



- Mind deludes / Confuses 'Jivatma' / Individual / Human being.

What type of 'Jivatma' he is?

- Relationless 'Consciousness - Asanga - Pure Consciousness - Which has no Sanga... Na Mata / Pita....

‘Consciousness’ is Achalatvam / Asangaha :

- For ‘Jivatma’ knowledge of this fact is kept in dark.

1st Job of mind : Thief :

- Cuts phone wire - Communication cut - Keep police in dark...

Mind - Cuts information :

- Aham Asangaha Chit Rupa Asmi - Tele-connection = Veda knowledge If I study I will know.
 - Tamo Guna Aspect of mind is covering.
 - Rajo Guna takes over and binds by creating Ahamkara and Mamakara in field of body / Prana / Sense organs.
 - This ‘I’ starts - Bio-data with body / Parentage / Caste / Brahmana / Kshatriya.
 - Karana Sharira / Sukshma Sharira - Anaadi - Struggle to maintain body / Family...
 - Basis of Samsara = Deha Abhimana
 - I am deaf... Indriya / Sense organ Abhimana
 - I am hungry / Thirsty - Prana Abhimana(“Aham”)
 - With property, no Ahamkara - Don’t say I am property but say I have properties.
 - I am tied to Body / Mind by Ahamkara and Mamakara.
 - I am Body / Mind
 - I have body / Mind
- } Not Correct

Therefore Atma called Avyaya :

- No Sraddha / Shashtiabda Purti / No Ashrama / Varna
- Once Ahamkara and Mamakara - Comes, Next tragedy.
- Individual knocking world / Busy in Karma.
- Kartrutvam comes, depending on Varna / Ashrama Miserable Grihasta...
- Family status called Ashrama
- Social status called Varna
- I wander in karma Phala Anubava...

I want to go	I am forced to go
<ul style="list-style-type: none">- Karma Dvara- My will	<ul style="list-style-type: none">- Karma Phala Dvara- My Fate

- Due to Ahamkara, mind in field of duty / Karma or karma Phala... Therefore Jiva Wanders.
- Causal form - Wandering constantly Bu Loka / Deva Loka.
- Therefore take care of your mind.

Verse 179 :

अध्यासदोषात्पुरुषस्य संसृतिः
अध्यासबन्धस्त्वमुनैव कल्पितः ।
रजस्तमोदोषवतोऽविवेकिनो
जन्मादिदुःखस्य निदानमेतत् ॥ 179 ॥

*adhyāsadoṣātpuruṣasya saṁsṛtiḥ
adhyāsabandhastvamunaiva kalpitaḥ |
rajastamodoṣavato'vivekinō
janmādiduḥkhasya nidānametat || 179||*

The Evil of superimposition causes man's transmigration and the mind alone is responsible for the bondage of superimposition. For a man who is tainted with Rajas and Tamas and who lacks discrimination, this causes the misery of birth and so on. [Verse 179]

Punarapi Jananam caused by mind :

- Like frog - Jumping from one body to another - Because of mind.

Samsara :

- Deha Abhimana
- Kartrutvam, Karma, Papa, Moksha
- Sukha Dukha Anubava.

Cow :

- Biological Samsara - No problem of jealousy.

Dog Show : 1st Prize - Owner proud

- Dog has no self identification - Has intrinsic body identification.

Therefore Biology Problem :

- Self consciousness - instinctive - Suffers gross Samsara...
- Humans suffer subtle Samsara, Because of Adhyasa Yoga...
- Humans have instinctive and deliberate Abhimanam.

Abhimana is Dosha in Vedanta :

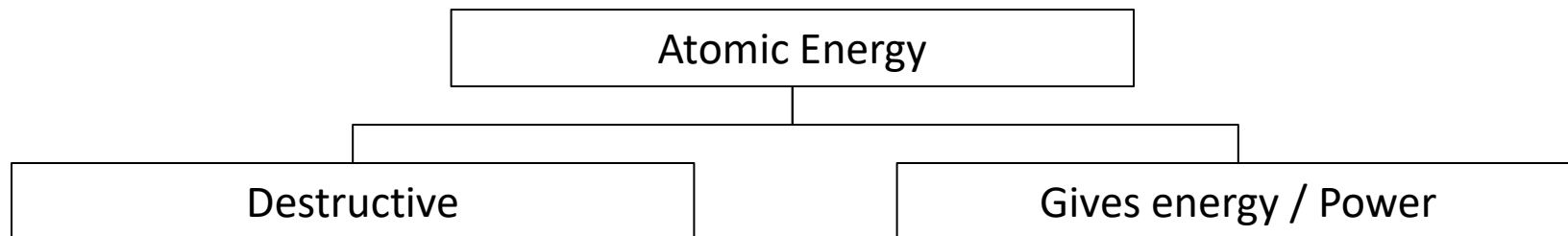
- In worldly life, Self respect, Abhimanam, Pride, bond of country -it is relative world.
- In philosophy ,Abhimana = Dumb negative / Darpa Paurushaya
- Because of Dosha there is Samsara by Deha Abhimana / Ahamkara / Mamakara...

In Sleep :

- Don't Say I am Brahman / Male / Manager...
- Ahamkara and Mamakara comes when mind active.
- Ahamkara and Mamakara resolved when mind in active
- Therefore Manasa Satve - Adhyasa Satyam
- Therefore Abava - Adhyasa Abavam.
- Therefore Manasa Eva Adhyasa Karanam
- Therefore Mind alone responsible of all problems.
- Like birth / Vikara /... Jayate / Sardate / Vipariyate / Apakshayati.....

Mind not problem for all :

- Wise enjoy mind - Advashta Sarva Butanam - Compassion / Love / Bakti / Friendship - Virtues in mind only. Therefore don't hate Mind.
- Mind problem for Aviveki... Unintelligent who doesn't know how to use tool.



Rajas / Tamas :

- Dosha Vatahe is unintelligent / Aviveki
- That person in whom Rajas / Tamas is dominant - Extrovert no time for thinking.
- Tamo Guna makes mind sleepy - Thinking unknown.
- For non-thinking mechanical person, mind is cause of Samsara...

Verse 180 :

अतः प्राहुर्मनोऽविद्यां पण्डितास्तत्त्वदर्शिनः ।
येनैव भ्राम्यते विश्वं वायुनेवाभ्रमण्डलम् ॥ 180 ॥

ataḥ prāhurmano'vidyāṁ paṇḍitāstattvadarśinaḥ |
yenaiva bhrāmyate viśvaṁ vāyunevābhramanḍalam || 180 ||

Hence the mind is considered to be Avidya by Sages who have discovered its secret. By This alone the universe of experience is tossed around like the clouds by the wind. [Verse 180]

Aviveki :

- Sattva - Suppressed
 - Rajas - Rules
 - Avidya dominant
 - Mind - Saturated with ignorance - we say mind is ignorant.
- } Such mind is called Avidya

Food and Poison :

- We say food is poison - Agyana Sahita Manaha = Agyanam.

Technically not correct :

- Panditaha = Srotriya - Scripturally informed.
- Brahma Nishta... become one with scriptural teaching.

What they speak / What they are = Brahman :

- Talk of Brahman / They are Brahman.
- Because of ignorant mind - ignorance saturated Mind... world is wandering in Samsara.
- Tapta = Adhyatmika - Adi Bautika - Adi Deivika.
- Clouds - Move constantly without freedom to decide where to go.
- Vayu - Decides - Pushed by Vayu - Rainy cloud goes...
- Here Pushed by ignorant mind - All humans knocked about.

What is remedy?

Verse 181 :

तन्मनःशोधनं कार्यं प्रयत्नेन मुमुक्षुणा ।
विशुद्धे सति चैतस्मिन्मुक्तिः करफलायते ॥ 181 ॥

*tanmanahśodhanam kāryam prayatnena mumukṣuṇā |
viśuddhe sati caitasminmuktiḥ karaphalāyate || 181||*

Therefore, the mind must be diligently purified by one who seeks liberation. When the mind has been purified, liberation becomes as readily available as a fruit in one's own hand. [Verse 181]

- Don't eliminate thoughts in mind.
- When mind goes, Atma reveals itself is a mistake / Misconception.
- When head ache, don't remove head !
- Remove ache of Samsara / Head - Mano Nasha / Unmani Avastha / Amani Bava(Manushya)
- Unhealthy mind has to be removed by healthy mind - Adjective removed not noun.
- Don't destroy - Purify / Teach / Educate / Train.
- Direct Mind / Don't stop mind but give new direction - Improve quality of thoughts.

Vedanta Teaches :

- How to think

Shivoham :

- Akhanda Para Vritti - Healthy mind leads to liberation.

Lecture 65

Verse 181

तन्मनःशोधनं कार्यं प्रयत्नेन मुमुक्षुणा ।
विशुद्धे सति चैतस्मिन्मुक्तिः करफलायते ॥ 181 ॥

*tanmanahśodhanam kāryam prayatnena mumukṣuṇā |
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Therefore, the mind must be diligently purified by one who seeks liberation. When the mind has been purified, liberation becomes as readily available as a fruit in one's own hand. [Verse 181]

Manomaya Kosha :

- 1) Cause of bondage / Liberation
 - Convert mind favourable to us, not destroy mind.
- 2) Sattva / Antahkaranam = Moksha Upayogi
 - Rajas / Tamas / Antahkaranam = Bandah Hetu

1st : Therefore purify mind :

- Study of Vedanta only for qualified student.
 - Purification takes Janmas - Aneka Janma Sarve Siddaha...
- 3) Purified mind alone - Cause of liberation.

How to purify mind :

Answer : Verse 11 Vivekachudamani :

- Purify by Karma Khanda.

- Purify body by brushing / Bathing / Eating / Sleep.
- Religious way of life / Varna Ashrama Anushtana - Karma Khanda.
- Philosophy = View of life
- Karma Yoga = Healthy thinking, healthy responses.
- Keep list and watch - Am I Deivi / Asurisa Rupa....
- Religion = Alert living environment.

Once mind :

- Guna Brahmana
 - Deivi Pradhana
 - Sattva Pradhana
 - Sadhana Chatushtaya Sampatti Sampanna
- } Shudha Antahkarana
- Mukti like fruit in your land / Shop / Mountain.
 - How long it takes to eat if in hand / Shop / Mountain.

Gita :

राजविद्या राजगुह्यं
पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं
सुसुखं कर्तुमव्ययम् ॥ ९-२ ॥

rājavidyā rājaguhyaṃ
pavitram idam uttamam ।
pratyakṣāvagamaṃ dharmyaṃ
susukhaṃ kartum avyayam ॥ 9-2 ॥

This royal science, royal secret, the supreme purifier, realisable by direct intuitive knowledge, according to the dharma, is very easy to perform and imperishable. [Chapter 9 – Verse 2]

Katho Upanishad(Important Verse) : Opposite :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti || 14 ||

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I – III – 14]

With Sraddha :

- Qualified mind - Easy - Sattva Antahkarana Pradyana.
- Without Sraddha / Unqualified mind - Difficult Rajas / Sattva - Antahkarana Pradyana

Verse 182 :

मोक्षैकसक्त्या विषयेषु रागं

निर्मूल्य संन्यस्य च सर्वकर्म ।

सच्छ्रद्धया यः श्रवणादिनिष्ठो

रजःस्वभावं स धुनोति बुद्धेः ॥ 182 ॥

mokṣaikasaktyā viṣayeṣu rāgaṁ

nirmūlya sannasya ca sarvakarma |

sacchraddhayā yaḥ śravaṇādiniṣṭho

rajaḥsvabhāvaṁ sa dhunoti buddheḥ || 182 ||

With single pointed devotion for liberation, he who roots out his attachments for sense objects, renounces all actions and with faith in truth, constantly hears the truth and so on, he can purge the Rajasika nature in his intellect.[Verse 182]

Complete Sloka :

1) Makes Moksha top priority of life :

- Makes Moksha only object of attachment.
- From world(Anatma Preyas) - God / Brahman / Atma / Sreyas.
- Choose Moksha only like Nachiketa - Teevra Mumukshutvam.

2) How to make Moksha primary goal?

- Know it is ever lasting benefit
- Others - Subject to loss
- Ishvara - Alone Shashvatam
- Janma / Mrithyu / Jara / Vyadhi – Anu Darshanam By proper thinking develop goal.

3) After keeping Moksha as goal :

- Mind clings to objects... Due to Vasana.
- Onion effect in room... Gita :

विषया विनिवर्तन्ते
निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य
परं दृष्ट्वा निवर्तते ॥ २-५९ ॥

viṣayā vinivartantē
nirāhārasya dēhinaḥ ।
rasavarjaṃ rasō'pyasya
paraṃ dṛṣṭvā nivartatē || 2-59 ||

The objects of the senses turn away from the abstinent man leaving the longing (behind); but his longing also leaves him upon seeing the Supreme. [Chapter 2 – Verse 59]

- Very difficult to get out...
- When intellectual conviction comes, detached but emotionally attached.
- Habitual attachments to things and beings... Vishaya / Situation...
- Totally uproot attachment...
- Remove concern about family... Do duty(Doesn't require concern)

How to get out of attachment?

Gita :

अनन्याश्चिन्तयन्तो मां
ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō mām
yē janāḥ paryupāsatē |
tēṣāṃ nityābhiyuktānām
yōgakṣēmaṃ vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

- Handover concern part to God and do duty



Doesn't require concern

- Let life be partnership

I	Ishvara
Do work	Don't worry

Now we worry and work :

- Learn to do that so that Raaga goes, develop Mumukshutvam.... Thru Vivekachudamani.
- Reduce extrovert activity / Find time.

Gita :

मयि सर्वाणि कर्माणि
संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा
युध्यस्व विगतज्वरः ॥ ३-३० ॥

mayi sarvāṇi karmāṇi
sannyasyādhyātmacētasā |
nirāśīrnirmamō bhūtvā
yudhyasva vigatajvaraḥ || 3-30 ||

Renouncing all actions in Me, with the mind centered on the Self, free from hope and egoism (ownership), free from (mental) fever, (you) do fight! [Chapter 3 – Verse 30]

- Spirit Behind Sanyasa... To find quality time.

How to spend time?

Commit to Jnana Yoga :

- Sravanam / Mananam / Nididhyasanam... With Sraddha in Upanishads - Listening / internalisation / Assimilation - Nishta.

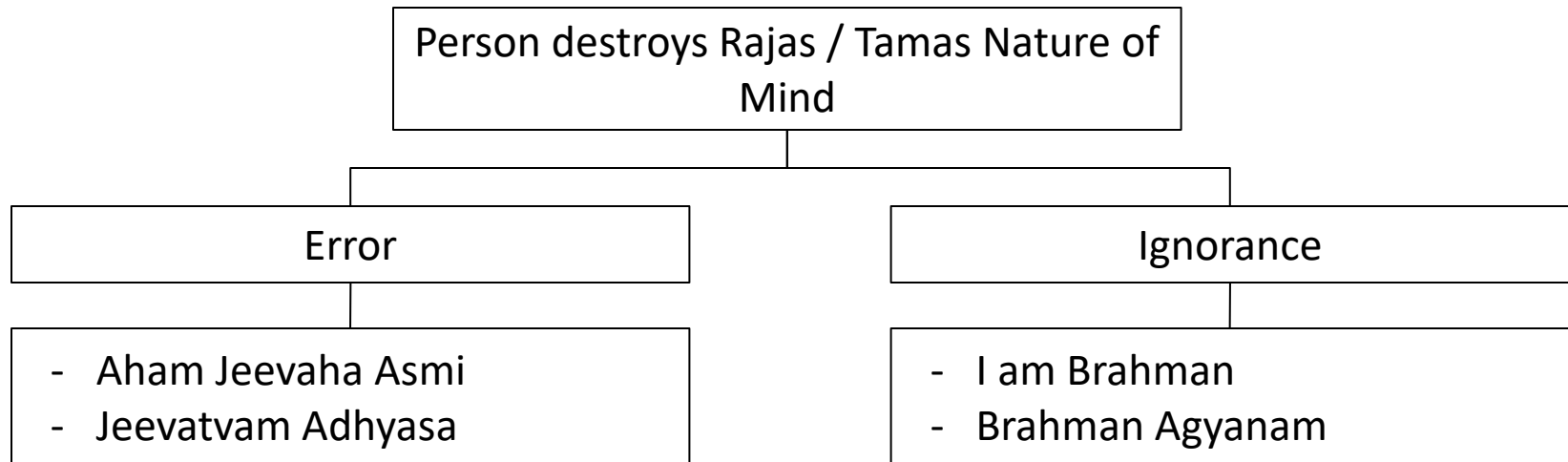
Upanishads :

- Can give knowledge like other Pramanams
- Not opposed to other means of knowledge.

Vedanta :

- Not logical / illogical
- It is Alogical - Transcends logic
- Colour - Not logic - Logic can't help / Negate.
- Sraddha = Pramanya Buddhya
- Nididhyasanam = Decides whether I get knowledge or not.

Benefit :



- Both wiped out by Sravanam / Mananam / Nididhyasanam.

Verse 183 :

मनोमयो नापि भवेत्परात्मा
ह्याद्यन्तवत्त्वात्परिणामिभावात् ।
दुःखात्मकत्वाद्विषयत्वहेतोः
द्रष्टा हि दृश्यात्मतया न दृष्टः ॥ 183 ॥

*manomayo nāpi bhavetparātmā
byādyantavatttvātpariṇāmibhāvāt |
duḥkhātmakatvādvīṣayatvāhetor
draṣṭā hi dṛśyātmatayā na dṛṣṭaḥ || 183 ||*

The mental sheath cannot be the supreme self either, for it has a beginning and an end. It is subject to modifications, pain and suffering. Characterise it, and it is an 'Object' of cognition. The subject can never be identified with the 'Object of knowledge'. [Verse 183]

Verse 149 - 183 : Pancha Kosha Viveka

- Manomaya - if impure - Cause of bondage
- Manomaya - if pure - Cause of liberation

Manomaya - Not Atma :

- I am not my mind - I am user of mind as instrument - Use mind in Jagrat / Svapna.
- In Sushupti mind instrument resolved - But I am there as Conscious being.
- Atma = Consciousness in mind / Sunlight = Light upon hand not hand itself.
 'Consciousness' in thought - Not thoughts themselves.
- Thoughts are in Consciousness, hands are in light - Consciousness not in thought,
 light Not in hand
 - Absolute Nature, Independent
 - Hand is not - Light is
 - Body / Mind is not -
 Consciousness is

Manomaya Kosha - Not 'Paramatma'	Real I - Real Stuff
<ul style="list-style-type: none"> - Fake I - I am agitated 	<ul style="list-style-type: none"> - Paraha - Real 'I' - impossible to get Agitated

- Unintelligently Agitated.
- Like I open(When neighbor eating)mouth or put my leg down(When rickshaw in corner turning)

4 Reasons why mind not Atma :

- 1) Athyantva
- 2) Parinami Bava
- 3) Dukhatmana
- 4) Vishayatva Hetu

1) Athyantva :

- Subject to Arrival / Departure.

Arrival	Departure
Jagrat Swapna	Sushupti

- I am there before / During / After departure of mind.

What is Proof?

- I am aware of resolved condition of mind - Therefore I must be different.

2) Parinami Bava :

- Subject to changes, I am aware of changing mind.
- One who knows changes is not subject to change
- Witness of change not involved in change.
- I am aware of previous condition. I am not involved in the change.

3) Dukhatmanatva :

- Mind's nature is separated sorrow.
- When happiness is there, there is sorrow - Inner fear - Drishti - it will go away.
- Atma = Ananda Svaroopā - Mindless - Beyond mind.

My nature :

- Ananda - Not Dukham
- Whatever is my nature, I will be comfortable with.
- If sorrow my nature, I will never struggle to get out of my nature.
- Will not enquire with others - why sorrowful? Get out of unnatural thing.

4) Vishayatva Hetu : Being object of experiences

- I am only aware of present, Past condition of my mind.
- Keep smiling outside but inside volcano.
- Your mental condition - I infer
- My mental condition - Only I know.

I am aware of my mind :

- What is experienced is different than Experienter
- My mind is an object of experience temporarily.
- 'Consciousness' is self evident all the time not temporarily experienced object like mind.
- Mind temporarily experienced in Jagrat / Svapna as object.
- Therefore mind is experienced, Atma = Experienter.
- Spend time Disidentifying from Manomaya.
- Mind will have traces of problems however much you purify.

Ultimate Solution :

- Understand I am not body / Mind - Subject to health and ill health.
- 100 % Health - Doesn't exist.
- In Moksha - Accept passing ill health of body / Mind, Body / Mind never perfect.

Jnani's Moksha :

- Not because mind healthy.
- Because I am not mind which is subject to health and ill health.
- I - Because of Sadhana, Anger riser, But knows how to handle out of detachment.
- When I know I am not mind, I will be comfortable, Otherwise I will try to make mind perfect - Eternal struggle continues.

Verse 184 :

बुद्धिर्बुद्धीन्द्रियैः सार्धं सवृत्तिः कर्तृलक्षणः ।

विज्ञानमयकोशः स्यात्पुंसः संसारकारणम् ॥ 184 ॥

buddhirbuddhīndriyaiḥ sārḍham savṛttiḥ kartṛlakṣaṇaḥ |

viññānamayaakośaḥ syātpuṁsaḥ saṁsāra-kāraṇam || 184 ||

The intellect with its modifications along with the organs of perception forms the intellectual sheath (Vijnanamaya Kosha). It has the characteristics of 'the agent' (or doer) which is the causes for transmigration.[Verse 184]

Verse 184 - 206 : Vignamaya Kosha :

- Intellect is Buddhi and Jnanendriya along with modification, Aham Vritti.
- Mind and Buddhi - Not separate substance.
- Subtle substance - Like body... Based on type of thought.
- When Anatma Vritti - Idam Vritti takes place.
- Revealing external world - it is called Manaha instrument.
- When it refers to itself as Aham, Mind stuff is called Vigyanamaya Kosha / Ahamkara.
- Kartru Lakshana / Karta of all Actions.

Antahkarana :

- Substance
- Not Concept.

- Manomaya Kosha - Vigyanamaya Kosha
- Karana Instrument - Karta / Agent / Doer
 - Bokta / Pramata
 - Cause of Samsara / Individuality / Localised I
 - Pervading 'Consciousness' = Atma
 - I am Limited I / Here / Karta / Vijnanamaya Kosha.
- Previously Manomaya Kosha - Cause of bondage / Liberation Samsara Karana... Both intellect and mind Samsara.
- Karanam because agent can act, Only when there is instrument.

Example :

- Knife killed or person killed

Knife	Person
Instrument	User

- Knife killed or person killed
- Both together killed
- Without mind - No Samsara
 - Proof Sushupti
- Mind alone not cause of Samsara.
- If Karta. Ahamkara, Mind, is there or not there - Then no Samsara.

Example :

- Jnani - Mind is there - No Samara.
- Both required... Ahamkara - Karta

Mind - Karanam then Samara

Verse 185 :

अनुव्रजच्चित्प्रतिबिम्बशक्तिः
विज्ञानसंज्ञः प्रकृतेर्विकारः ।
ज्ञानक्रियावानहमित्यजस्रं
देहेन्द्रियादिष्वभिमन्यते भृशम् ॥ 185 ॥

*anuvrajaccitpratibimbaśaktiḥ
vijñānasañjñāḥ prakṛtervikārah |
jñānakriyāvānahamityajasraṁ
dehendriyādiṣvabhimanyate bhr̥śam || 185 ||*

Accompanied by a reflection of the light of cit, the intellectual sheath is a modification of Prakrti. It is endowed with the function of knowledge and is always completely identified with the body, sense organs and so on. [Verse 185]

How Vijnanamaya Kosha - Causes Samsara?

- Diagonosis / Mechanism of Samsara

Technical : Spiritual Diary :

I am	Body / Mind
<ul style="list-style-type: none">- Consciousness / Existence- Real in 3 Periods Past / Present / Future	<ul style="list-style-type: none">- Anatma- Unreal- Agyanam

Agyanam

Avarnam

- I am Consciousness / Existence covered by ignorance
- World unreal / Apparently existing
- Consciousness / Existence - My real intrinsic Nature
- Invisible - Entity, 5 Points, not part / Product / Satyam / Sarvagataha / Beyond Time / Space / Objects - Sakshi / Pure Consciousness with conditioning of Body / Mind instruments - Media / No Birth / Death - Immortal

Vikshepa

- In Waking Veiling power projects I am Body / Mind
- World real
- Has birth death
- Consciousness identified with individual body Small 'I' = Jivatma
- Consciousness identified with universe = 'Paramatma'
- Atma without conditioning of Matter = Brahman

Atma

With Micro Body

Jivatma

With Macro

Paramatma

2) Consciousness :

Consciousness	
Consciousness : <ul style="list-style-type: none">- Separate entity- Ever subject- 'Conscious' / Ever Evident- Original 'Consciousness' - Asanga but instrument(In and through creation)/ Transcendent(Like Space / light)- Nitya Vastu - Adav - Asti<ul style="list-style-type: none">- Antav - Asti Rope : <ul style="list-style-type: none">- Substratum Snake : <ul style="list-style-type: none">- Superimposition on Substratum / Satyam / Consciousness	<ul style="list-style-type: none">- Word / Body / Mind- Object- Jadam - Intrinsic nature<ul style="list-style-type: none">- Dead Body - No 'Consciousness'- Death explained by Punya / Papa karma - Karta / Bokta Relative 'I' / Ego / Reflecting Consciousness / Team leading body- Original Consciousness never part of body- School body / old age body, different every cell different

- When body - Fine clay - Reduced to Atoms - Sat / Existence / Chit.
- Ever changing, improve / School body - Different.

Vijnanamaya Kosha :

- Material / Subtle substance / Product of 5 subtle elements.
- Natural inert Jadaha(Intrinsically) Achetana Pancha Butani.

Because of fine nature it reflects Atma Chaitanyam :

- Consciousness - Not part / Property / Product of body
- Consciousness - Not part / Property / Product of mind
- Consciousness - Separate entity is capable of reflecting in Subtle matter because of subtleness.
- Mirror - Fine Therefore can reflect face
- Cloth - Gross - Can't reflect face
- Sukshatmat / Sakshimat Vatcha - Vijnanamaya Kosha
- Enjoys permanent borrowed Consciousness
- Appears as though intrinsic Consciousness
- Vijnanamaya Kosha - Borrowed sentiency - Called karta / Ego.

Lecture 66

Verse 184 - 206 : Vijnanamaya Kosha Definition (Jeeva)

- Mix of Buddhi(Intellect) and 5 sense organs of knowledge.
- Sabasa... with Reflecting Consciousness.
- Buddhi and sense organs and Reflecting Consciousness = Jeeva / Karta / Bokta acquires Punyam / Papam / Sanchita / Agami belongs to Jeeva.

Verse 185 :

अनुव्रजच्चित्प्रतिबिम्बशक्तिः

विज्ञानसंज्ञः प्रकृतेर्विकारः ।

ज्ञानक्रियावानहमित्यजस्रं

देहेन्द्रियादिष्वभिमन्यते भृशम् ॥ 185 ॥

anuvrajaccitpratibimbaśaktiḥ

viññānasañjñah prakṛtervikārah |

jñānakriyāvānahamityajasraṁ

dehendriyādiṣvabhimanyate bhṛśam || 185 ||

Accompanied by a reflection of the light of cit, the intellectual sheath is a modification of Prakrti. It is endowed with the function of knowledge and is always completely identified with the body, sense organs and so on. [Verse 185]

Vijnanamaya Kosha :

- Endowed with borrowed sentiency or Reflecting Consciousness.
- Why it enjoys borrowed Consciousness because Buddhi is Jadam made of Bautika Vastu.
- No difference between gross table and intellect.

- Both insentient by itself... Borrows 'Consciousness' - Like conductors of electricity and non conductors of electricity.
- Wear gloves - That is nature - All material.
- Pratibimba Shakti... Power of being alive caused by chit / Consciousness / Atma...
- Wherever Buddhi goes... Reflection travels... Permanently travels with Buddhi.
- Buddhi has power of Reflecting Consciousness.
- Sentient Buddhi called 'Vijnanamaya Kosha'
- Vijnanamaya Kosha - Borrows 'Consciousness' because it is product of Prakirti / Maya / Matter which evolves to become material universe.

प्रकृतेर्विकार :

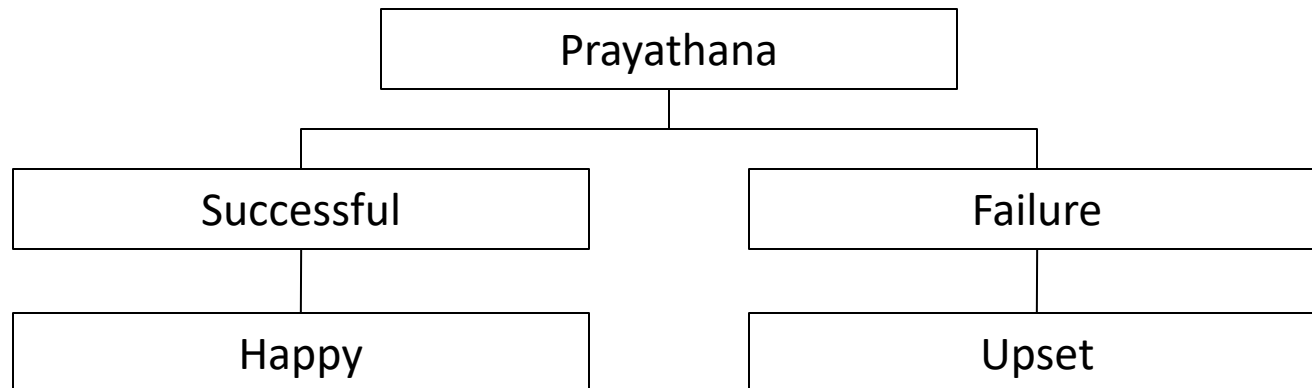
- It doesn't have Svabavika Chaitanya(Intrinsic) it has only Aguntaka (Borrowed Consciousness)

<ul style="list-style-type: none"> - Vegetables Hot - Vessel Hot - Fire Hot 	} → Borrowed Heat } → Svabavika Ooshnyam	<ul style="list-style-type: none"> - Body - Body - Mind - Original Consciousness 	} Borrowed 'Consciousness'
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- Mind - Primary Borrower
- Sense(Thrives /Plans /Acts) - Organ Secondary

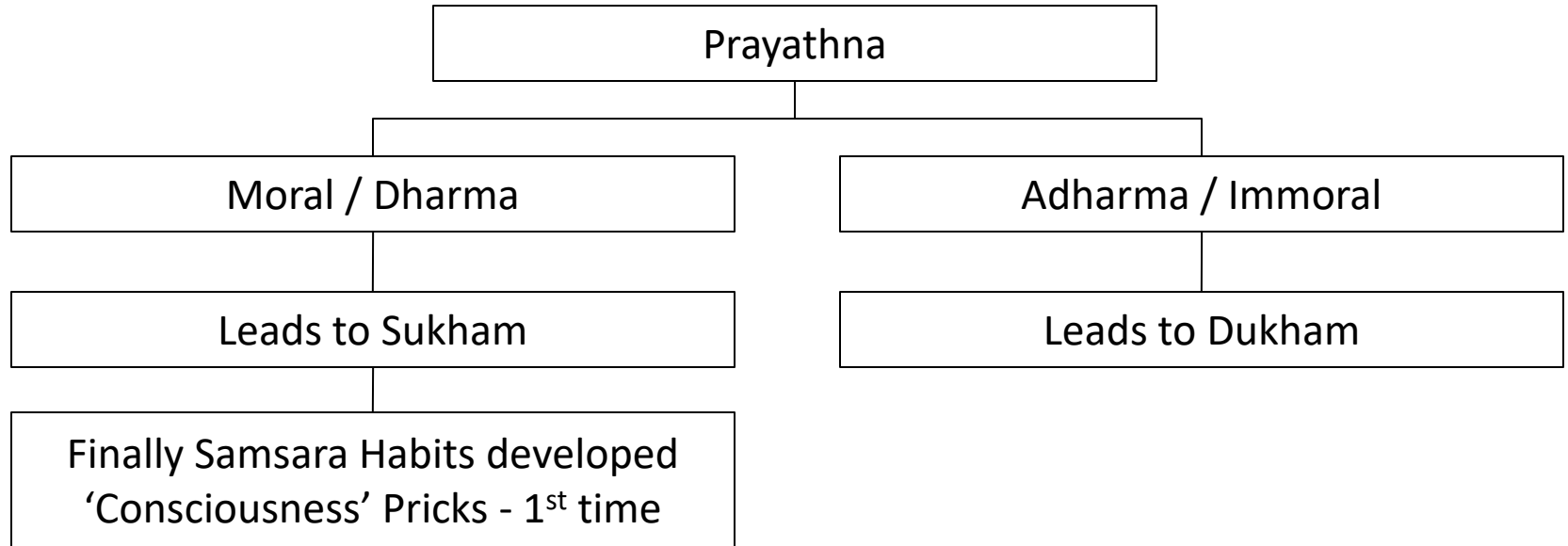
- Mirror alone can't illumine object.
- Mirror and Borrowed sunlight = Secondary source of light
- Intellect and Borrowed Consciousness = Secondary source of Consciousness.
- Live Buddhi has its own individuality and Starts Jnana Kriyavan.
- Vishwa / Jeeva - Takes up deliberate activity
- Desk can't take up deliberate activity.
- Desk moves because some Chetana Vastu is pulling it.
- Jeeva = Jnana / Ichha / Prayathna = Our life.

Life = Janati	Ichhati	Yatate
Learn and know things	Desire for things we know	Effort to Acquire (Prayathana)



Tarqa :

- Once Jnana / Ichha / Prayathna comes - You Acquire



- Work against conscience - Bio-chemical changes.
- If one regularly lies - Conscience blunted / Samskara formation.
- Activity in form of Jnana...
- Once 'Consciousness' comes there is self Consciousness / Self reference Uniqueness of sentient identity.

Table	Human
- No I notion	- Aham I - Has 1 st person singular Arises - Tvam you - 2 nd - Directly in front - Saha He / She / it - 3 rd Person

2nd / 3rd Only if 1st :

- 1st only if sentient entity.
- 'I' individuality constantly there you and he - Constantly changes.

In Class :

- I am listening(Inherent)

When Jeeva uses i... What is involved?

- Jiva = Buddhi and Pratibimba Chaitanya and Bimba Chaitanyam, reflection and Original Consciousness
- Possible because of Medium and Original Consciousness.
- Mere Mirror without face - No reflection
- Mere face without Mirror - No Reflection

Fundamental ignorance = 3 Factors not Known :

- Instead of claiming Original Consciousness as myself, I claim Body / Mind as myself.
- What I claim - Gives me problem
- What I should claim - Dropped - To get peace.
- Unfortunate / Unenlightened Jiva identifies with body Indriya Buddhi = Reflecting Medium.
- Once it holds on to it - Doesn't leave.
- We hold to Body / Mind individuality wall, holds to I am this....

Verse 186 : Ayam Jeevaha :

अनादिकालोऽयमहंस्वभावो
जीवः समस्तव्यवहारबोधा ।
करोति कर्माण्यपि पूर्ववासनः
पुण्यान्यपुण्यानि च तत्फलानि ॥ 186 ॥

*anādikālo'yamahanisvabhāvo
jīvaḥ samastavyavahārabodhā |
karoti karmānyapi pūrvavāsanaḥ
puṇyānyapuṇyāni ca tatphalāni || 186||*

भुङ्क्ते विचित्रास्वपि योनिषु व्रज-
न्नायाति निर्यात्यध ऊर्ध्वमेषः ।
अस्यैव विज्ञानमयस्य जाग्रत्-
स्वप्नाद्यवस्थाः सुखदुःखभोगः ॥ 187 ॥

*bhunkte vicitrāsvapi yoniṣu vraja-
nnāyāti niryātyadha ūrdhvamēṣaḥ |
asyaiva vijñānamayasya jāgrat-
svapnādyavasthāḥ sukhaduḥkhabhogah || 187||*

It is without beginning, is of the nature of the ego and is called the 'Jiva', which carries out the entire range of activities on the relative plane. It performs good and evil actions according to its previous Vasanas and experiences their results. It comes and goes, up and down, taking birth in various bodies. The waking, dream and other states and the experiences of Joy and sorrow, belong to this intellectual sheath. [Verse 186 and 187]

Jiva :

- Buddhi and Reflecting Consciousness - Vijnanamaya Kosha - Constantly refers to himself as Aham.
- Instead of claiming Aham Chaitanyam = Original Consciousness, whose nature is constant, claim self reflecting - Egocentric.

- Anaadi Vasanas - All karmas I have done from Beginningless time - During Pralayam Jiva doesn't die - Remains in potential form.

Next Srishti :

- Jiva comes back
- All karmas done by Jiva
- Moral / immoral / Dharma / Adharma, action done Deliberately or in ignorance.

Who decides quality?

- Actions governed by 2 forces
- Our knowledge and our habit - Determines our action.
- Smoker has no knowledge of poison.
- Understanding and negative Vasanas - Decide our actions.
- Whichever is more powerful - Jeeva - Karta - Bokta.

Verse 187 : What type of Music Bokta faces?

- Results Crystallises as Sukham / Dukham, way it comes - Varies...
- Gradation of Happiness differs...
- Events not Sukham / Dukham...
- How I interpret event... interpretation based on Jnanam and Purva Vasana.
- If no Jnanam... Purva Vasana interprets Vasana, colors, results into Like and Dislike - Sukham / Dukham.

- In case of Jnani, Jnanam interprets not Vasanas...
- His interpretation healthy - Worst event Doesn't give Sukham..

Gita :

यं लब्ध्वा चापरं लाभं
मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन
गुरुणापि विचाल्यते ॥ ६-२२ ॥

**yaṁ labdhvā cāparaṁ lābhaṁ
manyatē nādhikaṁ tataḥ |
yasmin sthitō na duḥkhēna
guruṇā'pi vicālyatē ||22||**

Which having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow. [Chapter 6 – Verse 22]

- Tragic ship sank... What to so what...
- What - Vasana based... Interpretation
- So what - Knowledge based interpretation.
- Find result Sukham - Dukham - Based or knowledge based for experiences.
- Karmas infinite... Goes to other bodies / Womb.
- Vijnanamaya Kosha - Travels to higher wombs - Enters / Comes out Urdvam.
- 3 Stages belong to Vijnanamaya Kosha - Jeeva - Possession if Avastha Trayam.
- Atma illumines 3 Avasthas - it doesn't have, Avastha Trayam - It is illuminator.

- In case of Jnani, Jnanam interprets not Vasanas...
- His interpretation healthy - Worst event Doesn't give Sukham..

Gita :

Hand - Possessed by body	Light – illuminates
Vijnanamaya Kosha(Possessor)	Not Possessor(Atma)

- Vijnanamaya Kosha possessor, Atma = Avastha Traya Rahita.

Sushupti :

- Resting Avastha - To come back.
- Ishvara - Thrashes / Whipped by karma - Through Avastha, experience of Sukham / Dukham.

Lecture 67

Verse 187 :

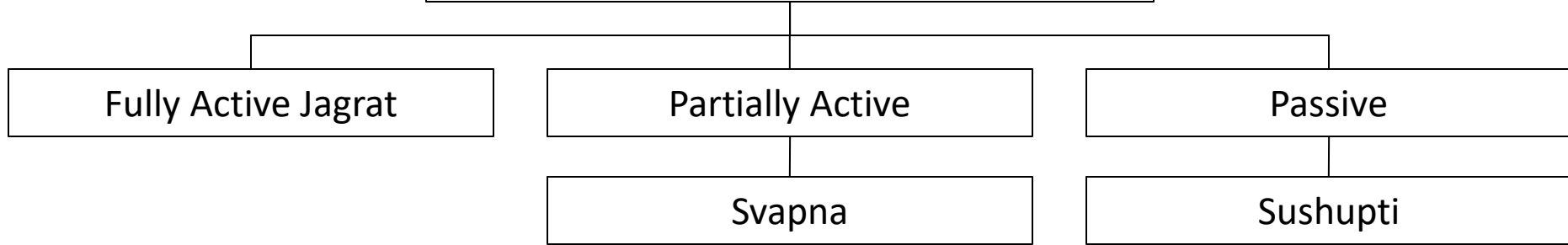
भुङ्क्ते विचित्रास्वपि योनिषु ब्रज-
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- Buddhi functions with borrowed 'Consciousness' - Called Chidabasa.
- Sabasa Buddhi = Vijnanamaya Kosha = Jeeva = Karta = Bokta.
- Acquires Sanchita / Agami / Quits body at death.
- Original Atma can't travel or acquire new body

Jeeva / Vijnanamaya has 3 Experiences / 3 Avasthas



- In and through Avasthas, it goes through Pleasure and Pains.

Verse 188 :

गुणाभिमानः सततं ममेति ।
विज्ञानकोशोऽयमतिप्रकाशः
प्रकृष्टसान्निध्यवशात्परात्मनः ।
अतो भवत्येष उपाधिरस्य
यदात्मधीः संसरति भ्रमेण ॥ 188 ॥

*dehādiniṣṭhāśramadharmakarma-
guṇābhimānaḥ satataṁ mameti |
vijñānakośo'yamatiprakāśaḥ
prakṛṣṭasānnidhyavaśātparātmanaḥ |
ato bhavatyeṣa upādhirasya*

Identifying with the attributes of the order of life, their duties and functions, which actually belong to the body, it considers them as its own. The Vijnanamaya Kosha is extremely radiant because of its nearness to the supreme self. It is superimposition on the self which, when indentifies with it, suffers transmigration through delusion. [Verse 188]

- Jeeva - Survives physical temporary body.
- Body not intrinsic nature of Jeeva, primary Vision to Acquire this body is to exhaust Punya / Papam.

- Acquiring new Punya / Papam is not aim of Jeeva.

Manushya Alone :

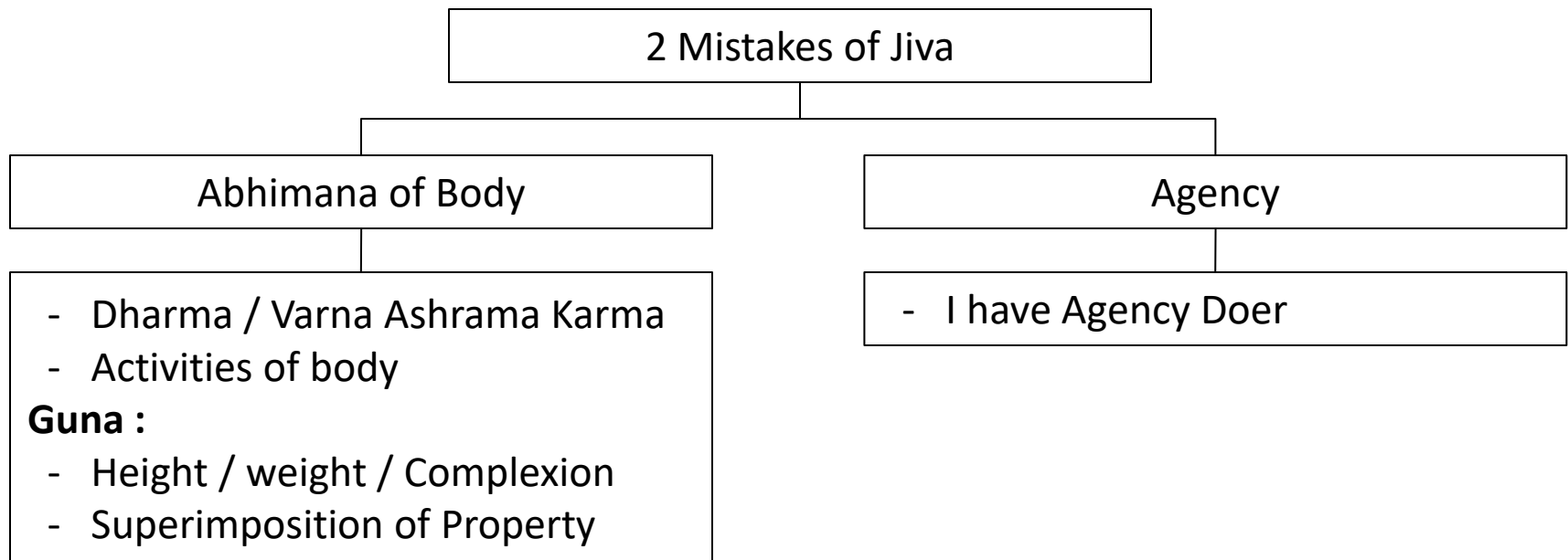
- Acquires new karma

Plant / Animals / Devas :

- Exhaustion of karma Body for using / Not intrinsic part of Jeeva.
- Disposable body kept by Jeeva to be used and thrown away.

Jeeva commits mistake :

- Identifying attributes of body as attributes of Jiva...
- Facing attributes of medium - Instrument as attributes of the user of medium.
- Screw driver is sharp... I am not sharp.



- Vijnanamaya Kosha - More brilliant due to manifestation of Consciousness, More Consciousness - Manifestation in Vijnanamaya Kosha.
- Light reflection in mirror Bright...
- Polished floor - Face not bright as in mirror.
- Light reflection in Mirror - Bright.
- Light reflection in Polished flower - Not as bright as Mirror.
- Sukshmata = Fineness of reflecting medium, Vijnanamaya Kosha = Subtler... Therefore Ati Prakasha... Sentiency / Awareness here = Brightness.
- Vijnanamaya Kosha - Highly sensitive / Aware - Compared to body... Parama Prakashate.
- Because of Vijnanamaya Kosha - Proximity to Paramatma - Self.
- 'Paramatma' all pervading - Therefore nothing farther / Closer.
- Space all pervading - Nothing close / Away Everything uniformly close / Away from space.
- Vijnanamaya Kosha - More subtle - Therefore closer to Atma.
- Therefore has Reflecting Consciousness - Body gross but not sentient.
- Vijnanamaya Kosha - Also matter... but extremely proximate to 'Paramatma'.

We have 2 Shining entities in every individual

‘Vijnanamaya Kosha’

- Jivatma
- Consisting of Buddhi with Borrowed Consciousness
- Finite / Limited - Not all pervading
- Located
- Plural - Many ‘Jivatma’
- Karta / Bokta

‘Paramatma’

- Sentiency intrinsic not borrowed
- Ekam
- Akarta / Abokta
- Higher self

Katho :

- Ritham Pibanthou...

Mundak :

- Dva Suparna....
- 2 Sentient birds
- Jivatma / Paramatma sentient / Similar / Features / Nature
- Both Chetanam / Both inseparable because one is all pervading

Katho Upanishad :

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

ṛtaṃ pibantau sukr̥tasya loke guhāṃ praviṣṭau parame parārdhe |
chāyātapau brahmavido vadanti pañcāgnayo ye ca triṇāciketāḥ || 1 ||

The two who enjoy the fruit of their good works being seated in the cavity of the heart, the seat of the supreme, the Knowers of Brahman call them shadow and light; as also the performer of the five-fold-fire and those who have propitiated three time the Naciketas-fire.[1 – 3 - 1]

Mundak Upanishad :

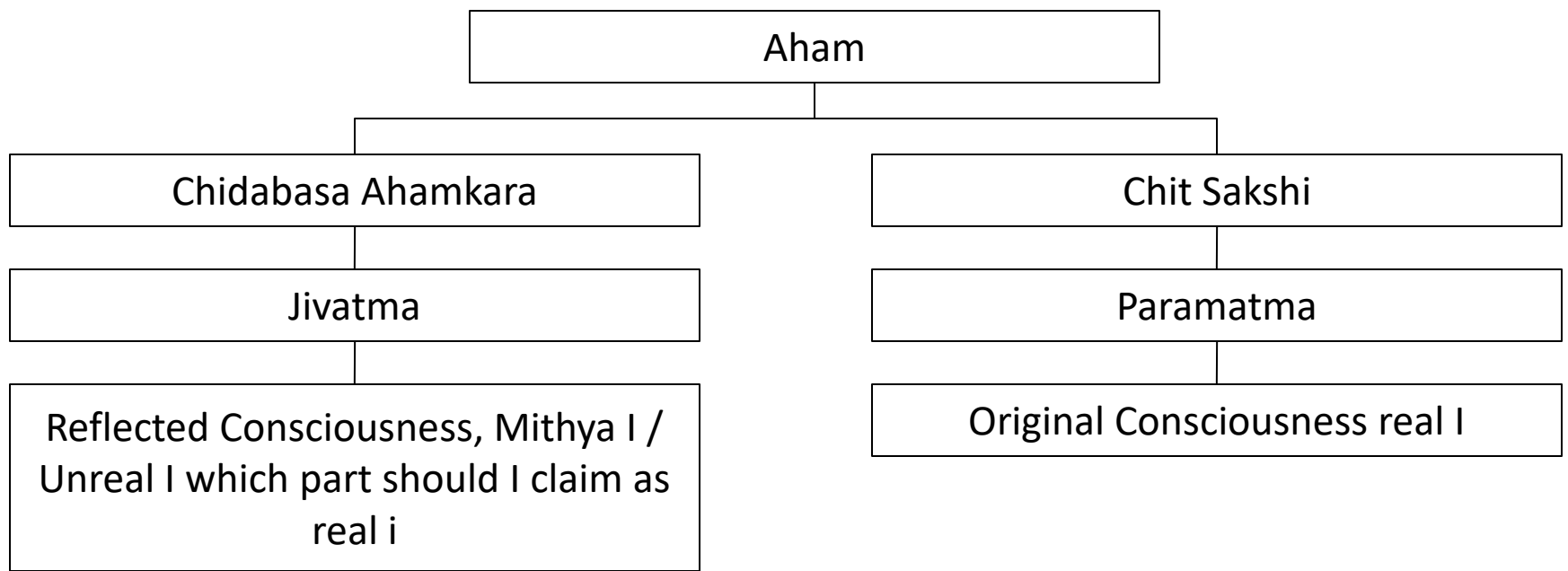
द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

Jivatma / Paramatma :

- Can never be separated
- Wherever 'Jivatma' goes 'Paramatma' goes
- Inseparably intrinsically live together.
- 'I' → Mix of Jivatma / Paramatma.
- Pure Jivatma / Paramatma - Can't use word i.
- Because 'Jivatma' exists because of borrowed 'Consciousness', lending 'Paramatma' is required.



- I should claim chit... Not Chidabasa.
- I take Buddhi Mishruta Chidabasa as my real nature.
- Lower 'I' - located 'Jivatma' - My incidental nature.

In Sleep :

- Lower located I with Brahmacharitvam and Karma and Complex features disappear but higher I continues to remain...
- Incidental I... Doesn't claim as myself, Don't own up.

Why mistake takes place?

- Because of similarity of Jivatma and Paramatma - Both sentient.
- This is a separate phenomenon called Adhyasa.
- Transference of attributes of one upon other because of proximity and similarity.

X - Y :

- When Attributes of X Transferred on Y... Phenomenon is called Adhyasa.

X	Y
<ul style="list-style-type: none">- Lender of Attributes Upadhis- Attributes Appear on Upahitam- Vyavaharikam I / unreal I- Vijnanamaya Kosha / Jeeva / Lower I (Upadhi)	<ul style="list-style-type: none">- Receiver to whom attributes are transferred(Upahitam)- Atma / Real I(Upahitam)

- Both proximate and Sentient.
- Properties of lower I Mistaken as properties of Paramartika I
- Like taking dream properties as Waker's.
- Dream I - Commits sin in dream
- Sinner I - Lower I
- After waking up - I worrying about sinner and am transferring attributes of dreamer I upon real waker I.

Similarly Jeeva I is Dreamer I	Atma I = Original I
<ul style="list-style-type: none"> - Lower I - Vijnanamaya Kosha - Upadhi - Lender of Attributes - Red colored floor 	<ul style="list-style-type: none"> - Not real transference but Appearance - Crystal Ball - Color Appear on Consciousness crystal red

Most important :

- Transference not real
- Crystal has not become red but appears red - No becoming!

Real Transference :

- Colour of paint transferred to cloth requires cleaning.
- Require karma to remove attribute.
- Here Vijnanamaya attributes not transferred because Atma is Asanga. Transference is apparent...
- Therefore Atma doesn't become attributed - Atma appears attributed Adhyasa - Tadatmayam.

Brahma Sutra :

- Fundamental topic of Vedanta 1 ½ pages.
- Apparent transference of one to another is Adhyasa.

Vijnanamaya :

- Becomes Upadhi for 'Paramatma' - Upahitam.
- By identification / Claiming myself to be Vijnanamaya Kosha - I suffer.
- By identification / Claiming to be higher I - I am free from all problems.
- Waker - Free from dream problems even during dream / Committing Crime / No Punyam / Na Sukham / Na Dukham - Higher I - Free all the time.

By claiming Vijnanamaya Kosha as oneself :

- Individual will suffer Samsara as it is a mix of lower and higher I
- Actor - Playing role of beggar - Mistakes to be a beggar.
- All activities belong to lower I - Don't take it as Paramartikam - Vijnanamaya Kosha - over.

Verse 189 :

योऽयं विज्ञानमयः प्राणेषु हृदि स्फुरत्ययं ज्योतिः ।

कूटस्थः सन्नात्मा कर्ता भोक्ता भवत्युपाधिस्थः ॥ 189 ॥

*yo'yaṁ vijñānamayaḥ prāṇeṣu hr̥di sphuratyayaṁ jyotiḥ |
kūṭasthaḥ sannātmā kartā bhoktā bhavatyupādhisthaḥ || 189 ||*

The Atman, which is knowledge absolute, shines within the Pranas, in the heart. Though it is immutable, it becomes the doer and the Experiencer because of its superimposition (The Intellectual Sheath) [Verse 189]

- Diversion topic to explain Upadhi.

Shariram Upadhi transfers attributes :

- Meaningless without Upahitam Atma.

Transference is Mutual :

- Transference of Vijnanamaya Kosha to Upahitam - What is Upahita Atma.

What is proof of Consciousness?

- Don't see 'Consciousness' - Sruti Pramanam reveals Consciousness.

Brihadaranyaka Upanishad :

- Svayam Jyoti Brahman - 1st Para Paraphrased here.
- Here Vijnanamaya Kosha means Atma Chaitanyam - Chaitanyam manifest in every sense organ.

Consciousness not product of matter :

- Not evolution - Big bang of particles
- Not emergent Consciousness - Life arrival, not Consciousness.
- Arrival = Manifestation of Consciousness - Not origin of Consciousness.
- Consciousness - Manifest / Unmanifest along with body.
 - Not production& destruction of Consciousness
- Matter can't produce Consciousness
- It is manifest in sense organs... Srotrasya Srotram....
- Self effulgent Consciousness... Light of light obtains in mind of every one.

Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 - Verse 2]

- Evident in Antahkaranam... illumining thoughts emotions / And through mind illumines external world.
- Atma = Upahita Chaitanyam

What is nature of Atma?

- Nirvikara / Changeless principle unlike Vijnanamaya Kosha... which is subject to change / Travel / Changing entity.
- Atma = Changeless / Sentient / Nirvikara Chaitanya.

In I - Both are there :

- Who uses I - Biggest confusion in Vedanta... Always mix of Consciousness and matter uses I.
- 'Paramatma' - Never separate from 'Jivatma'
- Jivatma - Never exists without Paramatma
- I = Lower and higher Amsham.

Gita : Chapter 7th :

Para and Apra	Prakirti
Attributed I / Empherical I ↓ “My Mistake” → Akarta / Abokta taken as Real I	Absolute I ↓

- Now appears as Karta / Bokta.
- Sleep = Example of Moksha in Svayam Jyoti Brahman, When he gets up is Problem.
- Problem in empirical / Vyavarika I
- Empherically true... I Am certainly Karta / Bokta..
- Jnani Accepts Prarabda w.r.t Empherical I

Jnani Accepts :

- Absolute in front of which empirical I and Sufferings are insignificant.

When I India I :

- Mother ok to loose son in Kargil
- Mother I and Suffering not Affected / Doesn't go Away... Appears small in front... Sends 2nd Son!
- Don't be careless w.r.t Empherical I... Follow Dharmic as Empherical I.
- Looking at Empherical I from Absolute I Standpoint... they do not Disturb.

1) Vijnanamaya Kosha is Buddhi :

- Inert by itself capable of reflecting / Manifesting Consciousness with borrowed Consciousness, Buddhi becomes sentient entity - Called Ego / Ahamkara / Karta / Bokta.... Mix of Sentient and Insentient.

Example :

- Pure Bulb / Pure Electricity can't shed light blessing the world..

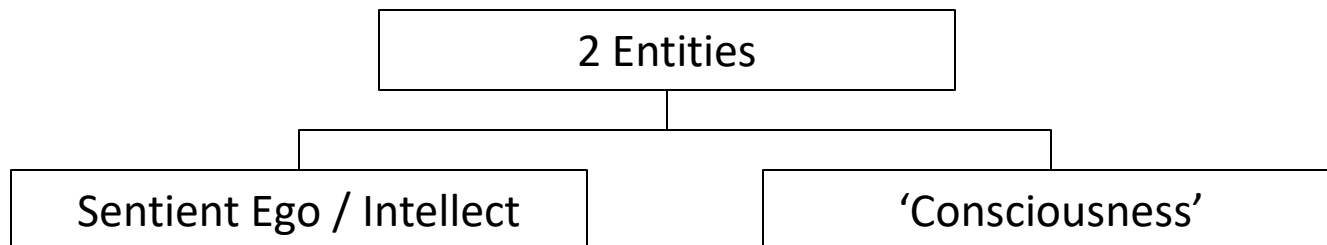
Buddhi	Sentiency
Bulb	Consciousness

- Blessed / Live / Sentient Buddhi = Ego / Inferior I, lower I of individual.

2) Superior I = Consciousness which lends Consciousness to intellect because of which reflected 'Consciousness is formed in Buddhi.

- Reflecting (Pratibimba) presupposes a Bimbam, Reflected face presupposes a Original face (Superior Amsha Atma)

3)



When person says I :

- it doesn't refer to individual I or Consciousness but a mix of I is generated.
- He is not aware of superior I. Mix is called Anonyanya Tadatmayam Adhyasa.

4) Light illumines... Not pure bulb or electricity alone.

- Inferior I can't transact without higher I.
- Inferior I requires - Requires Reflecting Consciousness.
- Reflecting Consciousness - Lent by superior I
- We use only mixed I
- Therefore properties of one transferred to another.

5) Vedanta :

- Superior I - My real nature
- Incidental I... Incidental feature

Superior I :

- In whose presence I transact
- In whose absence I don't transact but I exist.
- Non transaction doesn't mean non existence

6) Once I own up superior I, I ask Question

- Am I localised I or all pervading
- Localisation / Finitude - Feature of inferior I

- Superior I is Not localised - I think I am localised.
- Sense of localisation = Transference of property of Inferior I to superior I.
- Inferior I - Incidentally localised
 - Travels from body to body has Sanchita
- Superior I - Free from all properties
 - Has knowledge - Aham Brahma Asmi
 - Aham is superior I - Separated from inferior I

Upadhi / Incidental 'I'	Upahita (Superior I)
<ul style="list-style-type: none"> - Whose property is transferred - Sensitive topic 	<ul style="list-style-type: none"> - Where property is transferred - Building of Vedanta built on this Verse 189 - 205

Verse 189 :

योऽयं विज्ञानमयः प्राणेषु हृदि स्फुरत्ययं ज्योतिः ।
कूटस्थः सन्नात्मा कर्ता भोक्ता भवत्युपाधिस्थः ॥ 189 ॥

yo'yaṁ vijñānamayaḥ prāṇeṣu hṛdi sphuratyayaṁ jyotiḥ |
kūṭasthaḥ sannātmā kartā bhoktā bhavatyupādhisthaḥ || 189 ||

The Atman, which is knowledge absolute, shines within the Pranas, in the heart. Though it is immutable, it becomes the doer and the Experiencer because of its superimposition (The Intellectual Sheath) [Verse 189]

- Superior I (SI) - Introduced
 - Bimba Chaitanyam = Atma here is called Vijnanamaya Kosha.

Superior I :

- Svayam Jyoti - Self Evident / Kutastaha
- Ever Changeless / Motionless
- Superior I is Upadhistaha, in Proximity of Inferior i.

Buddhi :

- Not Svayam Jyoti
- Has borrowed Jyoti
- Vijnanamaya Kosha = Samsara



Cause of transference of property

- If separated - No confusion... Beans / Chilli - Aviveka Causes tears.
- Atma / Vijnanamaya Kosha - Aviveka Causes Samsara
- Bimba Chaitanya Chit - Close to Pratibimba Chaitanya
 - Close to Chidabasa
- Superior I - Akarta – Incidental I = Karta / Bokta
 - Abokta alone is
- Karta Bokta of incidental I transferred to superior I and I claim I am really karta / Bokta...

Incidental karta / Bokta :

- Playing role
- Harmless
- Incidental Boss / Father / Husband / Beggar
- Kartrutvam taken as intrinsic feature borrowed to Upadhi.

In dream :

- I am doing incidental action because of incidental I - Obtaining in dream.
- With help of incidental I
- I do action and acquire dream Punya / Papam and I see them as real.
- After waking, don't say I am sinner... Means confusion between dreamer I and waker I.
- Dreamer I's property are taken to waker.
- Similarly waker I - Itself becomes to be another dream.
- There is another superior I called Atma, Confusion sets in and Samsara starts.

Verse 190 :

स्वयं परिच्छेदमुपेत्य बुद्धेः
तादात्म्यदोषेण परं मृषात्मनः ।
सर्वात्मकः सन्नपि वीक्षते स्वयं
स्वतः पृथक्त्वेन मृदो घटानिव ॥ 190 ॥

*svayaṁ paricchedamupetya buddheḥ
tādātmyadoṣeṇa paraṁ mṛṣātmanaḥ |
sarvātmakaḥ sannapi vīkṣate svayaṁ
svataḥ prthaktvena mṛdo ghaṭāniva || 190 ||*

This Atman although it is the self in every existing thing, assumes the limitations of the intellect and wrongly identifying with this entirely false entity, it considers itself as something different, like the mud pots from the mud of which they are made.[Verse 190]

- Mess up of superior I real I and Inferior incidental I



How we prove it as incidental or intrinsic?

- Water is hot - Incidental
- Heat in water - Incidental
- Heat in fire - Always there... intrinsic
- In Jagrat Svapna - Localisation experienced
- In Sushupti - Don't experience localisation, When Buddhi is resolved.
- In presence of Buddhi / Mind, I experience limitation.
- In absence of Buddhi / Mind I don't experience finitude.
- Therefore finitude incidentally caused by arriving / Resolving mind.

Anvaya Vyatireka : Rash / Tomato....

- IN Sushupti... my incidental localisation locked... I am Svayam Sarvatmaka.
- From point of Superior nature. I am Sarvatmaka.
- I am 'Consciousness; which is in all Bodies and Minds

Gita : Chapter 13th :

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥१३.३॥

ksetrajnam capi mam viddi
sarvaksetresu bharata I
ksetraksetrajnayorjnanam
yat tajjnanam matam mama ॥ 13.3 ॥

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field a also of the knower of the field is considered by me to be my knowledge. [Chapter 13 - Verse 3]

- Buddhi - Varies from body to body.
- Filament - Varies from Bulb to Bulb
- Electricity / Consciousness - One principle.

Buddhi	Body	'Consciousness'
Filament	Bulb	Electricity(One)

- Nitya Sarvagata Sthanuhu Achaloyam Sanatana... Delays.
- Dehas many / Dehi - Consciousness - One superior I.
- Only I behind all bodies.

What one does?

- One takes limitation of Buddhi - Lower I upon real / Higher I / Superior Intrinsic I.
- We have committed mistake like elephant throws mud on itself after a bath from the Mahut.
- We are superior I - Guru has given Bath / washing.
- We are not boss / Putra / Karta / Shivoham.
- Mind = Kartrutvam / Manushyatvam / Poornatvam.

Dakshinamurthy Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥८॥

Vishvam Pashyati Kaarya-Kaaranna-Tayaa Svasvaami-Sambandhatah
Shissya-[A]acaarya-Tayaa Tatha-Eva Pitr-Putraady[i]-Aatmanaa Bhedatah |
Svapne Jaagrati Vaa Ya Essa Purusso Maayaa-Paribhraamitah
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||8||

The Differentiations that we See in the World as Cause and Effect, as Possessor-Possession Relations, as the Disciple-Teacher, and Also as Father-Son Relations etc, are all Differentiations within the One Atman, In Dream or Waking state, He, the One Purusha is always present, and (as if) Maya Wanders over Him and gives rise to all these Differentiations, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 8]

- All limitation - Psychological / Physical / Intellectual belongs to limited - Inferior I.
- Superimposed limitation called Samsara.

- Ego / Ahamkara / Vijnanamaya Kosha / Buddhi - Inferior reality
 - Lower nature
 - Vyavaharika Satyam
- Atma has Paramartika Satyam, w.r.t. Paramartika Satya Atma alone, Vyavaharika Satya Ahamkara inferior.
- Because of Tadatmaya Dosha... Adhyasa identification error??
- Tadatmayam - Like watching movie character Problem of hero = My problem temporarily.

Why is it called Dosha?

- Identifying with characters - Become emotional we still enjoy, Shedding tears in movie and forget it.
- Similarly do same with inferior I.
- Become empirical I / Enjoy relationship with wife / Shed tears...
- Shankara... Jeevan Mukta - Cried... Choosing to cry.
- Because of freedom to cry and come out...

Jnani :

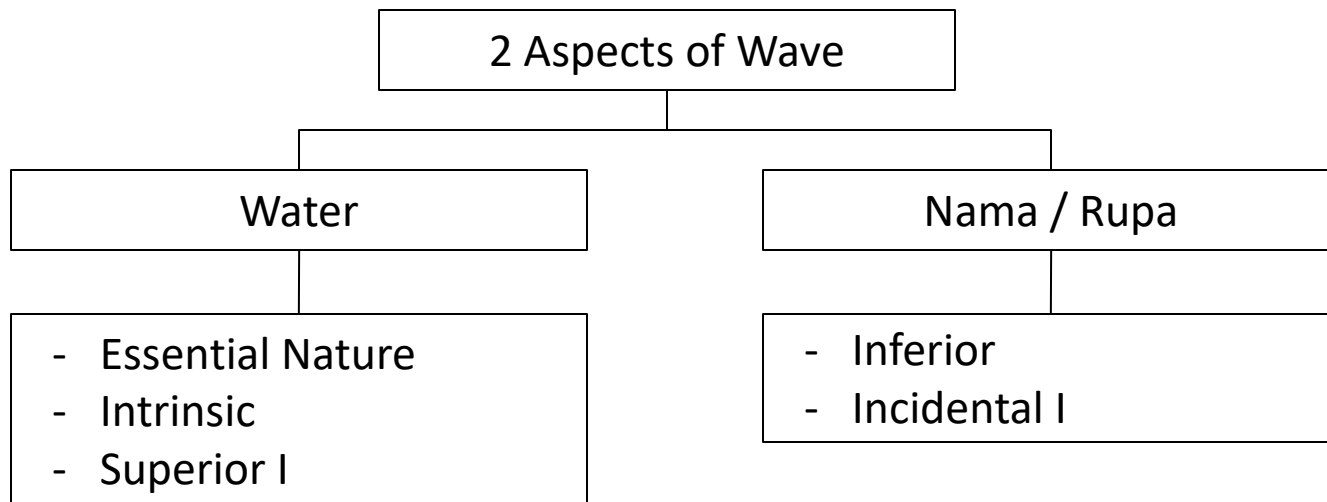
- Chooses to come, out and becomes lower I.

Visualise childhood days :

- Matru Panchakam.. Shankara can become human being, identify, have mother – Son relationship....
- Forget real I... Get into movie.

Vedanta :

- Need not destroy human I
- Enjoy feelings / Relationships
- Voluntarily enter role and get out → incidental aspects of Vyavaharika world
- Na Mata / Pita...
- At our will coming out = Freedom
- Because of confused identity = Delusion - Not biological problem, One takes to limitation of limited I.
- Then he looks upon himself / Creation... As different from himself... Taking property of inferior I... Others distinct from himself.
- From inferior i...Plurality Dvaitam
- From Superior I... Advaitam ← Depends on How I Look at myself.



Superior I :

- I am all pervading water
- All waves rise in me
- I am Sarvatmaka
- One is different than creation - is a notion - Not True.

Example :

- Seeing pots different than clay(Real Nature)

Verse 191 :

उपाधिसम्बन्धवशात्परात्मा
ह्युपाधिधर्माननुभाति तद्गुणः ।
अयोविकारानविकारिवह्निवत्
सदैकरूपोऽपि परः स्वभावात् ॥ 191 ॥

*upādbhisambandhavaśātparātmā
hyupādhidharmānanubhāti tadguṇaḥ |
ayovikārānavikārivahnivat
sadaikarūpo'pi paraḥ svabhāvāt || 191 ||*

Even though the supreme self is by nature perfect and ever unchanging, due to its relationship with the superimpositions, it assumes the Characteristics of these superimpositions and seems to act just as the equipment do; like the changeless fire assuming the forms of the iron piece which it turns red hot.[Verse 191]

- I - Intrinsic / Natural I - Always one alone in the form of Paramatma - Original 'Consciousness'
- Superior i... Associated with Upadhi...

Superior I	Associated with Upadhi
<ul style="list-style-type: none"> - Appears with Properties of inferior I - Kartrutvam / Boktrutvam - Crystal Appears red in Proximity of red flower Superior I - Endowed with properties of inferior I - Transference not real(Very important to note) 	<ul style="list-style-type: none"> - Mind with Reflecting Consciousness - Pratibimba Sahita Chaitanya Buddhi - Ahamkara

- Real transference can't take place because Atma is Asanga...
- If really transferred, knowledge will not be useful.
- If real transference, karma required for purification...
- If false knowledge is required

Self can't become impure :

- Self seems to have Prarabda Karma, No sin in you... No Papam can be transferred.
- It is seemingly transferred.

Why Karma Yoga? If self purification required?

- Karma Yoga for mind purification so that you know that, Self need not be purified.

Lecture 69

- 1) Vijnanamaya Kosha with Reflecting Consciousness... serves as Secondary Atma - Unique Status.
 - Vijnanamaya Kosha and Reflecting Consciousness = Ahamkara = Inferior I lower self.
 - Secondary - Localised inferior I and original - Unlocated I... Confusion / Cause of Samsara.

2) :

Incidental I	Superior I / Original I
<ul style="list-style-type: none">- Upadhi- Property taken to superior i	<ul style="list-style-type: none">- Upahitam- I am Ekam / Nirguna / Appearing as local i

- Localisation is incidental - Proved in daily sleep.

3) In sleep - Don't feel localisation / Limitation.

In waking :

- Localisation / individuality arise

In Sushupti :

- Individuality resolves
- Attributes resolve. Experience Moksha !!
- Not abolish ego... through ego - Do transaction and Gain knowledge only through ego.

- Pashyam... In and through transaction... Say - I am not transactor... How??... He is aware of fact...
- Through ego... I am transactor but I am not transactor.
- Have ego / Transaction... Let it not restrict your nature...
- Jnana - Free from persecuting / Binding / Ego / Ahamkara...

Paramatma - My higher nature :

- Real I / Pure Chaitanyam ever the same... Not - Hearer / Smeller / Knower I.
- I am Consciousness, as it is ever with Upadhi - Ahamkara, Mind and Reflecting Consciousness = in close proximity.
- Because of closeness of lower I... Higher I appears with Upadhi dharma.
with properties of lower I.
- Emotions belong to lower I. I attribute it to myself
- Along with Punyatvam / Papatvam / Boktrutvam Consciousness - I appears.
- Higher I... Seemingly Endowed with properties of Guna of Ahamkara.

Example :

- Crystal and Red flower
- Perceptually - Nothing wrong, Intellectually, should not take crystal as red.
- Perception same... Sunrise / Red crystal
- Experiential... Sunrise / Red crystal
- There is cognitive change / Change in knowledge.
- Atma appears to be endowed with attributes but it does not have.

Example :

- Lump of iron / Pervaded by fire.

Examples :

1) :

Fire	Iron Ball
<ul style="list-style-type: none">- Upahitam no Shape of its own - iron Balls shape transferred to fire- Appears to have shape of iron - Seems to change- Consciousness has no form shape of its own- It Appears to take the form of Body / thoughts (Instruments of experience) in the mind	<ul style="list-style-type: none">- Upadhi- Form / of thoughts transferred to Upahita Atma- Atma alone is I- Vijnanamaya Kosha says Aham

- Without presence of Sakshi reflected in Vijnanamaya Kosha - No experience.
- Sakshi alone exists as Sat principle as in Sushupti.
- Independently exists (Atma Alone Aham I without any Upadhis, Substance of universe (Gold / Wood)... Rope / Absolute ← Adharam)
- Nirvikara....

2) :

Sunrise	Sun	Existence Motion
- Experienced	- Upahitam	- Belongs to Earth(Upadhi) - Rotation of earth falsely transferred to sun

3) :

Train	Chennai Station
- Moves - Upadhi	- Transferred to Station - Upahitam

4) :

Moon	Clouds
- Stationary Upahitam - Appears as if Moon Moving	- Move fast - Upadhi

5) :

Atma	Mind
- Upahitam - I feel I am Changing - Eternally Svayam Jyoti	- Moves fast - Matter - Vikara Has - Awake / Asleep - Vibati

6) :

Crystal	Flowers
<ul style="list-style-type: none">- Upahitam- Appears red- Not Affected by redness	<ul style="list-style-type: none">- Upadhi- Red Colour

- “Mind” → In the body is the hero of Waking / Sleep / Svapna today.

Atma	Mind
<ul style="list-style-type: none">- Jyoti- Absolute real hero- Higher Nature- Param / Ultimate Substance- I Say I am Awake / Asleep!- No birth- Appears Agitated but not affected “Asanga” / Crystal colorless before / Later / while appearing red	<ul style="list-style-type: none">- Asleep / Awake- Body has birth →- Mind - Anaadi

- I am free before birth of Body / During life of Body / After death of body - Can't transact, like in sleep.
- I as Atma ever free... Jiva Identified with - Mind, Body - Wants to become free.

- I will never become free at the end of Vivekachudamani.
- If I am not free now... Shastras say - I am Nitya Shudha / Mukta...
 - Bondage is Adhyasa on Atma
 - Shakiness is Adhyasa on rope
- By Nature, Atma / I - Beyond Attributes Unaffected not affected by these Attributes.

Samsara	Atma
Vyavaharikam	Paramartikam

Verse 192 and 193:

शिष्य उवाच ।

भ्रमेणाप्यन्यथा वाऽस्तु जीवभावः परात्मनः ।
तदुपाधेरनादित्वान्नानादेर्नाश इष्यते ॥ 192 ॥

śiṣya uvāca |

bhrameṇāpyanyathā vā'stu jīvabhāvaḥ parātmanah |
tadupādheranāditvānnānādernāśa iṣyate || 192||

अतोऽस्य जीवभावोऽपि नित्या भवति संसृतिः ।

न निवर्तेत तन्मोक्षः कथं मे श्रीगुरो वद ॥ 193 ॥

ato'sya jīvabhāvo'pi nityā bhavati saṁsṛtiḥ |

na nivarteta tanmokṣaḥ katham me śrīguro vada || 193||

The Sishya asked, “That the supreme self has come to consider itself as the Jiva, through delusion or otherwise, is a superimposition which is Beginningless; that which is Beginningless cannot be said to have an end. So, the Jiva Hood of the self must also be without an end, ever subject to transmigration. Please tell me, O revered teacher! How then there can be liberation for the self?” [Verse 192 And 193]

- Samsara has no beginning
- Samsara is error
- Attributes of lower I taken on higher I Adhyasa / Branti - Like seeing Sunrise...
- Error caused by ignorance...

Error	Ignorance
Beginningless	Beginningless ← You can never talk when it Started

- No time for beginning of ignorance... Just don't know - Chinese... Not only from 50th year!
- We can't talk of beginning of ignorance... Not since birth... Only body born.
- Mind Beginningless... Anaadi - No self knowledge in previous Janma...
- If you had self knowledge - You will not be here!

How Agyana Janya Adhyasa / Samsara also Anaadi?

- Whatever has beginning has end, Samsara no beginning - No end...

Therefore Moksha not possible :

- Where is relevance of Moksha Shastra...
- That which has no beginning can't end...
- We assume by delusion that 'Paramatma' has limitation of higher I because of error.
- It happens because of error or really, We see Samsara for Atma...

- This Samsara is because of Beginningless cause.. Confusion between Atma / Anatma
 - Atma / Mind
 - Atma / Ahamkara
- Confusion did not begin on a Particular day.

According to Shastras :

- All Jeevas Anaadi, No fresh Jeevas created by Lord...
- If created, in our Case Jeeva created By Purva karma... which is Anaadi.
- If no Poorva karma, No basis for creation... Will become partial.... Therefore no fresh Jeeva.

How population Explosion?

- Jeeva population not humanity alone... Every living being... Animal / Insects / Plant / Deva Loka... Conservation of matter = Plants reduce... Tigers become human.
- Jeeva Bava Anaadi...
- Beginningless / Endless - Atma / And Jeeva.

Verse 193 :

- Since Upadhi / Ignorance / Transference is Beginningless...
- Therefore Jeeva Bava / Samsara Beginningless
- Therefore 'Paramatma' has Eternal Jeevatvam
- Therefore Samsara will never go... Is Sishya's question based on his wrong conclusion.

Because Moksha impossible?

Verse 194 :

श्रीगुरुवाच ।

सम्यक्पृष्टं त्वया विद्वन्सावधानेन तच्छृणु ।

प्रामाणिकी न भवति भ्रान्त्या मोहितकल्पना ॥ 194 ॥

śrīgururuvāca |

samyakpṛṣṭam tvayā vidvansāvadhānena tacchṛṇu |

prāmāṇikī na bhavati bhrāntyā mohitakalpanā || 194||

The Guru replied, “O learned by! You have put a proper question. Listen then carefully. Things conjured up by imagination, which is itself a product of delusion can never be accepted as ‘facts’. “ [Verse 194]

Silly ‘Question’

- → Point as intelligent
- → Very good question
- → Appreciate question
- Present question briefly and give time to teacher...
- Anything superimposed erroneously due to delusion... Or ignorance is not factual...
- It is really non existent Perception of snake - Due to delusion, No snake arrival because no snake at all... No real snake.
- Have to give temporary Gothram and say it is Anaadi.
- Not one which is existing temporarily, But one which is really not there.
- Anaadi... Technically doesn't mean it exists Beginninglessly... But the one whose beginning can't be talked about because it doesn't really exist.

- On knowledge of rope / Snake doesn't die... It is not there to die.
- End of snake = To understand there is no snake to end.
- After knowing rope - Don't say.... Now snake has gone...

We say :

- No snake at all for going... Seemingly Anaadi Snake has seeming end on wake of knowledge.
- Therefore every error... Beginningless... but it has an end...
- Errors Beginningless because they are born out of Beginningless ignorance.
- Errors end in wake of knowledge. I know their non existence...

Example :

- Darkness... Cave in South America.

When did darkness begin?

- Light lamp.. Beginningless darkness goes...
- Non factual - Mithya - Without beginning but with end.

Verse 195 :

भ्रान्तिं विना त्वसङ्गस्य निष्क्रियस्य निराकृतेः ।
न घटेतार्थसम्बन्धो नभसो नीलतादिवत् ॥ 195 ॥

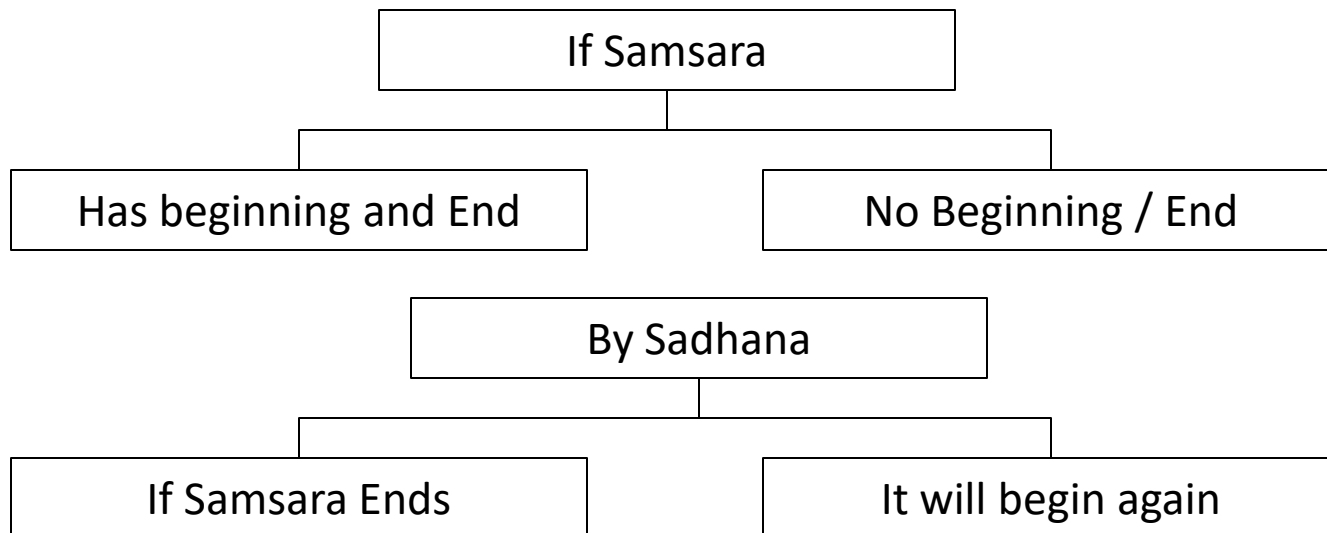
bhrāntim vinā tvasaṅgasya niṣkriyasya nirākṛteḥ |
na ghaṭetārthasambandho nabhaso nīlatādivat || 195 ||

For the self which is unattached, without activity and formless, there can be no connection with the world of objects other than delusion, just like the blueness seen in the sky.[Verse 195]

- Every error Beginningless but subject to end.

Creation :

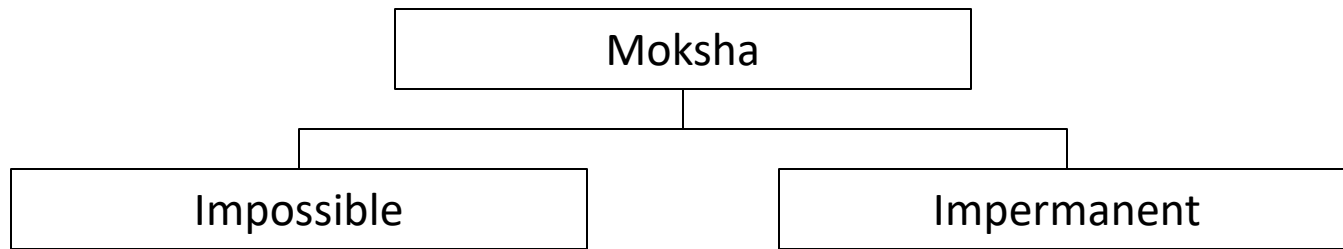
- Cloth has beginning and expiry date - One group of object.
- Without beginning
- Without end = Atma
- Vedanta's unique concept - Mithya.
- Vedanta clear when you understand that others can't assimilate...
- Neither Existent / Non existent Seemingly existent - Has no beginning but has end.
- Samsara = Mithya...
- Shastram redundant if this is not accepted.



- No difference between Moksha and Samsara.
- When Samsara ends, Moksha comes.
- Moksha - like karma Phalam

Mithya :

- Which is Beginningless... Subject to end... Then only eternal Moksha.
- In all other philosophies - Moksha.



Lecture 70

Verse 195 :

भ्रान्तिं विना त्वसङ्गस्य निष्क्रियस्य निराकृतेः ।
न घटेतार्थसम्बन्धो नभसो नीलतादिवत् ॥ 195 ॥

bhṛāntiṁ vinā tvasaṅgasya niṣkriyasya nirākṛteḥ |
na ghaṭetārthasambandho nabhaso nīlatādivat || 195||

For the self which is unattached, without activity and formless, there can be no connection with the world of objects other than delusion, just like the blueness seen in the sky.[Verse 195]

- 1) Laukika and Vaidika karma and Karma Phalam are limited and produce limited result
Has beginning and end
 - Karma and Phalam - Anityam - Greatest discovery of Vedanta.
 - Veda Purva - Called dharma... Worldly and religious actions.
 - Dharma word for religious actions... Called Punyam
 - Karma Phalam...
 - Happiness enjoyed... Non eternal

All systems agree :

- 2) When person not happy with finitude and seeks permanent happiness... Infinitude...
Person called Mumukshu...
 - Dissatisfied with unhappy life from religious / Worldly / Moral life.
 - Seeker of Nitya Phalam = Moksha... Every religion promotes Moksha.
 - Moksha different from Karma and Dharma Phalam - it is eternal.

Is Moksha Eternal? Nitya Moksha?

3) Samsara is beginning but with an end



In time has end

- Sa - Aadi... with a beginning... By Sadhana - Put an end to Samsara.

When Samsara ends - Moksha begins :

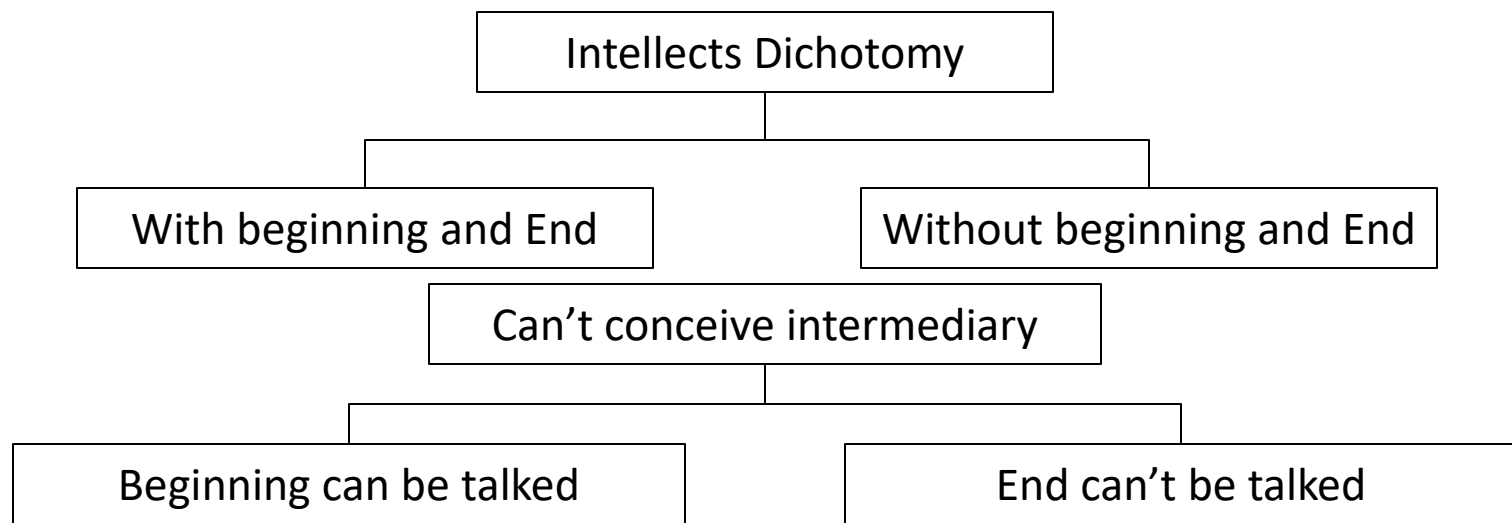
- Anitya Moksha... Contradiction - Not different from karma Phalam.
- Can't say Samsara has beginning.
- Samsara - Anaadi - Beginningless like Atma
- Therefore will not come under time..
- Therefore will not end
- Therefore Samsara - Endless - Therefore Moksha impossible??

1st Option :

- Moksha becomes Anitya
- Moksha - Actually means Nityam...

2nd Option :

- Moksha impossible... If Samsara has beginning / Beginningless - Anirmoksha Prasangaha.
- If Moksha is there, Samsara has to be Anaadi but Sa-antaha... Unique feature of Advaita.



Nearest example of intermediate category :

- = All superimpositions
 - = Rope / Snake, dream
- } Kalpita Vastu
- Erroneously superimposed thing.
 - You can't talk of beginning of snake
 - You can't talk of end of snake.

Understanding - No Snake :

- Snake - Not existent / Non existent, Seemingly existent - Kalpita Vastu... Samsara - Anaadi - Sa - Anthaha
- Without beginning - with end.
- Seems to end in wake of knowledge.
- It is not there to end... Like snake Apramaniki... Technical – Erroneous.

- Delusion / illusion / False... Seems to be there as long as you don't make enquiry.

Chinmaya :

- Keep search light where darkness is not
- Keep lamp and darkness Disappears

Samsara Survives :

- Existence nourished by non enquiry.
- Avichara Siddha - Food for Samsara = Avichara.
- Sat / Asat - Part... Not belongs to bride / bridegroom.
- It is / Not - Can't say.. Na Pramaniki / Appramaniki.

Nature of Consciousness :

- Asanga / Nishkriya Nirakruti / Relationless / Untainted... Nothing sticks to it.
- Everything can contact Atma / Consciousness.
- Thoughts can exist in Consciousness but can't taint Consciousness... Stick to Consciousness.
- Light pervades hall... Impurity can't taint light.
- Akashavat / Prakashavat... Pervades / Not polluted.
- Body / Mind thoughts / Concepts move / ideas move... illumining Consciousness Nishkriyam.

Nirakriti :

- Formless Consciousness
- Motionless / Taintless - Can't have Samsara Sambandha... No association with Body / Mind...
- Therefore Consciousness... Independent in which bodies appear.
- Rope can never become snake - Except through error / Delusion.
- Only through mistake, it makes snake threatening
- Sky colourless - Appears blue
- Ocean water colourless - Appears blue
- I am Sorrowless Atma... Appear sorrowful due to delusion.
- ' I am '(Existence Consciousness) is correct... Mind is sorrowful with thoughts is correct...

Verse 196 :

स्वस्य द्रष्टुर्निर्गुणस्याक्रियस्य
प्रत्यग्बोधानन्दरूपस्य बुद्धेः ।
भ्रान्त्या प्राप्तो जीवभावो न सत्यो
मोहापाये नास्त्यवस्तुस्वभावात् ॥ 196 ॥

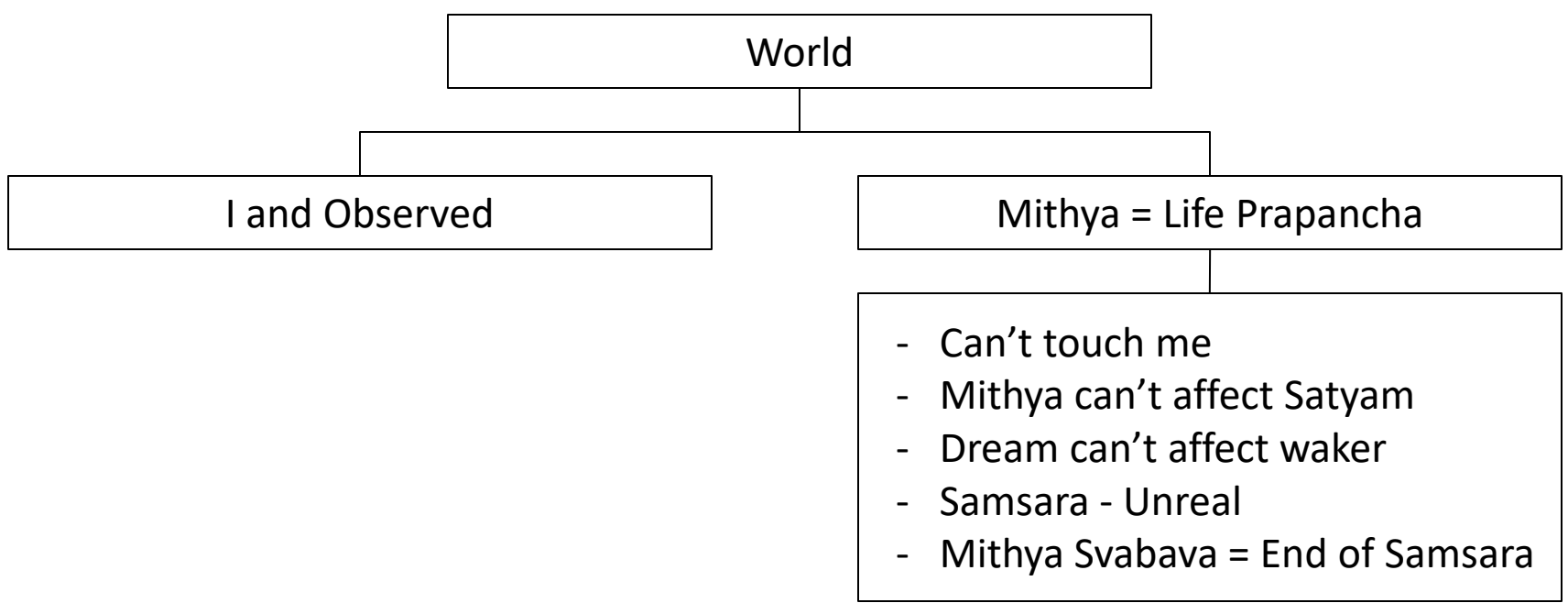
*svasya draṣṭurnirguṇasyākriyasya
pratyagbodhānandarūpasya buddheḥ |
bhrāntyā prāpto jīvabhāvo na satyo
mohāpāye nāstyavastusvabhāvāt || 196 ||*

The Jivahood of the Atman which is the witness, which is beyond all qualities and activities, and which is subjectively experienced as bliss and knowledge absolute, is unreal and is but a delusion caused by the intellect. Since by nature it (Jivahood) is unreal, it ceases to exist once the delusion had been lifted. [Verse 196]

Samsara	
- Not - Anaadi Anantha	<ul style="list-style-type: none"> - Not Sa Aadhi - Sa Antaha

It is :

- Anaadi - Sa - Antaha end you can talk... Because on enquiry it disappears
- Ends through knowledge, Dream ends only in Jnanam of waker.
- Every Mithya destroyed only through knowledge.
- Mortality / Samsara - Has come only Through non enquiry - Misconception Delusion.
- Witness of thoughts - Sakshi Rupa / Chaitanya - Nirguna Akriyaha...
- Nature of inner Consciousness - Ananda Poornaha, Inner essence... Through intellectual confusion Samsara has come for oneself.
- Actionless / Property - Chid Ananda...
- Erroneously perceived / Unreal / Seemingly existent.. Everything other than observer Consciousness / is Mithya (Maha Realisation)
- Don't analyse world.. Can't say world is / world is not - Will eternally struggle



Wise :

- No Snake at all to end.

Verse 197 :

यावद्भ्रान्तिस्तावदेवास्य सत्ता
मिथ्याज्ञानोज्जृम्भितस्य प्रमादात् ।
रज्ज्वां सर्पो भ्रान्तिकालीन एव
भ्रान्तेर्नाशि नैव सर्पोऽपि तद्वत् ॥ 197 ॥

*yāvadbhrāntistāvadevāsya sattā
mithyājñānojjrmbhitasya pramādāt |
rajjvām sarpo bhrāntikālīna eva
bhrānternāśe naiva sarpo'pi tadvat || 197||*

Having been caused by an error of judgment and false understanding, the Jivahood can exist only as long as the delusion lasts. The rope is mistaken to be the snake only when there is an illusion. Once the illusion is destroyed, there can be no snake, so too, in this case.[Verse 197]

How long will Samsara continue?

- Non enquiry - Nourishment of Samsara...
- Jeeva Bavaha / Continues Erroneously projected / Falsely born...
- Due to poor light... Rope Appears as Snake is called Raju Sarpaha

Introduces intermediate category :

- Existence is nourished by your illusion / Delusion
- You escape and run away to another room, will dream of snake...
- Use torch light and eyes...
- Shastra Darpanam... Delusion destroyed through knowledge.
- One means / Path... Rope knowledge
- Karma Yoga / For purity of mind, No snake - Mithya snake.
- World is not there / Nasti
- World is Mithya

Sarpa Nasti / Mithya :

- Similarly Samsara doesn't exist in wake of knowledge...

Lecture 71

Verse 195 and 196 :

- 1) Unique status of Samsara... Understand this and know possibility of Moksha...
 - If this status is not accepted, Moksha not possible...
 - Mindset is called Anirmoksha Prasangaha...
- 2) If Samsara has beginning and end, there will be Anirmoksha Sangaha - Moksha will have beginning and end... Moksha is technically Nitya Phalam.
- 3) If Samsara has no beginning and end... Samsara doesn't end... Moksha doesn't come... Anirmoksha again.
- 4) Sa-Adhi Sa-antha Samsara - Not possible
 - Anadi - Anantha - Samsara not possible
 - In both Anirmoksha Prasangaha.

5) Find intermediate :

- Anaadhi - Sa-antha Samsara Beginningless.. Ending Samsara... Possible under one condition...
- Samsara should be Branti or error.
- Any error comes under this unique category.
- Rope - Snake - Dream... Can never talk of beginning of Rope Snake /dream.
- Can talk of end of Rope Snake / Dream.

End : Recognition of fact :

- Snake was not / is not / will not.
- In unique Anandhi - Santha case - Error and only by Jnanam.
- Vidyaya Nasaka Samsara...
- All errors come under Kalpitha Vasthu, Branthi / Adhyasta Vastu / Apramanika Vastu.
- 4) With Jnanam - Samsara will end - Moksha seems to begin.
- Nitya Siddha Anadi Vastu - Moksha discovered.
- Jnana Janya Moksha... External.
- Samsara - Anaadi... I am going to give knowledge which ends delusion.

When delusion is gone.. Moksha.. Sounds like magic show?

Verse 198 :

अनादित्वमविद्यायाः कार्यस्यापि तथेष्ट्यते ।
उत्पन्नायां तु विद्यायामाविद्यकमनाद्यपि ॥ 198 ॥

anāditvamavidyāyāḥ kāryasyāpi tatheshtyate |
utpannāyām tu vidyāyāmāvidyakamanādyapi || 198||

प्रबोधे स्वप्नवत्सर्वं सहमूलं विनश्यति ।
अनाद्यपीदं नो नित्यं प्रागभाव इव स्फुटम् ॥ 199 ॥

prabodhe svaṇnavatsarvaṁ sahamūlaṁ vinaśyati |
anādyapīdaṁ no nityaṁ prāgabhāva iva sphuṭam || 199||

So too, Avidya and its effects are said to be Beginningless. But when there is rise of vidya, then Avidya, even though it its Beginningless, is destroyed, root and branch, just as dreams are destroyed on waking up. The phenomenal universe is not eternal, it is evident, like the 'Former non-existence' (Prak-Abhava). [Verse 198 and 199]

- 2 Fall in Anaadi Sa-antha category... Kalpitha / Branti / Adhyastha Vastu... Apramanika Vastu / Mithya Vastu / Maya / Anirvachaniya Vastu.
- Word of Samsara - Can't stand everything.
- Agyanam and Adhyasa
- Ignorance and error
- Both Anaadi - Sa-antha...
- Where it exists... Only seemingly existent.
- Avidya and its products - Error both Accepted to be Anaadi.
- Normally Anaadi is Anantha... With vidya both end.

Anaadi :

- Not Beginninglessly existent... but ends
- Whose beginning can't be talked about
- Because on enquiry it disappears(Ramana Maharishi) Samsara is a part of Avidya.

Verse 199 : Dream example :

Rope Snake	Dream
<ul style="list-style-type: none">- Objective confusion rope - Outside – Different than me- Initially example given <p>Perfect Example :</p> <ul style="list-style-type: none">- Only Original	<ul style="list-style-type: none">- Subjective confusion I loose sight of waker lying comfortably on back- Mistake as someone else who is in dream which is not there- Seemingly existent Dream- Tangibly existent not perfect example

Similarities : Dream and Samsara :

- 1) Subjective confusion... Samanya dharma Between Upamana and Upadeyam
- 2) Seemingly existent
- 3) Disappears in wake of knowledge... see common features - Not uncommon.

Common :

- Can't talk of date of dream.
- Individual - He is not there to have discussion
- On discovering oneself as Consciousness, entire Samsara - Dvaitam - Jagat perishes along with error and ignorance.
- Superimposition perishes along with its cause - Ignorance.

Prapancha	Dream
<ul style="list-style-type: none"> - Samsara Nasha Dvaita Nasha - World as separate entity ends 	<ul style="list-style-type: none"> - Disappears from experience on waking

- Knowledge of wood puts end to separate existence of Desk.
- Knowledge of god puts end to separate existence of world.
- An end to Samsara as factually existent thing but no end to world as experiential existence.
- Dream should not be extended.
- Samsara comes in unique category.
- Anaadi - Not Nityam
 - Not permanent
 - Impermanent... Sa-Antaha.
- Samsara / Matter = Anaadi Sa-Antaha
- Anaadi / Antha = Consciousness is alone
- Entire Matter - Unique.. Anadi - Sa-antaha, On enquiry matter doesn't exist at all.

Book / world Matter (handled)	'Consciousness' never handled
<ul style="list-style-type: none"> - Never really is Available - Error - Gurus have more compassion 	<ul style="list-style-type: none"> - That alone was / is / Ever will be... - Never available - Truth

- Brahma Satyam - Jagan Mithya Jeevo Braheiva Na Para
- Matter is error - Consciousness is truth.
- You are Consciousness - Consciousness is truth
- Tarqikas / Logician... Can't accept this unique category.

Example :

- प्रागभाव... Anaadi Sa-Antha in Tarqa.
- Tarqa takes Abava as Non-Existent - Vedanta Takes it as existence.

Non Existence 4 Categories

Prior Non-existence

- Non-existence before creation
- Pot before creation
- Prag Abava

Total Nonexistence

- Never created / Destroyed
- Flower in Sky Square
- Circle rabbits horn
- Hot ice cream

Anyonya Abava

- Difference between 2 things
- Chair not table

Posterior - Nonexistence

- Non existence
- Pradvamsa Abava
- Poter after Breaking

- Chair / Table has non existence of Chairness / Table Ness.

Prag Abava :

- Prior non existence of pot, has no beginning.
- Prior non existence of pot ends, when pot is created.

- Anaadi - Ends when 1st Rocket created
- Anaadi - Sa-antaha.

Pradvamsa Abava :

- Posterior Non-existence has beginning.
- When pot is destroyed... Posterior non existence begins and eternal.
- Can never create same pot
- Similar pot can be created - Old pot gone for good... Posterior - Non existence – Eternal.

Pragavaha	Pradvamsa Abava
<ul style="list-style-type: none"> - Beginning less with end - Anaadi Sa-Anta Similarly to Mithya... 	<ul style="list-style-type: none"> - With beginning but Endless - Sa-Adhi - Anantaha

Atyanta - Anonya Abava :

- Anaadi - Anantha
- 2 Things eternally different - Non existence of square circle and difference between 2 objects... Eternally Anantha.

Verse 200 and 201 :

अनादेरपि विध्वंसः प्रागभावस्य वीक्षितः ।
यद्बुद्ध्युपाधिसम्बन्धात्परिकल्पितमात्मनि ॥ 200 ॥

anāderapi vidhvamsaḥ prāgabhāvasya vīkṣitaḥ |
yadbuddhyupādhisambandhātparikalpitamātmāni || 200||

जीवत्वं न ततोऽन्यस्तु स्वरूपेण विलक्षणः ।
सम्बन्धस्त्वात्मनो बुद्ध्या मिथ्याज्ञानपुरःसरः ॥ 201 ॥

jīvatvaṁ na tato'nyastu svarūpeṇa vilakṣaṇaḥ |
sambandhastvātmano buddhyā mithyājñānapuraḥsaraḥ || 201||

[Although it is Beginningless, 'Former non-existence' is found to have an end. So too, the Jivahood which is imagined to be in the Atman, through its apparent conditioning in the Superimposed attributes like the intellect, is not real. But the other, the self, is intrinsically different from it (Jivahood). The relation between the Atman and the intellect is due to the 'False knowledge'. Verse 200 and 201]

- Vedanta - Doesn't accept 4 types of non-Existence.

Abyupedyā Vaada :

- Accept concept of temporarily for communication Annam - For food.
- Pragabava - Beginningless - End conceived in Tarka.
- Duality / Mortality / Samsara / Jeevatvam / Falsely superimposed on oneself...
- Like dream duality - Because of Vigyanamaya Kosha... Biggest discovery of Vedanta.

Verse 185 - 205 :

- Samsara because of confusion between Ahamkara and real Atma.
- Because of proximity of inferior I, There is inference of finitude In infinitude I.

- Superimposed on Atma... Like Pragahava - Anaadi - Sa-antaha.
- Dvaitam / Duality / Division - Like dream duality.

Like Pragabava ends :

- Jeevatvam ends in wake of knowledge.
- That Jeevatvam is called Samsara.
- Samsara superimposed on Atma through error...

Example : Snake unreal

- Say - No substance called snake, Different than rope.
- Seemingly existent - Sva Roopataha Vilakshana Na Bavati.
- It doesn't exist substantially different than rope.
- Substantiality of snake belongs to rope.
- Substantiality of dream belongs to waker
- Substantiality of desk belongs to wood.
- Tangibility / Perceptibility / Of desk is Vachambaranama Deyam.
- Substantiality of matter belongs to Consciousness.
- Consciousness is non substantial... Matter is energy in motion.
- Tangibility belongs to energy, Matter is Nama for Energy.
- Matter - Name for Consciousness - Consciousness Atma substance.

- Jeeva is not a substance - Distinct form Consciousness, Not innately different from Consciousness.
- Seemingly finite entity... Doesn't exist separately from 'Consciousness'
- Mistaken rope = Snake
- Mistaken Consciousness = Matter
- Mistaken I / Brahman = Samsara Jeeva
- Change mistake - Be free
- Preserve mistake - Cry.
- Vedanta = Mistake correction.
- Correction of Atma with Buddhi / in form of Adhyasa - Jeevatvam because of Mithya Jnanam / False notion wrong understanding.
- Correction with inferior I / Duality / Jeevatvam... Mithya Jnana Janya caused by error.
- Pratibasika Shakti evolves to become Universe.
- Prakirti evolves to become material universe and 5 elements.

Life :

Jnana	Ichha	Yatate
Knowledge	Desire	Prayathna(Effort)

Table :

- No I Notion

Body :

- I notion
- Consciousness reflected on Buddhi.
- Mind cause of Triputi Bogta / Bogyam / Boga...

Sleep	Jnanam	Jagrat / Svapna
<ul style="list-style-type: none"> - Pure ignorance - Sleep State ignorance 	<ul style="list-style-type: none"> - No ignorance - Pure knowledge 	<ul style="list-style-type: none"> - Mind converts ignorance into Samsara (Pure ignorance and mind join together)

Consciousness / Existence :

- I exist without body / Mind / world
- I am Mukta Purusha / Poornaha
- Samsara / Mind not my intrinsic Nature I

Shabda, Rupa, Rasa, Gandha - Incidental Nature

Goal :

- Not to become thoughtless.

Lecture 72

Verse 200 and 201:

अनादेरपि विध्वंसः प्रागभावस्य वीक्षितः ।
यद्बुद्ध्युपाधिसम्बन्धात्परिकल्पितमात्मनि ॥ 200 ॥

anāderapi vidhvaṁsaḥ prāgabhāvasya vīkṣitaḥ |
yadbuddhyupādhisambandhātparikalpita mātmani || 200||

जीवत्वं न ततोऽन्यस्तु स्वरूपेण विलक्षणः ।
सम्बन्धस्त्वात्मनो बुद्ध्या मिथ्याज्ञानपुरःसरः ॥ 201 ॥

jīvatvaṁ na tato'nyastu svarūpeṇa vilakṣaṇaḥ |
sambandhastvātmano buddhyā mithyājñānapuraḥsaraḥ || 201||

[Although it is Beginningless, 'Former non-existence' is found to have an end. So too, the Jivahood which is imagined to be in the Atman, through its apparent conditioning in the Superimposed attributes like the intellect, is not real. But the other, the self, is intrinsically different from it (Jivahood). The relation between the Atman and the intellect is due to the 'False knowledge'. Verse 200 and 201]

Samsara :

- Anaadi caused by Beginningless ignorance... ends by knowledge.
- Samsara = Jeevatvam = Finitude.. Originally belongs to Vijnanamaya Kosha serves as secondary I with help of reflecting Consciousness = Ahamkara - Karta / Bogta / Pramata... travels from one Shariram to another...
- Behind secondary I, there is primary i... Original I called Atma.
- Limitation of lower I is falsely transferred to Original I and this transferred finitude is Jeeva Bava... Transferred limitation / Kartrutvam / Boktrutvam / Plurality / Travel... put together = Jeeva Bava technical name = Anaadi.

Goes away, when I own up :

- I am original Consciousness... Not limited by limited body / Mind, does not have plurality or travel from body to body.
- Use intellect for claiming the fact. Superimposed Jeeva Bava is Disclaimed called Moksha.
- Jeevatvam apparently transferred because of Buddhi Upadhi = Ahamkara / lower I and Reflecting Consciousness = Vijnanamaya Kosha.
- Even though Jeevatvam is transferred, there is no separate entity called Jeeva.

Example :

- There is a snake - Not a separate substance... Snakeness superimposed on rope.

Ignorant :

- does not see rope... But for him there is a substance called snake - Snakeness creates 2nd entity.
- Jeeva like finite entity, like snake but no entity called Jeeva..
- Only Jeevatvam / Jeevahood is there... Snakeness falsely seen on rope...
- Jeevahood Apparently seen on Atma...
- There is no separate independent reality for Atma.
- Other than higher I... There is no lower I, distinctly or with substantiality...
- This Sambandha Transferred, lends attributes to other.

Lower I :

- Vijnanamaya has transferred to higher I its finitude... Like red flower Transfers color to colourless crystal (Not real transfer)
- Upadhi - Upahita Sambandha
- Apparent - Transfer, transferred Sambandha.
- Higher I - Atma, lower I - Buddhi. It is an erroneous relationship.
- Adhyastika Tadatmayam... seeming transfer.
- Not Vastavika Tadatmayam... Real transfer.
- I think I have limitation and I have worked to remove finitude.
- To remove falsely transferred... Know my impurity is false - Means it is not there.
- I was / is / Ever will be pure...
- Error is intellectual problem - Samsara false, erroneously seen.

Verse 202 :

विनिवृत्तिर्भवित्तस्य सम्यग्ज्ञानेन नान्यथा ।

ब्रह्मात्मैकत्वविज्ञानं सम्यग्ज्ञानं श्रुतेर्मतम् ॥ 202 ॥

vinivṛttirbhavittasya samyagjñānena nānyathā |

brahmātmaikatvavijñānaṁ samyagjñānaṁ śruter matam || 202 ||

The superimpositions will cease to function at the dawn of right knowledge and in no other way. According to the scriptures, Realisation of the identity of the Atman and Brahman is right knowledge. [Verse 202]

- Anything false born out of ignorance.
- Goes away by knowledge
- Finitude caused by error... will go away with right knowledge - Instantaneous if gained properly.

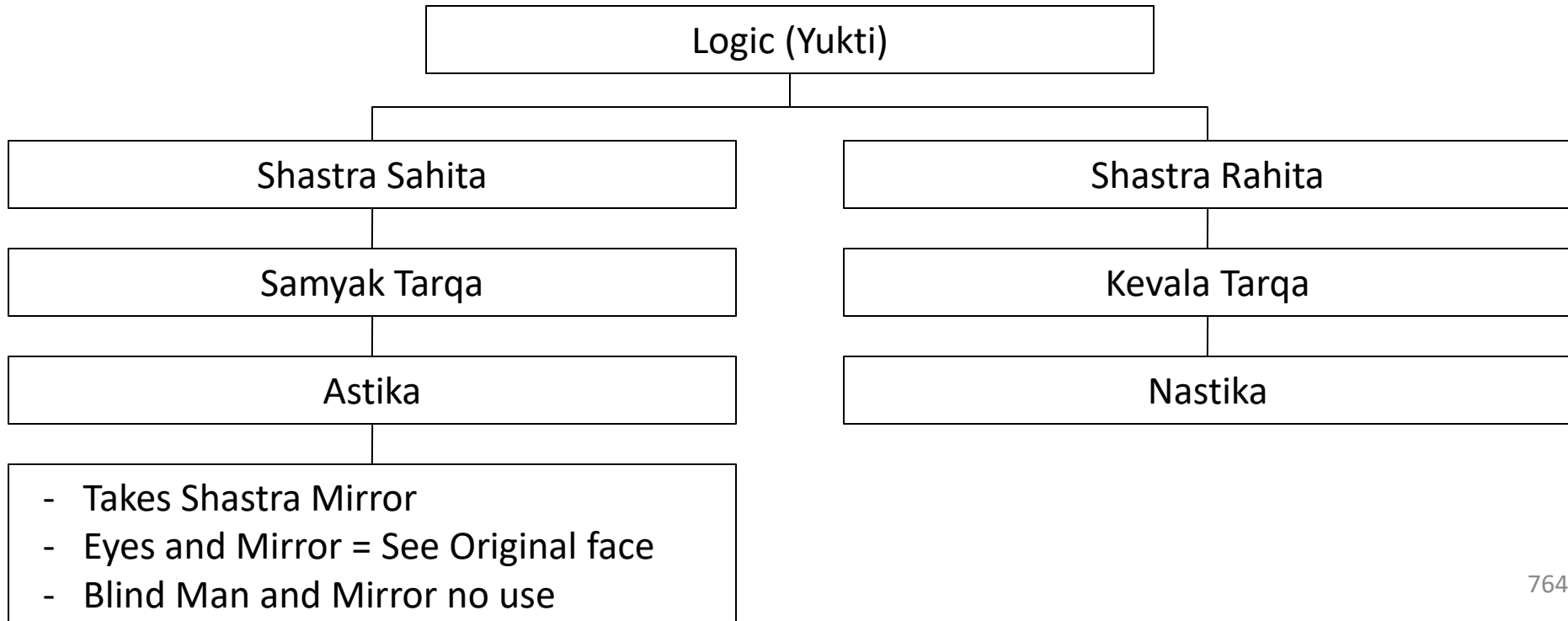
What is right knowledge?

- Jivatma / Paramatma Aikya Vigyanam.
- Knowledge of oneness of Consciousness in the individual and Consciousness in Samashti... Total.
- All other Jeevas = One Samashti Ishvara Virat with 'Consciousness'
- Jivatma = "Consciousness" behind individual body - All bodies put together has Consciousness called 'Paramatma'.

Samyak Jnanam :

- There is one 'Consciousness' behind individual body and Macro Brahma Jeeva Ekatvam...
- Only one limitless Consciousness... That 'Consciousness' I am = Vijnanam.
- Till this knowledge comes, no freedom from Samsara...
- This is teaching of Upanishads / Scriptures.

Astika	Nastika
<ul style="list-style-type: none"> - Intellect can't Arrive at reality and Study creation - All sciences Physics.. Can't Arrive at reality independently - Brahma Sutra logic and Science can't Arrive at finality of truth - Na Tarqa - Tishtanam therefore Additional factor – Non intellectual factor / Shastra Pramanam - Shastric Assorted logic important <p>Knowledge :</p> <ul style="list-style-type: none"> - Brahman(Sat - Brahman) and Atma - Ekatva Jnanam, Chit - One, Jeeva - One 	<ul style="list-style-type: none"> - Without Shastra



Lecture 73

Verse 203 :

तदात्मानात्मनोः सम्यग्विवेकेनैव सिध्यति ।

ततो विवेकः कर्तव्यः प्रत्यगात्मसदात्मनोः ॥ 203 ॥

tadātmānātmanoh samyagvivekenaiva sidhyati |

tato vivekaḥ kartavyaḥ pratyagātmasadātmanoh || 203||

This Realisation comes only through right discrimination made between the self and the not-self. That is why one must strive to discriminate between the individual self within and the eternal self everywhere. [Verse 203]

जलं पंकवदत्यन्तं पंकापाये जलं स्फुटम् ।

यथा भाति तथात्मापि दोषाभावे स्फुटप्रभः ॥ 204 ॥

jalam paṅkavadatyantam paṅkāpāye jalam sphuṭam |

yathā bhāti tathātmāpi doṣābhāve sphuṭaprabhaḥ || 204||

Water which is extremely muddy appears as transparent water when the mud has been removed. So too, the Atman Manifests its clear luster when the impurities have been removed. [Verse 204]

1) Samsara = Kalpita Vastu :

- Product of ignorance of real nature.
 - Right knowledge removes ignorance.
 - Make enquiry and come out
- 2) Jalam covered by moss, water not beneficial, When moss removed - Benefit received.
- 3) Atma covered by erroneous notion - Poornatvam / Amrutatvam - Secretly accessible.
- Removal of moss – Physical.
 - Here of removal of moss = Intellectual job.

- Because misconceptions belong to the intellect - Through proper Vichara, remove misconception.

4) Atmabodha :

- Husk removed by pounding rice - Thinking / Reasoning with Sruti is pounding - Yukti Avadhutaha...

Verse 205 :

असन्निवृत्तौ तु सदात्मना स्फुटं
प्रतीतिरेतस्य भवेत्प्रतीचः ।
ततो निरासः करणीय एव
सदात्मनः साध्वहमादिवस्तुनः ॥ 205 ॥

*asannivṛttau tu sadātmanā sphuṭam
pratītiretasya bhavetpratīcaḥ |
tato nirāsaḥ karaṇīya eva
sadātmanaḥ sādḥvaha mādivastunaḥ || 205 ||*

This very individual self is clearly realised as the eternal self when the unreal ceases to exist. So, one must strive to completely remove the Ego from the eternal self. [Verse 205]

- Physical I / Pranic / Intellectual I / Ignorant I = Asat - Nivritti.
- False notion because of conception between body and i... I am sick!.
- I am hungry / Thirsty = Pranic I = False
- “ I “ am Raagi / Dveshi / Dukhi = Emotional I = False.
- I am boss / Husband... Centred on intellect = False I
- I am unconscious / Ignorant Alive without any personality (Karana Sharira Abhimana)... Sleeping I.

- All these are Koshas, because it covers real I by lending as cause / Error of the mistake.
- What causes mistake = Kosha
 - = Asat Atma
 - = False I
- We are not interested in removing physical body.
- We are interested in removing false I, generated by physical body.
- Body is incapable of producing wrong / False I.

For transactions :

- I am travelling
- Functional physical I
- Incidental I = Incidental status
- MP for 5 years only
- For Agyani - False I = Real I
- Not interested in removing Kosha but in removing false 'I' Generated from Kosha = Asat Nivritam Satyam.
- When false I is removed - Pratyagama = I as 'Consciousness' being, Becomes more clear... Consciousness self existent / Consciousness being.
- Knowledge / Awareness / Recognition Becomes clear.

Conscious being expressed by 2 Words :

I Am = Conscious

- Existence being = Intrinsic
Nature

Indicates "Consciousness"
Tattvam

Represents Sat Principle

- Only Consciousness' being can use i
- Clip / Pen can't say i am pen.
- I thought can arise only in Consciousness being.

I am	Father / Son / Brother
<ul style="list-style-type: none"> - Left out - Common - Who are you? - Satchit Atma - Existence / Consciousness principle / Being - Limitless (Waking / Object / time / Space / Property) - Freedom from all Adjectives - Advaita / Nirguna 	<ul style="list-style-type: none"> - Physical body – Annamaya Kosha / Pranamaya Kosha / Manomaya Kosha / Vijnanamaya Kosha / Anandamaya Kosha <p>Negated / Subjective complement :</p> <ul style="list-style-type: none"> - Caused limitations gone - They all Limit me - Makes me finite - Remove them and Remain as I am

Very Advaitas Question :

- Is Brahman Nirguna... not another quality but free from all Guna / = Nirguna..
- Attributes / Limitation सदात्मना limitless ' I ' to Attain this Stature... Segregate Vijnanamaya Kosha / Separate.
- Aham - Ahamkara = Vijnanamaya Kosha and other Kosha.
- Vastu = False superimposition... should be negated from Real I = Pure "Consciousness" / Existence.
- In terms of understanding / Knowing - No job...
- Not stop movie... Separate character / Screen intellectually.
- Whatever happens in movie... I am Asangaha - Pure ' Consciousness' / Ever Asangaha.
- Entire Vedanta for this understanding.
- Sravanam / Mananam / Nididhyasanam... Sadhu completely / Convincingly...

Job :

- Strike Matchbox...
- Incidental preparation.
- Doesn't remove Darkness - Light alone removes Darkness.
- Understanding alone - Removes ignorance.

Verse 206 :

अतो नायं परात्मा स्याद्विज्ञानमयशब्दभाक् ।
विकारित्वाज्जडत्वाच्च परिच्छिन्नत्वहेतुतः ।
दृश्यत्वाद्यभिचारित्वान्नानित्यो नित्य इष्यते ॥ 206 ॥

*ato nāyaṁ parātmā syādvijñānamayaśabdabhāk |
vikāritvājjadatvācca paricchinnavahetutaḥ |
dṛśyatvādvābhicāritvānnānityo nitya iṣyate || 206||*

For the following reasons, the intellectual Sheath which we have so far spoken of, cannot be the supreme self. It is subject to change, it is inert and insentient, it is limited, it is an object of the senses and it is not constant. A mortal, perishable thing, indeed, cannot be said to be the immortal, imperishable Atman. [Verse 206]

Verse 189 - 205 : Diversion :

- Vijnanamaya Kosha - Not Atma...
 - Intellectual / Incidental personality.
- In Sushupti... My intellectual features shed.
- What is subject to arrival / Departure - Not intrinsic nature.
- Heat in water - Not permanently there.
- My Emotional personality not in sleep...Therefore subject to Arrival / Departure not me.
- Vijnanamaya Kosha... Relevant only for Jnani.
- Kosha = Sheath / covering.

Only Jnani :

- Who knows... I am not Vijnanamaya or looking at body as another abode.
- Who says body as abode... One who knows I am different than body...
- Body is house... I am resting within body.
- Can say only when I know I am not body...
- For Ajnani - I am born / Fat /
 - Annamaya Kosha is Atma
 - Pranamaya Kosha is Atma

Jnani :

- Reduces - Annamaya to Kosha
 - Converts Annamaya to Annamaya Kosha
 - Converts Pranamaya to Pranamaya Kosha
 - Converted to external dress
- I am wearing Kosha... Wearer of Koshas different than worn Kosha...
- Kosha relevant only for Jnani.

Why Vijnanamaya not myself?

Vijnanamaya Kosha :

- Subject to change - I am aware of all changing personality, knower of change not changing.

- See Moving train... can say only when I am Stationary.
- If I am moving... can't see Moving = Atma is Nirvikara... Logic and Scripture Should go hand in hand.

- Eye and Mirror - Both required to know Original face



Logic

Sruti - Both to know Myself

Conclusion :

- Not purely logical, Naisha Tarkaha... Logical support and Sruti = Vedanta...
- 1) Knower of change must be changeless.
 - 2) Vijnanamaya Kosha = Jadam... Mind / Brain, Product of subtle elements... Jada Vastu... can't have sentiency.
 - 3) Parichinna Hetu Vatvat... Mind is limited, Atma is limitless.
- Aapnoti - Iti - Atma...

Gita :

अच्छेद्योऽयमदाह्योऽयम्
अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam
aklēdyō'sōṣya ēva ca ।
nityaḥ sarvagataḥ sthāṇuḥ
acalō'yam sanātanaḥ || 2.24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient.

- If limitless my intrinsic nature... Would have experienced all the time.
- In sleep - No limitation... Limitless my nature - Limitations imposed when mental activities begin.
- We experience limitation and Limitlessness.

Limitation	Limitlessness
Jagrat / Swapna	Sushupti

Why limitation not intrinsic?

Taittiriya Bashyam :

- Effortless... To enjoy natural state... Intrinsic... what comes out of effort / Activity is incidental...
- Water to continue in liquid state... Nothing to do(Natural)
- What comes out of freezing effort = ice or heat = Hot water.
- Effort required... Provide conditions... Flask required.
- What is brought by external conditions / Effort is Sopadhikam... Incidental...
- What is Nirupadhikam = Intrinsic...
- Dropping all efforts = Sleep.

What is my condition :

- I am limitless... To be limited, mind has to take to activity.
- Limitlessness is intrinsic... Sruti also reveals like mirror... I am Poornaha.

5) Drishyatvat :

- All intellectual features, known by me... Objects... I am Awarer of my knowledge / ignorance / Doubt / Confusion... States known by me - Not myself.
- Yesterday's confusion - Today clear.

6) Vyabicharitvat :

- Conditions Subject to Arrival / Departure not consistently present (Atma Consistently present as Awareness)
- Changing Vijnanamaya Kosha exists continuously, in Jagrat - intellect changes and i learn.
- As a whole, Vijnanamaya Kosha Disappears in Sushupti.

Vijnanamaya Kosha Appears in Jagrat.

7) Anityaha :

Anityaha	Atma
<ul style="list-style-type: none">- Not permanent- Impermanent Vijnanamaya Kosha can't be permanent Atma	<ul style="list-style-type: none">- Nityaha permanent

Verse 207 :

आनन्दप्रतिबिम्बचुम्बिततनुवृत्तिस्तमोजृम्भिता
स्यादानन्दमयः प्रियादिगुणकः स्वेष्टार्थलाभोदयः ।
पुण्यस्यानुभवे विभाति कृतिनामानन्दरूपः स्वयं
सर्वो नन्दति यत्र साधु तनुभृन्मात्रः प्रयत्नं विना ॥ 207 ॥

*ānandapratibimbacumbitatanurvṛttistamojṛmbhitā
syādānandamayah priyādiguṇakah sveṣṭārthalābhodayah |
puṇyasyānubhave vibhāti kṛtināmānandarūpaḥ svayaṁ
sarvo nandati yatra sādhu tanubhṛnmātraḥ prayatnaṁ vinā || 207 ||*

The Anandamaya Kosha (Bliss sheath) is that modification of nascence which is kissed by a reflection of the Atman, which is bliss absolute. Pleasure and so on, are its attributes and it springs into expression when an object agreeable to it presents itself. The fortunate feel it spontaneously when the fruits of their good actions manifest. Every being, without the least effort, derives great Joy from it. [Verse 207]

Verse 207, 208, 209 - Anandamaya Kosha :

- Verse 184 - 206 - 4 Koshas over

49 : One of 7 Questions :

- State in which specific personalities resolved / in potential seed condition / Not destroyed - Not new personality.
- Other personalities in worries are in dormant condition - Not manifest.
- While concentrating on class - Other things Unmanifest / Office / Personal personality in seed condition / Not gone...
- Worried in seed condition / Potentially there - Therefore they come back.
- Avyakta personality = Karana Shariram = Anandamaya Kosha.
- Blissfully ignorant of those condition Unmanifest Samsara = Anandah of ignorant people.

- All happiness of ignorant is Unmanifest condition of Samsara... Happiness in Jagrat...
- When involved, forget motherhood.
- In Coma / Pralayam / Personality dormant.

Vritti :

- Mental state / Avastha in which Ananda Pratibimba / Poornatvam of Atma is experienced reflected.

Jagrat :

- Identification to 5 Koshas is there.
- Is a division of “ Absolute I” (Divisionless Sushupti I - Without limitation of Time / Space / Objects)
- Is a division of I - Experiencer and experienced world.
- Khanda Vikalpa is there...
- Therefore Poornatvam - Not experienced / Not owned up...
- Poornatvam Superimposed / with division.

Observer / Observed Division :

- In sleep False I resolved... Corresponding objective world resolved.
- Pramatra / Pramata / Prameya Triputi... Subject / Object duality not there...
- When Khanda gone - Akhanda - undivided I remains which does not have fear of mortality.

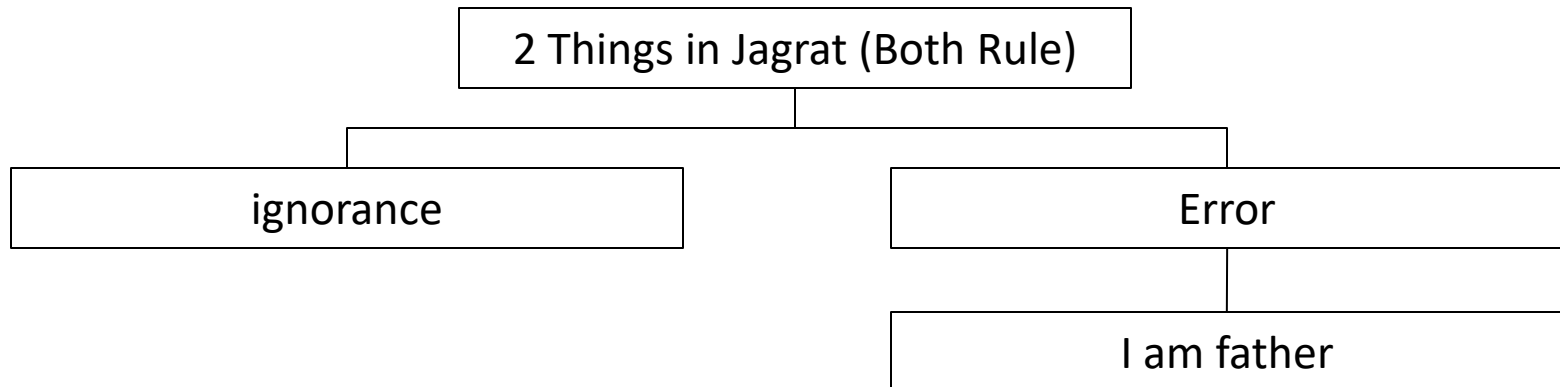
- Mortality comes because of Division... Brings in Desha / Kala Paricheda.
- Comparison with others... Jealousy / Raga Dvesha comes - In sleep all not there...
- I want to artificially remove superimposed limitation... By sleeping... But removing it thru wisdom is permanent solution.

How is it born?

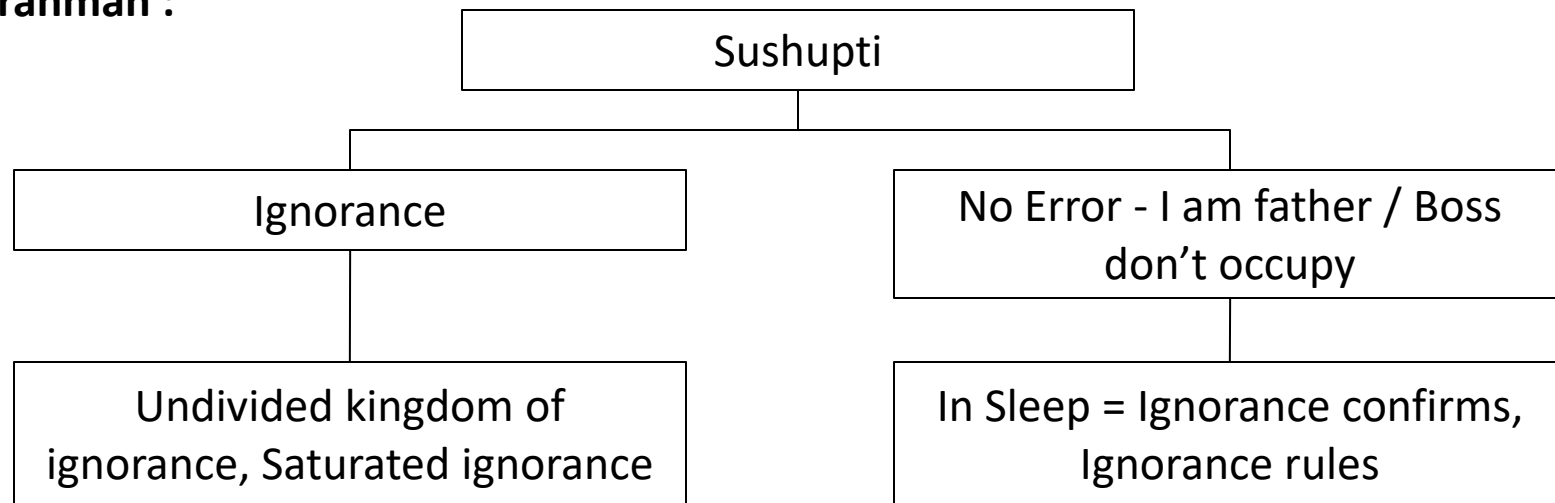
- “ Born out of ignorance “ of my real nature and error in mixing.
- Tamas - Nature in (Trigunatmika Maya)

During Jagrat :

- Ignorance and Error
 - I am father / Boss / Owner, Not Correct
- } I am Brahman is correct identification



I am Brahman :



Based on degree of sleep :

- There is gradation in Ananda... Priya / Moda / Pramoda.
- In sleep - can't feel difference in terms of waking experience... Therefore model giving in waking state.

Priya	Mada	Pramoda
Ishta Darshanam	Ishta Grahnam	Ishta Anubavaha

3 Grades of Happiness		
<ul style="list-style-type: none">- See object I like- There is Anandah- Not Mine	<ul style="list-style-type: none">- Go and Buy- Order it- Grahnam	<ul style="list-style-type: none">- Dish in Mouth- Wear Dress- Glow in eye

Lecture 74

Verse 207, 208, 209 - Anandamaya Kosha :

- It is a Vritti - State of Mind
 - Dormant
- Ananda Pratibimba Chunubitha Tanuhu...

Vritti :

- Whose body - Nature is endowed with reflection of Anandah / Poornaha.
- Mind reaches state of quietude / Free from worries of relative personalities - Vyabicharika worries.
- Mind reaches state of relaxation... Called Ananda.
- Maya Vritti - in that relaxed Vritti... Ananda of Atma is reflected...
- Vritti - Doesn't have Ananda but it reflects Ananda.

In Manomaya Kosha :

- Vritti reflects consciousness of Atma.

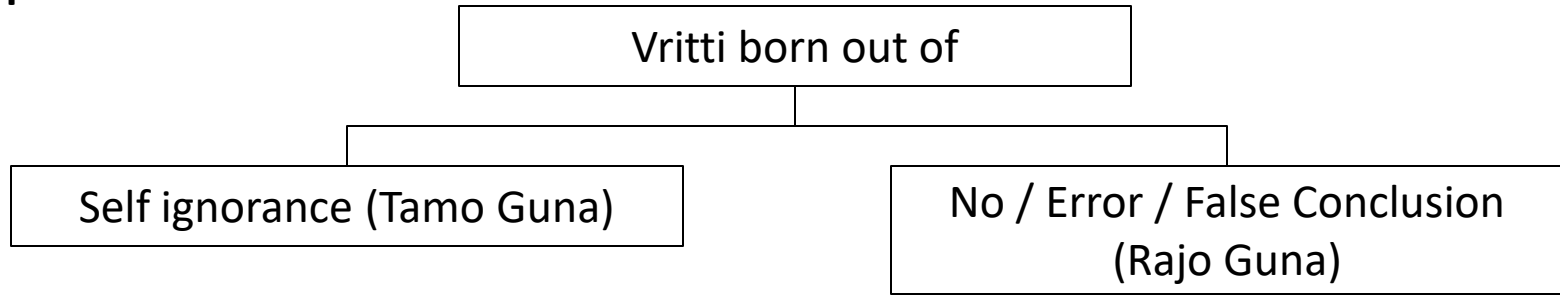
In Anandamaya Kosha :

- Vritti reflects Ananda of Atma.

Anandamaya Kosha :

- It is born out of self ignorance.

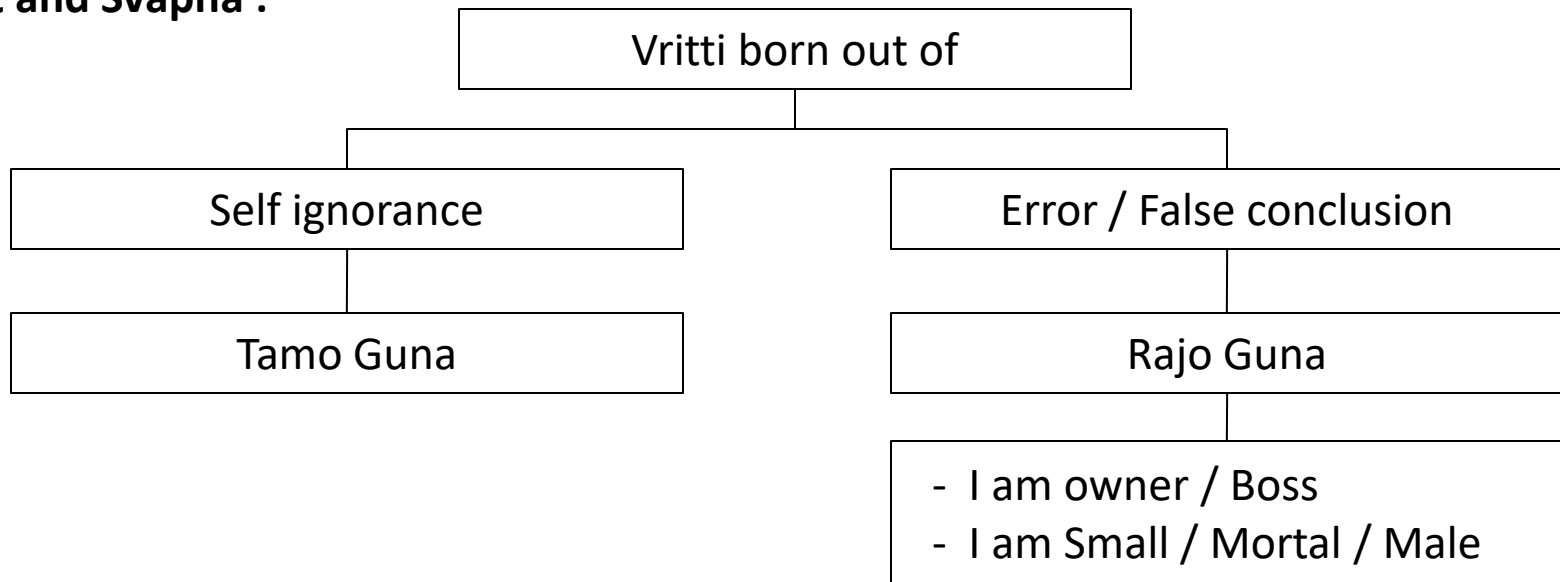
Sushupti :



One Guna Active :

- Rajo Guna Subsided
- Tamo Guna Dominant

Jagrat and Svapna :



“ 2 Gunas Active “

- Rajo Guna Prominent role
- Tamo in Background - Lies low(Dhoopam Supporting role / force)

- No error in Sushupti - ignorance alone is there.
- That quiet Vritti in sleep is born (Utpanna) called Tamasic Vritti...
- In Jagrat and Svapna, it is Rajasic Vritti...
- Vritti has different forms of Priya / Moda / Pramoda, depending on intensity of quietude.
- Ordinary / Deep / Deeper sleep - intensity of quietude Ananda more.

Can't differentiate in sleep :

- Therefore example given in waking state...

Ishta Darshanam	Grahanam	Anubava
<ul style="list-style-type: none"> - Not Poorna - Not Acquired - Partial Trupti / Mental Agitation 	<ul style="list-style-type: none"> - More Trupti and Mental Agitation 	<ul style="list-style-type: none"> - Total Trupti / Total withdrawn - Close Eyes - Sharanam Ayyappa! - "No Agitation"

- Depth of relaxation / Proportional Ananda - in sleep.
- Object desired by a person / Possession / Experience... Born out of objects.
- Desired by a person - When experienced in Jagrat...

What is the cause of Darshanam / Anubava?

- Our effort and Punyam - Go to Amarnath...
- Poornatvam / Manifestation / Depends on Punyam.

- I am not in Priya / Moda / Pramoda Vritti.
- Because of Punyam... In the Anandamaya Kosha, everyone becomes soaked in Ananda...
- Not experiencing Ananda but steeped in Ananda...
- Press Rasa Gulla and eat - No Sweet, Syrup has become one with medium.
- Every Jeeva becomes one with Vritti.
- Everybody revels in experiential Anandah.
- Pure state of mind... Conditional Ananda subject to arrival / Departure...

Anandamaya Kosha	Atma Ananda
<ul style="list-style-type: none"> - Experiential Anandah - It is experience - Laugh too much ends in crying - Experiential pleasure followed by experiential Pain - Bhagawan Gift as per Punyam 	<ul style="list-style-type: none"> - Non experiential Ananda - Svarupa Ananda / Brahman - Fulfillment born out of owning up Nature - It is Wisdom - Samyam - General - Uniform

Sleep :

- Dropping all effort, everybody revels and becomes one with Ananda.

Verse 208 :

आनन्दमयकोशस्य सुषुप्तौ स्फूर्तिरुत्कटा ।
स्वप्नजागरयोरीषदिष्टसंदर्शनादिना ॥ 208 ॥

ānandamayakośasya suṣuptau sphūrtirutkaṭā |
svapnajāgarayorīṣadiṣṭasandarśanādina || 208 ||

The Anandamaya Kosha is fully manifest in the deep sleep state. While in the dream and waking states it is only partially manifest depending upon the sight of pleasing objects and so on. [Verse 208]

- Anandamaya Kosha - Dominant in sleep.
- When all other Koshas have suspended their functions.
- Body - Deliberately not used / With instinctive / Voluntary action.

Pranamaya Kosha :

- Instinctive

Manomaya Kosha :

- No deliberate emotions / Buddhi

Example :

- Candle flame outside in daylight
- Not prominent... Overpowered by sunlight - In midnight... Flame alone seen..

Anandamaya Kosha :

- Dominance noticed in sleep.

In Jagrat / Svapna :

- It is but not dominant... less pronounced... Alpa / Eeshat...
- Non-Pronounced manifestation is there...
- When a person sees desired object / Darshan

Gets object / Grahanam

Experience / Anubava

When enjoying pleasure, during enjoyment all other emotions :

- Annamaya Kosha
 - Pranamaya Kosha
 - Vigyanamaya Kosha
- } Suspended

- ‘கவலை மறந்து சிரித்தேன் ‘
- Worries suspended, Manomaya Kosha / Vijnanamaya Kosha / Anandamaya Kosha... sick body Suspended in moment of joy.
- Forgotten 4 Koshas, Individuality, Subject / Object division, temporarily forgotten.
- Every Ananda - Nirvikalpa Anubava Temporary Nirvikalpa Samadhi.
- During joyful moments embrace... So that there is no subject / Object division...
- Samadhi / Anandah / Sphurtti... Nirvikalpa Anubava, Uniform experience of Anandah.

Vedanta :

- Not interested in Nirvikalpa Ananda its Anubava not Jnanam.

- Perception of duality doesn't disturb my Nirvikalpa Svarupam - Because My Nirvikalpa Svarupa is Satyam
- But Savikalpa Anubava is Mithya
- Sunrise experience doesn't disturb knowledge, Sun doesn't rise.

Advaita :

- Nirvikalpa Jnanam - Not disturbed by Nirvikalpa Anubava.
- Once Savikalpa - Anubava doesn't disturb, no need to work for Nirvikalpa Anubava..
- I am Nirvikalpaka all the time let Savikalpaka remain.

Yoga :

- Works for Nirvikalpaka Anubava

Vedanta :

- Works for Nirvikalpa Jnanam, which will not be disturbed by Savikalpa Anubava.
- Samadhi / Sleep - Optional not required for Moksha...
- Nirvikalpa Jnanam in Jagrat (Savikalpaka Avastha) is Vedanta's aim.

In Nirvikalpa Avastha :

- No Guna / Shashtra / Jnanam - Ananda obtaining in Nirvikalpa Anubava.
- In waking / Dream state there is passing dominance of Anandamaya Kosha because of momentary experience of Ishta Darshanam / Grahanam / Anubava...

Verse 209 :

नैवायमानन्दमयः परात्मा
सोपाधिकत्वात्प्रकृतेर्विकारात् ।
कार्यत्वहेतोः सुकृतक्रियाया
विकारसंघातसमाहितत्वात् ॥ 209 ॥

*naivāyamānandamayāḥ parātmā
sopādhikatvātprakṛtervikārāt |
kāryatvāhetoh sukṛtakriyāyā
vikārasaṅghātasamāhitatvāt || 209||*

Nor can the Anandamaya Kosha be the supreme self because it has attributes which are ever changing. It is a modification of Prakirti. It is created as the result of good Actions of the past and it lies embedded in the other sheaths which are in themselves all modifications. [Verse 209]

Why :

- Anandamaya Kosha - Not Atma Very important Sloka...
- Experiential pleasure not Atma.

1) Sophadikavat :

- Conditional pleasure Comes by Ishta / Grahanam / Anubava / Darshana may not take place / No current in TV.
- Ananda in Sushupti - conditional
 - Depends on Prarabda
 - Burn inside - Others snore!

Samadhi :

- Conditional - Nishta Depends on Prarabda
- Graded Ananda

2) Prakirti Vikara : Modification of matter :

- Experiential pleasure is state of mind - Mind is Prakirti / Matter.
- From Maya (Prakirti) - Inert 5 Elements - 5 Guna - Substance Called mind is produced - Subtle material substance.
- Modification of mind - Can't keep mind in same state all the time "Thoughtlessly"
- 5 Thoughts / 5 Avasthas / Chittam / Moodam / Vimudam / Ekagratam / Niruddam.

Samadhi = Nirodha Avastha :

- Mind suspended from producing thoughts - Can't stop thoughts For even few minutes.
- Because Prarabda has to activate mind (Maha Realisation)
- To make mind contact world to experience Sukham / Dukham.
- Can't say thoughtless... When wall spotlessly clean, small dot... One thought - nightmare...
- Duties - Nightmare / Thoughts come
- God - Nightmare
- Impossible to keep mind Sattvic - Thoughtless all the time...

Gita : Chapter 14th :

श्रीभगवानुवाच
प्रकाशं च प्रवृत्तिं च
मोहमेव च पाण्डव ।
त द्वेष्टि संप्रवृत्तानि
न निवृत्तानि काङ्क्षति ॥१४.२२॥

sribhagavan uvaca
prakasam ca pravrttim ca
moham eva ca pandava ।
na dvesti sampravrttani
na nivrttani kanksati ॥ 14.22 ॥

The blessed lord Said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

Jnani :

- Not suspended thoughts but who can objectively accept thoughtful / Thoughtless mind.

Prakasham Cha	Pravirttim Cha	Moham Eva
Sattvic State	Rajas - State	Tamas - State

- Na Dveshti / Na Kankshi because he has distanced himself from states of mind.

Yogi :

- Interested in particular state of mind

Jnani :

- Distanced from states of mind... Different subject matter.
- Experiential pleasure not permanent.

Atma :

- Ever changeless 'Consciousness' Not changing state of mind.

3) Karyam : (Product)

- Experiential pleasure - Consequence of Punyam - Not my nature.

Definition of nature :

- Not consequence of something
- If consequence, it is incidental – Effortless.

- Water - Liquid - At room temperature - Natural.

Ice :

- Artificially created - Consequence of refrigeration.

Experiential pleasure :

- All consequence of Punya karma.
- When Punyam goes... Objects / People go away / Don't like you.
- Don't depend on that

4) Born out of assemblage of Vikara / Vritti :

- Priya / Moda / Pramoda - Assembly = Anandamaya Kosha.

Based on Taittiriya Upanishad :

तस्यैष एव शरीर आत्मा । यः पूर्वस्य ।
तस्माद्वा एतस्माद्विज्ञानमयात् ।
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ २ ॥

tasyaisa eva sarira atma, yah purvasya,
tasmadva etasmadvijnanamayat,
anyo'ntara atmanandamayah, tenaisa purnah,
sa va esa purusavidha eva, tasya purusavidhatam,
anvayam purusavidhah, tasya priyameva sirah,
modo daksinah paksah, pramoda uttarah paksah,
ananda atma, brahma puccham pratistha,
tadapyesa sloko bhavati ॥ 2 ॥

Of that, of the former, this one verily is the embodied self, different from this self made up of intellect (vijnanamaya) is another self within, formed of bliss (anandamaya). By this, that is filled (by anandamaya the vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika verse about it. [II – V – 2]

- Has manufacturing / Expiry dates... I am of different calibre, Verse 154 - 209 - Anandamaya Kosha over.

Verse 210 :

पञ्चानामपि कोशानां निषेधे युक्तितः श्रुतेः ।
तन्निषेधावधि साक्षी बोधरूपोऽवशिष्यते ॥ 210 ॥

*pañcānāmapi kośānām niṣedhe yuktitaḥ śruteḥ |
tanniṣedhāvadhi sākṣī bodharūpo'vaśiṣyate || 210||*

When the five sheaths have been negated through reasoning based upon authoritative scriptural texts, then at the acme of the process what remains is the witness, knowledge absolute, the self. [Verse 210]

5 Koshas - Anatma :

- Revelation of Atma as distinct from Pancha Kosha... Atma Svarupam

Verse 210 - 222 :

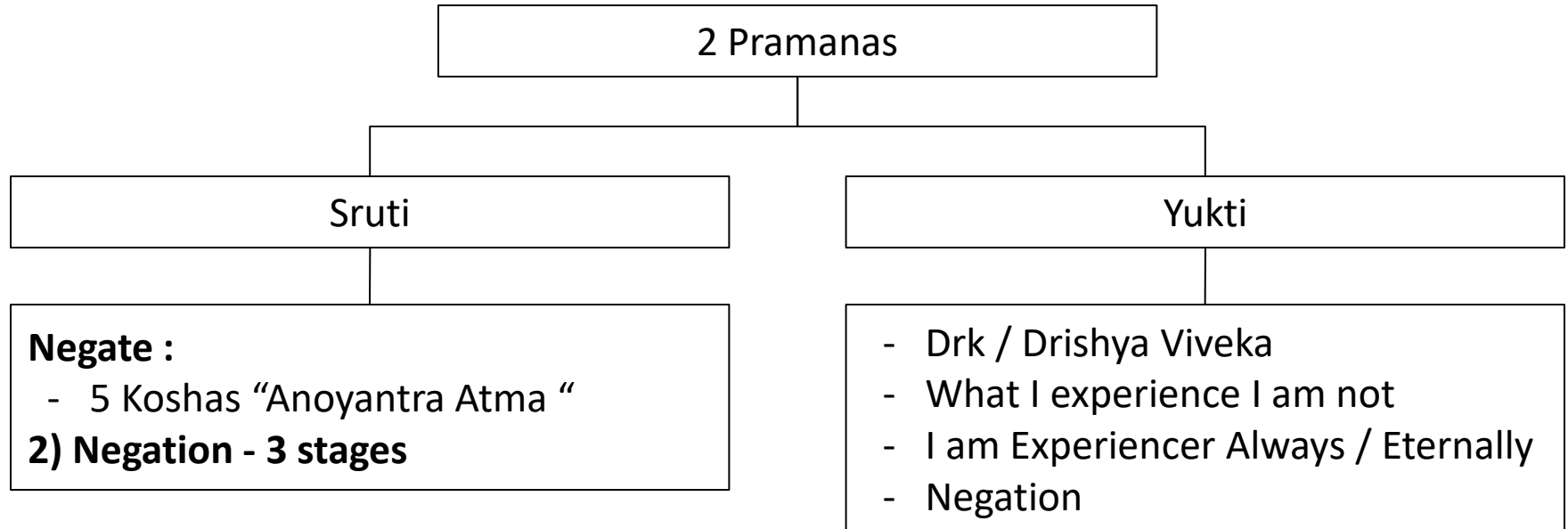
- Atma = Consciousness principle neither part / Property / Product of 5 Koshas.
- Independent entity as revealed by Shastram.
- Separate Atma with Yukti and Sruti... Not each alone, can reveal, eyes and Mirror both required. Shariram = Mirror... Logic = Eyes... What remains is Atma - Noun not adjective.
- Consciousness = तन्निशेधधि - Culmination of negation of everything.
- Unnegatable “Negator “ remains = Sakshi / witness Consciousness.

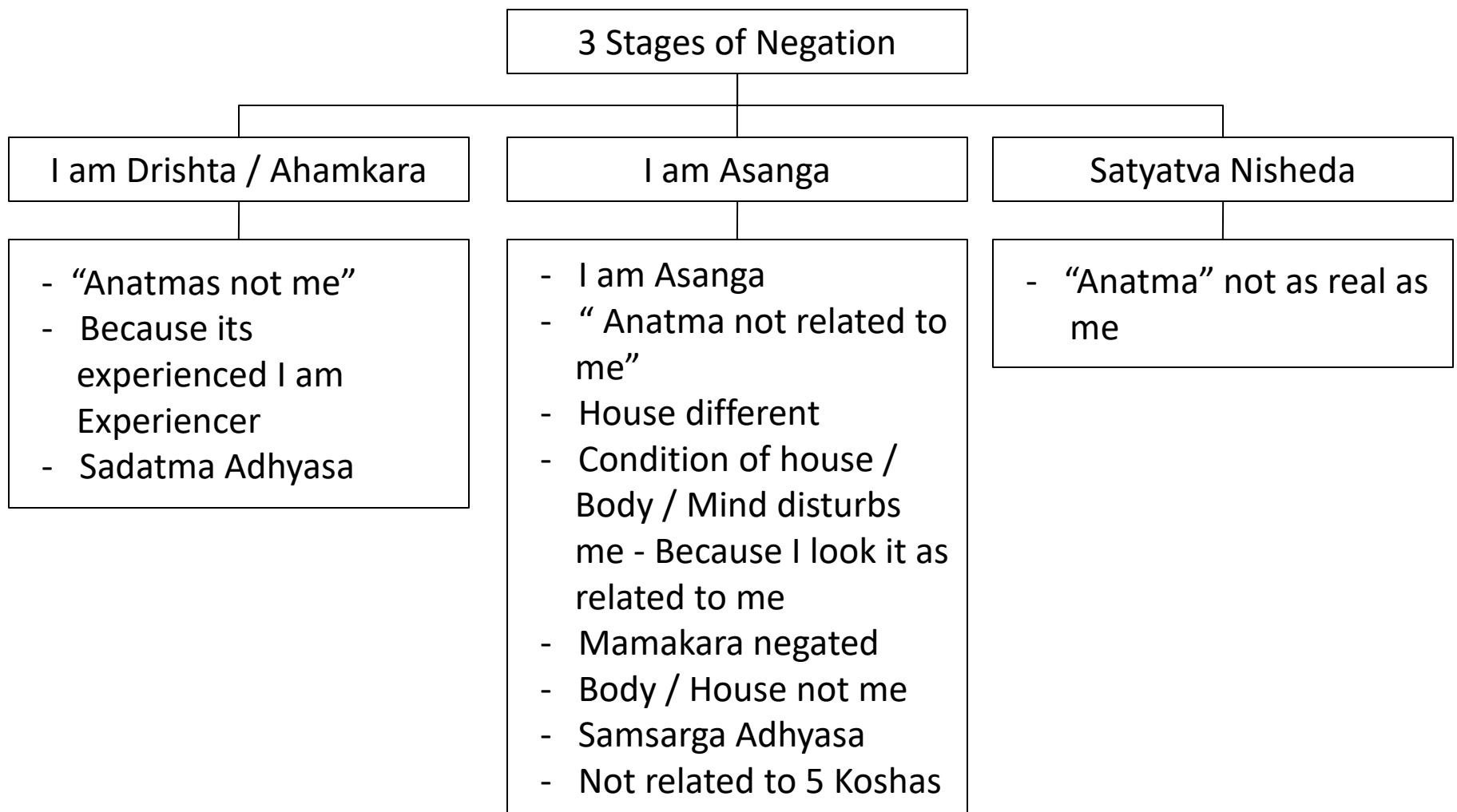
Verse 210 :

- Nutshell Verse.

Lecture 75

1) Use 2 Pramanas to discover Atma.





- Who remains is the Negator / Negator never negated.
- Eternally remain as Negator...
- Negator can't negate himself = Nature of awareness (Spirit)
- No Negator of Awareness exists...
- Bodha Rupa Atma is called Sakshi, Atma Chaitanyam, will remain.

Verse 211 (Important Verse)

योऽयमात्मा स्वयंज्योतिः पञ्चकोशविलक्षणः ।
अवस्थात्रयसाक्षी सन्निर्विकारो निरञ्जनः ।
सदानन्दः स विज्ञेयः स्वात्मत्वेन विपश्चिता ॥ 211 ॥

yo'yamātmā svayañjyotiḥ pañcakośavilakṣaṇaḥ |
avasthātrayaśākṣī sannirvikāro nirañjanaḥ |
sadānandaḥ sa vijñeyaḥ svātmatvena vipaścitā || 211||

This Atman is self effulgent and distinct from the five sheaths. It is the witness of the three state, is real, is without modifications, is unsullied and bliss everlasting. The wise man should realise it as his own self. [Verse 211]

Nature of Sakshi :

- 1) Ayam Pancha Kosha Vilakshana Atma.
- Atma is witness of 5 Koshas different from 5 Koshas....

Atma :

- Yat Chaso Santato Bavaha tasmāt Atmeti Kirtate ...
- That which eternally exists, Unnegatable - In the form of Negator.

What is Proof?

Consciousness :

- Doesn't require Proof
- Someone can prove 'Consciousness by beings 'Consciousness of Consciousness.
- I have discovered 'Consciousness' means I am 'Consciousness'
- 'Consciousness' never proved by anyone / Self Proved / Self Evident - Svayam Jyoti self Evident.

What 'Consciousness' does?

- Witness of all 3 States of Experience..

Avastha	Consciousness illumines experiences	} Comes and Goes
- Jagrat	- External world	
- Swapna	- Internal World	
- Sushupti	- No world state	

'Consciousness' never comes and goes :

- Non arriving / Non departing... Witness of all
- 2) Arriving / Departing thing is called Sakshi including Time and space.
- Sushupti - No Desha / Kala.

Others say :

- He is in the bed - Sleeping.
- Sleeper has no time space and time...
- Jagrat - One has time and Space.
- Swapna - One has another Time and Space
- Witness is beyond Time and Space because it is in presence of Time and Space and in Absence of Time and Space.
- Therefore Avastha Traya Sakshi.

3) Nirvikara :

- Being unconditioned by time and Space.
- Therefore Consciousness.. can't be influenced by Time and Space.
- What is within time and Space is influenced and conditioned Influence of time is Vikara...

Time :

- Understood in terms of rate of change of object.

How is Time measured :

- When Sun goes from one place to another... Movement is measurement of time... Spatial change is movement in time.
- Atom - Undergoes change... Keep that as measurement of time.
- Influence of time = Spatial change or change within itself.
- Therefore 'Consciousness' Not influenced by Time...

Scientist :

- 'Consciousness' - Beyond study of science
 - No location
 - Not subject to physical laws / Chemical laws.

Tattwa Bodha Nirvikara :

- Free from 6 forms of change, Asti...

4) Niranjana :

- Anjana = Blemish / Impurity

Shudha :

- Unblemish / Stainless / Unpolluted Asanga... I am not body See difference - See its Relationlessness.
- Niranjana = Asanga - Relationless

5) Sadananda :

- Poornaha - Anantha...
- Nothing it lacks... Free from all limitations.
- Poornatvam emotionally expresses in the form of Ananda To know I am Poorna is to experience I am Ananda...
- Study mind in sorrow... It is backed by conclusion at intellectual level...
- Sorrow - Emotional... But born out of intellectual conclusion about myself.... Intellectual self conclusion...
- Money is there... No home...
- I am Poorna... No house
- No obedient children - 'இல்லை' is Samsara.
- Sorrow - Emotional... Cause is intellectual self conclusion... I am something....

Vedanta :

- Doesn't directly attain emotional Moksha... Attain intellectual conclusion that I lack... Knowledge - intellectual.
- Aham Poornaha... don't lack anything.
- Poornatva - Knowledge expresses at emotional level as Anandah...
- Nandati... Nandat... Kaupina Ventaha...
- Eat for tongue... Not for stomach...
- Lack is a sense - Not a fact... Can remove sense...
- I am limited - Sense is non sense - Enquire.

This is Vedanta :

- Once sense of lack gone... I am Poornaha.
- That Atma has to be known... as myself not my self

My self	My	Self
<ul style="list-style-type: none">- Aham Eva- Aham Asmi	<ul style="list-style-type: none">- Possessor	<ul style="list-style-type: none">- Possess

- As long as I don't know Atma as I - Ananda will not be there.
- It should be owned by subtle intellect process.
- Strong Deha Abhimana is obsolete for knowledge.
- By other religious Sadhana, we must weaken Deha Abhimana...

Gita : Chapter 12th :

क्लेशोऽधिकतरस्तेषां
अव्यक्तासक्तचेतसाम् ।
अव्यक्ताहि गतिर्दुःखं
देहवद्भिरवाप्यते ॥ १२.५ ॥

**kleso'dhikatarastesam
avyaktasaktacetasam ।
avyakta hi gatirduhkham
dehavadbhiravapyate ॥ 12.5 ॥**

Greater is their trouble whose minds are set on the Unmanifest; for the goal, the Unmanifest, is very hard for the embodied to reach. [Chapter 12 - Verse 5]

- Initial process... Weaken Deha Abhimana by taking body as God's property - Religion.
- I want your support... Now holding body fully, Self knowledge Destroys Deha Abhimana...
- One who has weakened Deha Abhimana is called Discriminative person... Vipaschit... Sadhana Chatushtaya Sampatti.

Verse 212 :

शिष्य उवाच ।
मिथ्यात्वेन निषिद्धेषु कोशेष्वेतेषु पञ्चसु ।
सर्वाभावं विना किञ्चिन्न पश्याम्यत्र हे गुरो ।
विज्ञेयं किमु वस्त्वस्ति स्वात्मनाऽऽत्मविपश्चिता ॥ 212 ॥

*śiṣya uvāca |
mithyātvena niṣiddheṣu koṣeṣveteṣu pañcasu |
sarvābhāvaṁ vinā kiñcinna paśyāmyatra he guro |
vijñeyaṁ kimu vastvasti svātmanā' 'tmavipaścitā || 212||*

The Sishya asked, "After negating these five sheaths as unreal, i find nothing but an absence of everything, O revered teacher! By which entity then, should the wise man, realise his oneness with the Atman? [Verse 212]

Question :

- Atma beyond Body / Mind / Intellect - Thoughts.
- Negate and Discover Atma remove moss covering and see Atma.

Kosha = Shirt /sheath :

- Wrong notion... Mind blank - Atma experience to happen / Light / Eternally wait.
- Other than blankness - Don't expect anything
- Sarva Abavam

Mithya - Anatma :

- Mind in pressure gives hallucinatory experiences.
- What is there to be known... it is utter blankness.
- I don't experience anything after negating 5 Koshas - Observer eternally taken for granted...
- Blankness talked because of observer. Observed less observer.

Observer :

- Without anything observed.
- No one other than me
- Blankness to be understood as awareness
- What i think as blankness is formless Awareness.
- Thoughtless state = Formless Awareness - Not see because you are That formless Awareness.

- In me formless awareness, thoughts arise.
- In me formless awareness, thoughts dissolve - Formless I am always there...

Verse 213 and 214 :

श्रीगुरुरुवाच ।

सत्यमुक्तं त्वया विद्वन्निपुणोऽसि विचारणे ।

अहमादिविकारास्ते तदभावोऽयमप्यनु ॥ 213 ॥

śrīgururuvāca |

satyamuktaṁ tvayā vidvannipuṇo'si vicāraṇe |

ahamādivikārāste tadabhāvo'yamapyanu || 213||

सर्वे येनानुभूयन्ते यः स्वयं नानुभूयते ।

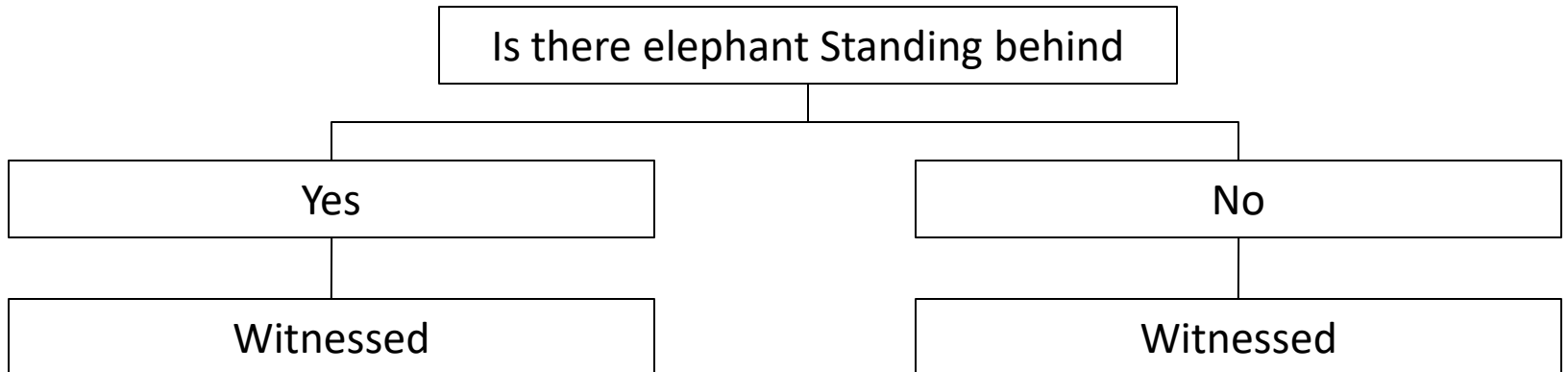
तमात्मानं वेदितारं विद्धि बुद्ध्या सुसूक्ष्मया ॥ 214 ॥

sarve ye nānubhūyante yaḥ svayaṁ nānubhūyate |

tamātmānaṁ veditāraṁ viddhi buddhyā susūkṣmayā || 214||

The guru answered, “Rightly have you spoken, O learned one ! You are indeed clever in your ability to discriminate. Through an extremely subtle intellect realise the Atman, the knower, to be that by which all modifications like the ego, as well as their absence during deep sleep are perceived but which itself is not perceived”. [Verse 213 and 214]

- When you talk of absence of everything there is someone who is witness.
- Can't talk about something till there is a witness.



Without seeing :

- There is no elephant
- A presumption / Conjecture
- Not definite
- Absence should be witnessed

Law :

- Sakshi Rahita Abava Na Sambavati - Cannot be absence without witness.
- Abava = Experience requires illuminating principle.
- If not seen... Should say - I don't know.

Can't talk of Bava	Abava
Presence of Sakshi	Presence of Sakshi

Since Abava requires :

- Sakshi = There is no absolute Abava.
- So called Abava... Absence of everything except Sakshi...
- Absolute Abava is not there.
- Either Sakshi - With things
- Without things

- Sakshi always there, No absolute Abava - Abava including Sakshi not possible.
 - Nissakshika Shunyata Na Sambavati.
 - Powerful argument against Buddhist - You are there to talk of Shunya.
 - All Vikara / Modifications / Changing objects - Manomaya / Pranamaya / Annamaya / Prapancha.
 - Starting from Vigyanamaya Ahankara are witnessed by Sakshi.
 - Even absence in Sushupti / Moorcha - Coma / Samadhi / All thoughts stopped...
 - What is experienced = Abava... Both Bava and Abava experienced by Sakshi.
 - Experienter himself can never be object of experience.
 - I Experienter of 'Consciousness'
 - Means Consciousness comes and goes away and then how can I experience arrival of Consciousness never possible.
 - Consciousness - Ever Experienter / Never experienced.
 - Svayam Na Anubuyate...
 - Unexperienced - Experienter
 - Unobjectifiable - Subject
 - Unnegatable - Negator
- } Called Atma who is a witness

Your Job :

- Owning up Sakshi - 'Vidhi'
 - With help of intellect
- Use intellect as instrument to own up fact - Don't include intellect in "Consciousness"
- I am "Happy "(Attribute of mind) To say mouth - Used as instrument...
- Use intellect to own up the fact...
- Nirvikalpa... No intellect to own up... Therefore useless...
- Use subtle intellect but should not include intellect.

Lecture 76

Verse 212 :

- स्वात्मनात्मविपश्चिता

Question :

- After negating 5 Koshas - Don't experience anything... where is Atma.. Nothing to be known.

Answer : Verse 213 :

- There remains something as witness after negating Pancha Koshas.

Student :

- There is total blankness.

Answer :

- If you are referring to total blankness, How you know there is total blankness.
- When you Negate everything, student includes Negator - Nothing other than me is there...
- Ever subject - Ever object...
- Everything else experienced by subject witness... Witness never experienced.
- It doesn't mean to be ever believed - Not matter of belief.

In Karma Khanda :

- Heaven can never experience in this life.
- Existence of heaven - Matter of belief.

- Nitya Paroksham = Heaven = Ever believe in this life.
- In the case of Atma, even before experience, it is available.
- We take experienter 'Consciousness' But take it as property of body.
- He is conscious being - Experiencing.
- Noun = Being
- Adjective = 'Consciousness'
- You must know what 'Consciousness' is...

Shastra Required :

- To change Adjective Consciousness to noun Consciousness is change in understanding.
- Golden bangle.. Gold becomes Adjective / Bangle is noun.

Teaching :

- Bangle is form (Adjective) Gold is noun - It is intellectual not experiential change.
- Experience remaining same, whole teaching is conversion in understanding.
- Jnani / Ajnani experience is same.
- Jagrat... Dvaita Chaitanya - Consciousness and objects.
- Sushupti... Advaita Chaitanyam - Consciousness - Objects.
- Cognitively ask 'Question'... 'Consciousness' - I am experiencing all the time Is adjectival 'Consciousness' or noun 'Consciousness'.
- Chaitanyam never experienced as object - But ever experienced in our life.

- Do Avastha Traya Sakshi... Viveka not go for 4th experience.
- With experiences have new understanding - 'Consciousness' not adjective...
Consciousness noun.

Verse 215 :

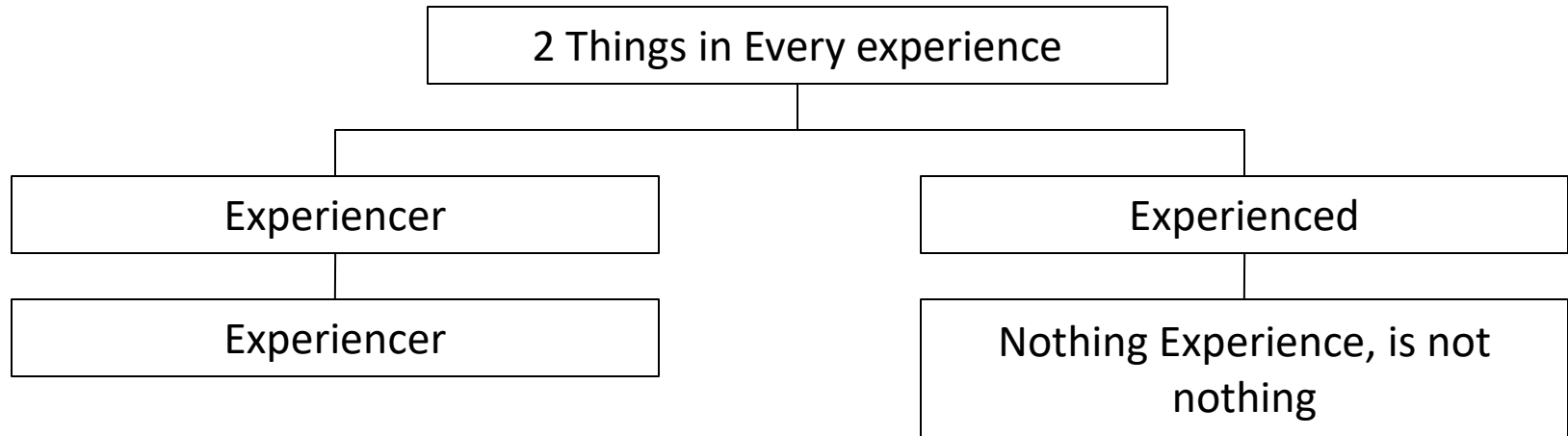
तत्साक्षिकं भवेत्तत्तद्यद्येनानुभूयते ।

कस्याप्यननुभूतार्थे साक्षित्वं नोपयुज्यते ॥ 215 ॥

tatsākṣikam bhavettattadyadyenānubhūyate |

kasyāpyanubhūtārthe sākṣitvam nopayujyate || 215 ||

That which is witnessed by something else has the latter as its witness. When there is no entity to witness a thing, we cannot say that it has been witnessed at all.[Verse 215]



- Experiencer of nothing different than nothing - No Abavam is Advaita.

Non existence : Not in Advaita

- One of Definition of Brahman = Prapancha Upasanam(Absence of the world
"Nothing" is definition of Atma.

- When you talk of nothing, There is “Consciousness” / Brahman.
- Whatever object is experienced by someone / Some subject... All have the Experiencer as their witness Sakshi.
- Experiencer is called Sakshi of experience.
- No one can be witness w.r.t. Unexperienced object.

General Rule :

- Without experiencing, he can't be witness...

Abava Experience :

- When you negate Panchakosha and there is blankness... In blankness also there is Sakshi.

Verse 216 :

असौ स्वसाक्षिको भावो यतः स्वेनानुभूयते ।
अतः परं स्वयं साक्षात्प्रत्यगात्मा न चेतः ॥ 216 ॥

asau svasākṣiko bhāvo yataḥ svenānubhūyate |
ataḥ param svayaṁ sākṣātpatyagātmā na cetarāḥ || 216 ||

This Atman is a witness of itself, for it is realised only by itself. Hence the Atman itself is the supreme Brahman and nothing else. [Verse 216]

- Negate emotions / Knowledge / World...
- Blankness is there... Sakshi is also there.

Who is that Sakshi?

- Atma = Avastha Traya Sakshi - Sarva Abava Sakshi...
- Don't look for Sakshi after negating thought.

Apply Law :

- Experienter of blankness is Sakshi.
- Blankness is pervaded by awareness which is myself...
- In this body blankness is Awared by awareness.
- Body is Awared by same awareness
- I am not pervaded by body but by pervading awareness... (Shift)
- Sarva Abava Sakshi...
- I am awareness pervading body in Jagrat / Silence - Thoughtless state.
- Thoughtful mind - I Pervade
- Silent mind - I Pervade
- Active Body / Passive body - I Pervade

What is proof of silence?

- I talk of silence... Must be aware of silence...

Rule :

- Experienter of something is Sakshi of that.
- I am Experienter of blankness I am Sakshi....

What do I get by knowing I am Sakshi?

Upanishad says :

- Sakshi is Brahman.
- We have no means to know nature of Chaitanya... What Color? / Big / Small...
- Mirror helps me to see my face
- Shastra helps me to see 'Sakshi' / Chaitanya.
- Sakshi is Param Brahma / Infinite.

How Shastra is a fact?

Technical : Science :

- Sense Organs - Final valid source of knowledge
- Sense organs believed

Validity of source of knowledge :

- 1) Gives fresh knowledge - Not given by any other source "Anadigatam"
- 2) Abaditam : knowledge not negated

Vastu Bandhakatvam - Pramanam :

- Vedanta gives information about Chaitanyam not given by other sources, knowledge never contradicted.
- Shastram valid like Pratyaksha Pramanam.
- If Shastram is belief - Sense organs also belief.
- Science believes sense organs.

Vedanta :

- Let us Accept sense organs in field of Matter and 'Consciousness' in field of Self.

Verse 217 :

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरं योऽसौ समुज्जृम्भते
प्रत्यग्रूपतया सदाहमहमित्यन्तः स्फुरन्नैकधा ।
नानाकारविकारभागिन इमान् पश्यन्नहंधीमुखान्
नित्यानन्दचिदात्मना स्फुरति तं विद्धि स्वमेतं हृदि ॥ 217 ॥

jāgratsvapnasuṣuptiṣu sphuṭataram yo'sau samujjṛmbhate
pratyagrūpatayā sadāhamahamityantaḥ sphurannaikadhā |
nānākāravikārabhāgina imān paśyannahandhīmukhān
nityānandacidātmanā sphurati taṁ viddhi svametaṁ hṛdi || 217||

That which clearly manifest itself in the waking, dream and deep sleep states, That which is perceived inwardly in various forms by the mind as a series of unknown impressions of the ego, That which witnesses the Ego, the intellect and so on, which are of different forms and modifications, That which is felt as existence knowledge bliss absolute, know this Atman within your heart, as your own self. [Verse 217]

- Mind / Thoughts / Body / I am sentient / Consciousness evident / Now body / Consciousness is adjective...
- Reverse Consciousness as noun... Body as Adjective.. Tvam Pada over.
- Till body is noun, it is wedded to Chaitanyam.
- Grihasta to Sanyasa... Chaitanyam is separated...

Bright Hand	Brightness is light
Adjective of hand	Continues After hand is gone

- Convert adjective 'Consciousness' into noun... Separate it from body and concentrate
- Focus attention to self evident noun "Consciousness"

Benefit :

1) Form belongs to body - Not Consciousness :

- Removes location of Consciousness - Causality of 'Consciousness' I am here - True w.r.t. body.
- Consciousness - Maha tapas...
- Evident in all 3 states

Jagrat :

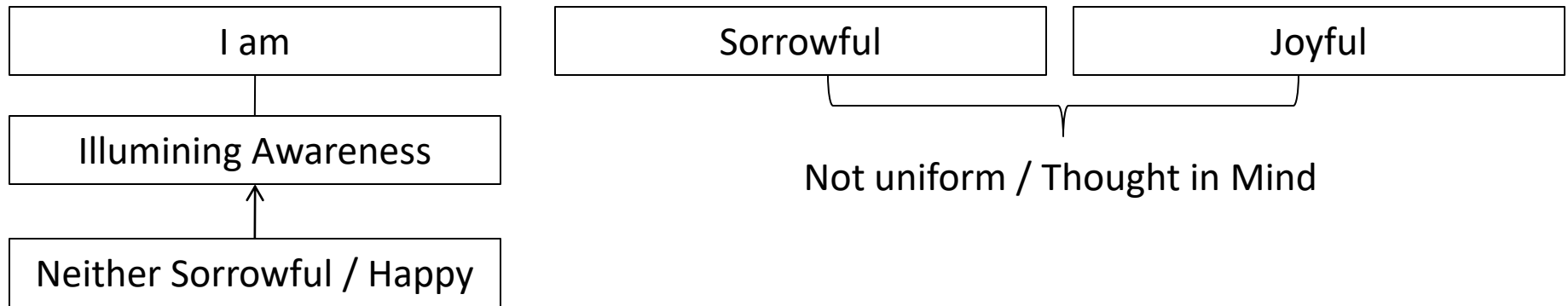
- Awareness evident along with location

Sushupti :

- Awareness evident without body location.
- We cannot say - I am here in sleep.
- I am here comes because of body.
- Jagrat / Svapna / Sushupti... Body evident because of I 'Consciousness'.
- Who can question existence of 'I'
- I am aware of Sound / Taste / Touch / Form... In Jagrat and Svapna I am aware.

Deep sleep :

- Time / Space / Object... Gone I am aware...
 - To say I am aware, I need body (Mouth)
 - To be aware don't require mouth
- }
- Aham Aham Sada Bati... Pratyag Rupataya... As inner self / Inner principle... “Sada “
 - Even when time is not there in sleep... Shining uniformly... Pot / Tree is difference – Not knowledge... Awareness is different.
 - Light uniform - Objects not uniform.



- Not only I am Evident... I illumine Changing objects... I am Changeless, I am illuminator of Changes... I am formless... illuminator of forms.

Lecture 77

- Verse 210 – 222 = Atma Svarupa...

Verse 217 :

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरं योऽसौ समुज्जृम्भते
प्रत्यग्रूपतया सदाहमहमित्यन्तः स्फुरन्नैकधा ।
नानाकारविकारभागिन इमान् पश्यन्नहंधीमुखान्
नित्यानन्दचिदात्मना स्फुरति तं विद्धि स्वमेतं हृदि ॥ 217 ॥

*jāgratsvapnasuṣuptiṣu sphuṭatarāṁ yo'sau samujjṛmbhate
pratyagrūpatayā sadāhamahamityantaḥ sphurannaikadhā |
nānākāravikārabhāgina imān paśyannahandhīmukhān
nityānandacidātmanā sphurati taṁ viddhi svametaṁ hṛdi || 217||*

That which clearly manifest itself in the waking, dream and deep sleep states, That which is perceived inwardly in various forms by the mind as a series of unknown impressions of the ego, That which witnesses the Ego, the intellect and so on, which are of different forms and modifications, That which is felt as existence knowledge bliss absolute, know this Atman within your heart, as your own self. [Verse 217]

- Consciousness intimately pervading and illumining Pancha Kosha.
- Without undergoing change - Called Avastha Traya Sakshi.
- Self evidently present in 3 states... in form as Aham - 1st Person singular.
- illumines - Ahamkara Vritti
- Illumines - Vijñanamaya Kosha to Jagat.
- Anandamaya Kosha = Resolved state of different forms and world.
- Objects are subject to Akara and Vikara(Forms and Changes)....
- Witness Sakshi remains formless - illumines forms

Changes - illumines changes.

- Emotions belong to Manomaya Kosha but Sakshi not subject to emotions.
- I Experience sorrow - I am not sorrowful - Mind is sorrowful.
- Experienced sorrow belongs to experienced subject not to Experienter.
- Jnata Gunaha - Jnatuhu Na Bavati
- Properties of object can never belong to Experienter 'I'

Why Experiencers property can never be experienced?

- Because Experienter has to be objectified.
- Seer eyes will have to objectify Colour
- Objectification of eyes - Never Objectifiable - Experienced properties do not belong to Experienter.
- Sorrow belongs to mind - Atma - Ananda Svarupa
 - Witness of mind
 - Experienter

Realisation : Our problem :

- When we experience, we identify with that
- We attach to hero / Villain...
- In auto press leg down on curve - “Tadatmayam”
- I am witness of mind but am identified with mind.
- I am Nitya Ananda chit, May you own up witness Consciousness... instead of miserable mind.

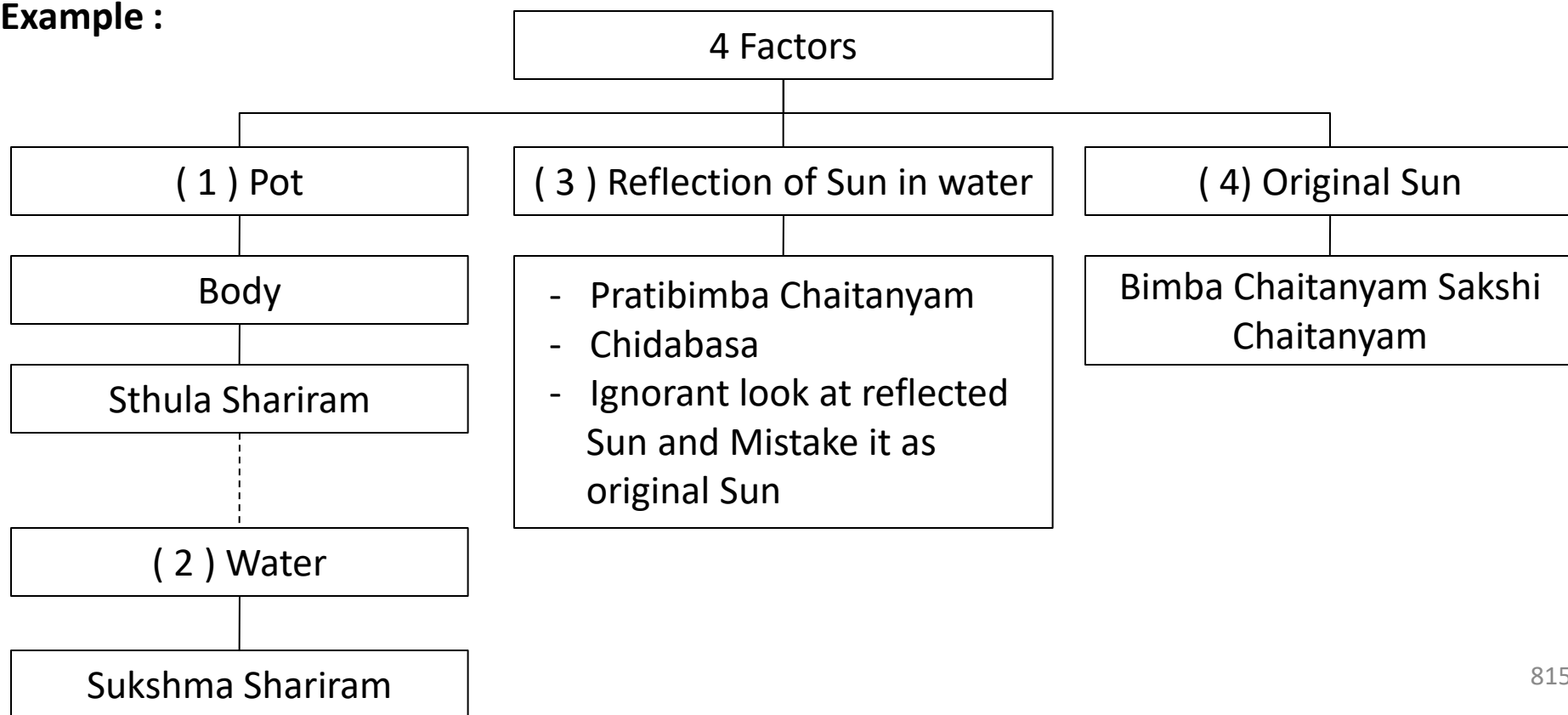
Verse 218 : How to own up Chaitanya Svarupa?

घटोदके बिम्बितमर्कबिम्ब-
मालोक्य मूढो रविमेव मन्यते ।
तथा चिदाभासमुपाधिसंस्थं
भ्रान्त्याहमित्येव जडोऽभिमन्यते ॥ 218 ॥

*ghaṭodake bimbītamarkabimba-
mālokyā mūḍho ravimeva manyate |
tathā cidābhāsamupādhisaṁsthaṁ
bhrāntyāhamityeva jaḍo'bhimanyate || 218||*

The fool, no seeing the reflection of the sun in the water in a jar. Considers it to be the sun itself. So too, the fool through delusion, identifies himself with the reflection of the Cit caught in the intellect and considers it to be the 'I' - His own identity.[Verse 218]

Example :



- Reflected sun - Along with Pot and water - Taken as original sun.

Limitation of reflected sun :

- 1) located in small pot
 - 2) Subject to movement from place to place
- When pot along with water is carried, reflection carries.
- 3) If pot broken... Water dissolved
- Reflection subject to arrival and departure. Along with water. Lot of Pratibimba Surya.

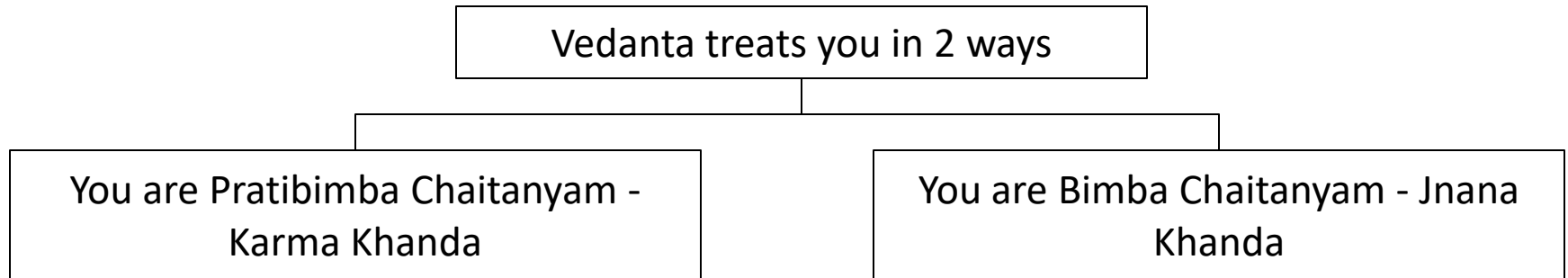
Wise dismisses all 3 :

- Pot / water / Reflected sun.
- Ghatam Nishedati Sunyam Jalam - Recognises original Sun which continues after dissolution of Pot / Water / Localised limited sun...

Ignorant :

- I am 'Conscious' being.
- When body goes, they say I go... When Sukshma Shariram gets transferred to another pot; water goes - Reflection goes = Death.
- Sukshma Sharira another body - Travels to Pitru Loka with Consciousness.
- For that Consciousness - we give Sraddha / Tarpanam, for Pratibimba Chaitanyam(entire Karma Khanda valid) Because we are ignorant.
- Give up notion - I am Pratibimba Chaitanyam no Death / No relatives.

- Holding to relatives / Possessions - You are Pratibimba Chaitanyam.
- Say I am Bimba Chaitanyam - No wife / Children... Shivoham...



Wise give up :

- Sthula / Sukshma / Karana Shariram, Localised Chaitanyam and takes himself as.
- I am Unlocalised Consciousness as in Sleep - No notion of localization.
- Localisation is superimposition on ourselves transferred from Sthula / Sukshma / Karana Sharirams / I transfer on to myself.
- When I don't transfer in sleep, I don't have space location / Time location / Jati / Neti / Desha / Kala Brahma Tattwa Bava Atmani... 10 Verses of 'Mind' Chinmaya loved this Sloka in Uttarkashi.
- Only for reflection, these attributes of Brahmana / Kshatriya... Pratibimba Chaitanyam...

Example :

- 1) Solar disc reflected - Confused look at reflected sun and Takes it as original sun.
- Innocent look at Chidabasa - Reflecting Consciousness.

- Experiences Reflecting Consciousness... obtaining in Sukshma Shariram, Waters contained in Sthula Shariram.
- Experiencing localised Reflecting Consciousness... ignorant / Dull-witted / Unintelligent takes that as Aham - Out of confusion.
- Reflected Consciousness Mistaken as real I.

What is indication / Proof of mistake?

- 1) Sense of localisation - I am in Singapore.
 - 2) I feel connected to body
- Original sun - Not connected to waters, It is reflected sun...
 - If I claim I am original 'Consciousness'... I will never claim this body.
 - Because of identification with reflection and through the reflection I claim mind.... Through mind I claim the body.
 - Physical body mortality - My Mortality
 - Subtle Body travel - My Travel.
 - Through body, I relate myself with father / Mother child...like root of tree... tree in this house....
 - Through my Attachment, Spread all over the world...

Gita : Chapter 15th :

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ १५.२ ॥

adhascordhvam prasrtastasya sakha
gunapravrddha visayapravalah
adhasca mulanyanusantatani
karmanubandhini manusyaloke || 15.2 ||

Below and above are spread its branches, nourished by the Gunas, sense objects are its buds; and below, in the world of men, stretch forth the roots, originating in action. [Chapter 15 - Verse 2]

- Sthitaha Prajya... if Quake in turkey but if in India... Abhimana is Maha Samsara.

Verse 219 : What wise do?

घटं जलं तद्गतमर्कविम्बं
विहाय सर्वं विनिरीक्ष्यतेऽर्कः ।
तटस्थ एतत्त्रितयावभासकः
स्वयंप्रकाशो विदुषा यथा तथा ॥ 219 ॥

ghaṭam jalam tadgatamarkaḥ vimban
vihāya sarvaṁ vinirīkṣyate'rkaḥ |
tatastha etatṭritayāvabhāśakaḥ
svayamprakāśo viduṣā yathā tathā || 219 ||


The intelligent man leaves aside the Jar, the water and the reflection of the sun in it and sees the self-luminous sun. So too, the wise realise the self-luminous reality which illumines 'These three' and recognise it as independent of them all. [Verse 219]

- Wise gives up / Renounces / Negates, intellectuals not physically destroyed...
- Original sun / Consciousness understood by wise... Wise sees original sun...

What is the nature of original sun? Unconnected to all 3

- Tatastaha - Means Asangaha...
 - One who stands on bank of river Tatam = Bank
- Whatever flow - Impurity of river doesn't affect him....
- Witness of river... River's conditions do not affect him.

Original sun :

- Asangaha
 - Let pot be born
 - Let water be poured out
 - Let reflection be born
- 
- Original Sun - Same
- Let pot / Reflection / Water travel - Sun same
 - Let more pots be there... More reflection - Sun does not become small.

What is job of sun?

- It does only one thing - Only illumines all 3
- It lends light to all 3
- Water / Pot / Reflection because of original light lent by Sun to all 3.
- Sun = Self illumined... Svayam Prakasha... Sun remains self effulgent.
- Such original 'Consciousness' - Recognised by intellect / wise.
- Ignorant - See reflected sun alone.

Verse 220 :

देहं धियं चित्प्रतिबिम्बमेवं
विसृज्य बुद्धौ निहितं गुहायाम् ।
द्रष्टारमात्मानमखण्डबोधं
सर्वप्रकाशं सदसद्विलक्षणम् ॥ 220 ॥

dehaṁ dhiyaṁ citpratibimbamevaṁ
visṛjya buddhau nihitaṁ guhāyām |
draṣṭāramātmānamakhaṇḍabodhaṁ
sarvaprakāśaṁ sadasadvilakṣaṇam || 220 ||

नित्यं विभुं सर्वगतं सुसूक्ष्मं
अन्तर्बहिःशून्यमनन्यमात्मनः ।
विज्ञाय सम्यङ्निजरूपमेतत्
पुमान् विपाप्मा विरजो विमृत्युः ॥ 221 ॥

nityaṁ vibhuṁ sarvagataṁ susūkṣmaṁ
antarbahiḥśūnyamananyamātmanaḥ |
vijñāya samyaṅnijarūpametat
pumān vipāpmā virajo vimṛtyuḥ || 221 ||

विशोक आनन्दघनो विपश्चित्
स्वयं कुतश्चिन्न विभेति कश्चित् ।
नान्योऽस्ति पन्था भवबन्धमुक्तेः
विना स्वतत्त्वावगमं मुमुक्षोः ॥ 222 ॥

viśoka ānandaghano vipaścit
svayaṁ kutaścinna bibheti kaścit |
nānyo'sti panthā bhavabandhamukteḥ
vinā svatattvāvagamaṁ mumukṣoḥ || 222 ||

So too, leaving aside the body, the intellect and the reflection of cit in it, and realising in the cave of the intellect, the witness, the self, which is knowledge absolute, which is the cause of everything, which is distinct from the gross and the subtle, which is eternal and omnipresent, all-pervading and supremely subtle, which is without exterior or interior, which is the one self, by fully realising this, one becomes free from sin, blemish, death and grief and becomes the ocean of bliss. Being illumined, he is not afraid of anyone. For him who seeks liberation, there is no other path to break away from the bonds of transmigration than realising the truth of his own self.[Verse 220 and 221 and 222]

What Jnani does?

- Disowns Body / Mind and reflection as 'I'
- Gives up Deha Abhimana
- Doesn't identify with Sukshma Sharira, Abhimana / Mind / Reflecting Consciousness(Localised Consciousness)

Pot	Water	Reflection
Sthula	Sukshma	Chidabasa

- Recognises / Owns up original Unlocalised Consciousness...
- Reflected sun and physical sun(Finite Localised entity)... Physically away.
- Therefore teaching easy... Don't see below - See above.
- Reflected Consciousness and Original Consciousness...
- No Physical distance
- Original Consciousness not physically away.
- Reflected Consciousness and Original Consciousness... can't be physically separate and shown, Localised and Unlocalised Consciousness... Shown by deep sleep.
- In deep sleep I am Conscious being - Without sense of localisation.
- Free from notion of limitation - That I, is intrinsic I.
- Localisation comes in waking / Dream.
- Localisation goes in sleep.

- Localisation not intrinsic nature because of arrival / Departure.
- Localisation arrives when mind is active.

Both Localisation	Unlocalised Consciousness - Experienced
In Jagrat / Svapna	In Sushupti

Pramatru	Pramanam	Prameyam - Triputi gone
Subject	Instrument	Object

- I am existent as Unlocalised 'Consciousness'

Our problem :

- Which one is intrinsic / Incidental
- Now localised I - Real - Sleep I - incidental
- intrinsic

Vedanta :

- Localised I = Incidental
- Sleep I = Intrinsic
- Shastram gives us only knowledge - We have experienced both, which is me?
- Shastra reveals, Original Consciousness / Unmanifest Unlocalised Consciousness...
Wise owns up.
- Description of Unlocalised 'Consciousness' which pervades Buddhi... Unlike sun.

Sun - Crores miles away :

- Here Original Consciousness in Buddhi - All pervading - Guha because of ignorance.
- Unlocalised Consciousness... Pervades Buddhi and Sakshi of 3 states Tvam Pada Lakshyartham.
- Reflecting Consciousness - Vachyartham - Fake nature.
- Original Consciousness - Lakshyartham - real I



Akhandam Bodham - undivided Consciousness.

- I illumine all bodies / Minds, I am reflected in ants / Indras mind.
- Sad Asat Vilakshanam - Beyond sat / Asat
- Beyond Matter - Effect Karyam...
- Beyond Sat - Karanam - Matter in energy form.

Wise Recognise :

- I am beyond Karyam - Karanam
- I am Bimba Chaitanyam - Not Pratibimba Chaitanyam.
- Nothing wrong in using reflected face to put Vibuti - Useful... Divided... 10 Pots / 10 reflections / Khanda Bodham - Undivided knowledge, illumines Khanda Bodha.

Lecture 78

Verse 220, 221, 222 :

देहं धियं चित्प्रतिबिम्बमेवं
विसृज्य बुद्धौ निहितं गुहायाम् ।
द्रष्टारमात्मानमखण्डबोधं
सर्वप्रकाशं सदसद्विलक्षणम् ॥ 220 ॥

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visṛjya buddhau nihitaṁ guhāyām |
draṣṭāramātmānamakhaṇḍabodhaṁ
sarvaprakāśaṁ sadasadvilakṣaṇam || 220 ||*

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अन्तर्बहिःशून्यमनन्यमात्मनः ।
विज्ञाय सम्यङ्निजरूपमेतत्
पुमान् विपाप्मा विरजो विमृत्युः ॥ 221 ॥

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So too, leaving aside the body, the intellect and the reflection of cit in it, and realising in the cave of the intellect, the witness, the self, which is knowledge absolute, which is the cause of everything, which is distinct from the gross and the subtle, which is eternal and omnipresent, all-pervading and supremely subtle, which is without exterior or interior, which is the one self, by fully realising this, one becomes free from sin, blemish, death and grief and becomes the ocean of bliss. Being illumined, he is not afraid of anyone. For him who seeks liberation, there is no other path to break away from the bonds of transmigration than realising the truth of his own self.[Verse 220 and 221 and 222]

- Atma Svarupam after Pancha Kosha Analysis, recognition of Atma...

4 Factors :

- Body / Mind / Reflected Consciousness / Original Consciousness.
- Reflected Sun / Original Sun Physically distance, no Distance between Original Consciousness / Reflected Consciousness.

Original Consciousness	Reflected Consciousness
No location : <ul style="list-style-type: none">- In Sushupti it pervades Original Consciousness - Over powers reflected Consciousness- Original Consciousness Experienced in Sleep... Don't feel location in Sleep- Original Consciousness - Prominent- Reflecting Consciousness - Dormant	Has Location : <ul style="list-style-type: none">- In Jagrat / Swapna- Reflected Consciousness overpower Original Consciousness / Prominent / Dominant- Original Consciousness → Dormant / Overshadowed

Wise Rejects :

- Sthula Shariram / Sukshma Shariram reflections
- Doesn't claim himself

Verse 220 / 221 :

- Claims Unlocated Chaitanyam as Self.
- Puman = Individual Recognises original Consciousness, Original 'Consciousness' in the mind - Nihitam Guhayam.

Katho Upanishad :

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्थे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

ṛtaṁ pibantau sukr̥tasya loke guhāṁ praviṣṭau parame parārdhe |
chāyātapau brahmavido vadanti pañcāgnayo ye ca triṇāciketāḥ || 1 ||

The two who enjoy the fruit of their good works being seated in the cavity of the heart, the seat of the supreme, the Knowers of Brahman call them shadow and light; as also the performer of the five-fold-fire and those who have propitiated three time the Naciketas-fire.[1 – 3 - 1]

Within one Consciousness there Are :

- Reflections and Original are there.

Verse 221 :

- Individual knows original Atma.

Original Consciousness	Reflecting Consciousness
<p>1) Nityaha :</p> <ul style="list-style-type: none">- Time limitlessness <p>2) Vibhum :</p> <ul style="list-style-type: none">- All pervading Vyapnoti Sarvam- Space wise limitlessness <p>Chapter 2 - Verse 25</p> <ul style="list-style-type: none">- Nitya Sarvaga Sthanuhu...- Achaloyam Sanatana Avyaktoyam – Achintyoyam... Avikarya Muchyate- Na Jayate.. Description of Atma	<p>1) Anitya :</p> <ul style="list-style-type: none">- If Medium (Mind) exists, reflection is, if medium does not, exists goes <p>2) Reflection as pervasive as reflecting Medium</p> <ul style="list-style-type: none">- Reflected Consciousness located Consciousness, because Reflecting Medium located, my mind is here... Reflection here

Gita :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

अच्छेद्योऽयमदाह्योऽयम्
अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam
aklēdyō'śōṣya ēva ca ।
nityaḥ sarvagataḥ sthāṇuḥ
acalō'yam sanātanaḥ || 2.24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

3) Sarvagatam Pervades everything : Mundak Upanishad :

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः
शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति ।
अथ परा यया तदक्षरमधिगम्यते ॥ ५ ॥

tatrāparā ṛgvedo yajurvedaḥ sāmavedo'tharvavedaḥ
śikṣā kalpo vyākaraṇaṃ niruktaṃ chando jyotiṣamiti ।
atha parā yayā tadakṣaramadhigamyate || 5 ||

There, the 'lower knowledge' is constituted of (The four Vedas) the Register the Sama, the Yajur and the Atharva, and the (Six Vedanga's) Siksha (Phonetics), Kalpa (Code of Rituals), Vyakarana (Grammar), Nirukta (Etymology), Chanda's(metrics) and Jyotisa (Astrology). Now the "Higher knowledge" is that which leads to immortality or that which goes beyond the word-meaning in Languages. [1 – 1 - 5]

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

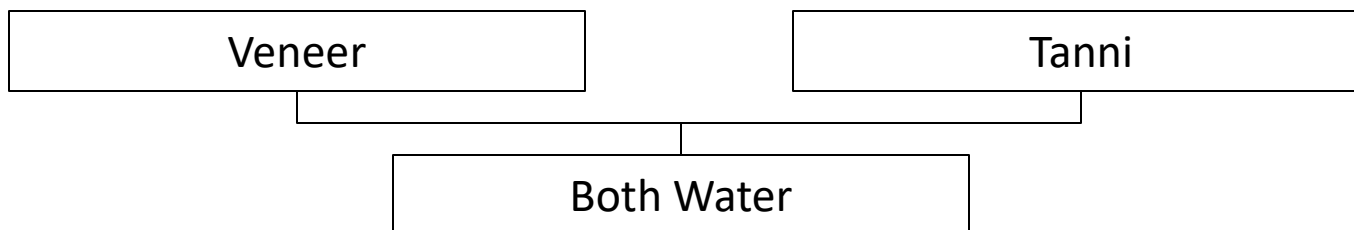
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

Punaruti Dosha :



Vibhum :

- Vividham Bhavati / Bati
- That which appears as everything.
- Inherent in everything / Stuff
- Gold Vibhum... Inherent... Karana

Karanam appears in every Karyam :

- Buddhi... Vibhu
- Atma... Vibhu... inherent in all (Antaryami)
- What is all pervading, need not be inherent.

Sukshmama :

- Extremely subtle
- Incomprehensible
- Unknowable
- Atma is Comprehender of everything
- Ultimate subject can never be objectified.
- It is Experiencer.

How can you see seer / Thinker / Hearer :

- Sthula - Less subtle
- Sukshma - More subtle
- Karana - More subtle
- Atma - Most subtle

Antar Bahir Shunyam :

- Which has nothing inside / Outside
- Homogenous

Atmananda Ananyam :

- Non different from 'Paramatma'
- identical with Brahman.

What is benefit of knowing such Atma without vagueness :

- I have Atma - No use
- I am Atma - Correct - Touch heart
- I am Sakshi / Eternal - All pervading, Appear as everything, is fact for me.
- Then I am Jnani with Aparoksha Jnanam... That knower free from Papams... Like dreamer transcends all dreams... Punya / Papam without Prayaschitta.
- Woken up person free from dream / Waker / Punya Papam - Not dreamer in dream / waker in waking.
- Free from Rajah, Impurity causes Punya Papam, Agyanam / Kartrutva Buddhi / Ahamkara / Rajaha.
- Block source of Papam... Becomes immortal.
- Mritaya - Amritaya Maya....
- Body mortal... Disidentify from mortal body, I don't die... Aham Na Jayate... Nasha / Jara Rahita Bavati.

Verse 222 :

- Wise becomes Vishwa... Free from Shoka... Ashoka Bavati.
- Anandagnana... Embodiment of Ananda
- Vipachit... Sarvaja... he knows I am 'Consciousness'
- Consciousness alone illumines everything in creation...

Therefore I am illuminator of All :

- I - Consciousness illumining USA through American body
- I - Consciousness illumining Africa through African body
- I - Consciousness illumining Japan through Japanese body
- I - Consciousness illumining China through Chinese body
- One waker behind every dream individual - illumining dream objects.

2nd interpretation : Mundak Upanishad :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

śaunako ha vai mahāśālo'ṅgirasam vidhivadupasannaḥ papraccha |
kasminnu bhagavo vijñāte sarvamidaṁ vijñātaṁ bhavatīti || 3 ||

The Great householder Saunaka duly approaching Angira in the prescribed Manner asked. "What is that, my lord, having known which all these become known?" [1 – 1 – 3]

- He is omniscient... Not afraid of anything...

Basic fear Anaayasena Maranam :

अनायासेन मरणं विनादन्येन जीवनं ।
देहि मे कृपया शम्भो त्वयि भक्तिं अचञ्चलं ॥

Anaayesaena maranam ,Vinaa dhainyaena jeevanam
Daehi mae Kripayaa shambho ,Thvaya bhakthim achanchalam

To give a peaceful death without any bodily troubles, A life without any trouble for the basic needs, Total Bhakti to Lord Shiva. [Verse 1]

- Not linger in bed with tubes Apakshiyate... Weakening of System....

Kutaschittu Na Bibeti :

- Verse 210 to 222 Atma Discussion over.
- For freedom from bondage of Samsara - Only self knowledge useful - No other path for Moksha.
- All religions give Chitta Shudhi - Not Moksha.

Karma Khanda : for dharma / Artha / Kama

- I am 'Consciousness' different from body - By Atma Svarupa Vichara alone / Pancha Kosha Vilakshana - Tvam Pada - Jivatma Vichara.

Verse 223 :

ब्रह्माभिन्नत्वविज्ञानं भवमोक्षस्य कारणम् ।

येनाद्वितीयमानन्दं ब्रह्म सम्पद्यते बुधैः ॥ 223 ॥

brahmābhinnatvavijñānaṁ bhavamokṣasya kāraṇam |

yenādvitīyamānandaṁ brahma sampadyate budhaiḥ || 223 ||

The cause for liberation from transmigration is the realisation of one's identity with Brahman. By means of this, wise men attain Brahman, the one without a second, the bliss Absolute. [Verse 223]

'Paramatma' Vichara	'Jivatma' Vichara	Asi Vichara
Tat Pada	Tvam Pada	Jivatma / Paramatma Aikya(Tat Tvam Asi)

What is logic behind Asi Pada Vichara?

- Once I know 'Consciousness' different than body, then not bothered about death of body... I become immortal.

Tvam Pada Vichara : Stress in Vichara :

- I am 'Consciousness' - Other than body
- I am 'Consciousness' - Other than world
- I am 'Consciousness' - Other than mind
- I am different from Karana Sharira / Potential form / World / Body / Mind / Matter....
I am 'Consciousness' different than, world / Body / Mind / Matter.

Is this knowledge sufficient?

- Not clarified relationship between 'Consciousness' and matter Distinguish Consciousness and matter...
- Are there 2 Separate Entities... is one property of other...

Some say :

Materialists and Most philosophers :

1) Consciousness :

- Emergent / Incidental property of matter.

2) Sankhya :

- Consciousness and matter equally important
- Matter independent of Consciousness both exist
- During Big Bang - No 'Consciousness' only matter.

Consciousness :

- Incidental Evolute...
- Matter dominant / Consciousness dominant 2 Dominants
- Sankhya Matter / Yoga Consciousness

2) Vedanta :

- Consciousness dominant
- Matter depends on Consciousness.
- Consciousness = Karanam - Matter Karyam - Pancha Kosha Vilakshana / Viveka.

1st Step :

- I am different - World / Body different... Dvaitam

2nd Step :

- Identify with Brahman and say Aham Brahmasmi, Brahman is Jagat Karanam...
- Main nature of 'Paramatma' / Brahman... Jagat Karanam.

Gold... Bangle Karanam

- Therefore Jivatma / Paramatma Aikyam... Aham Brahma Asmi.

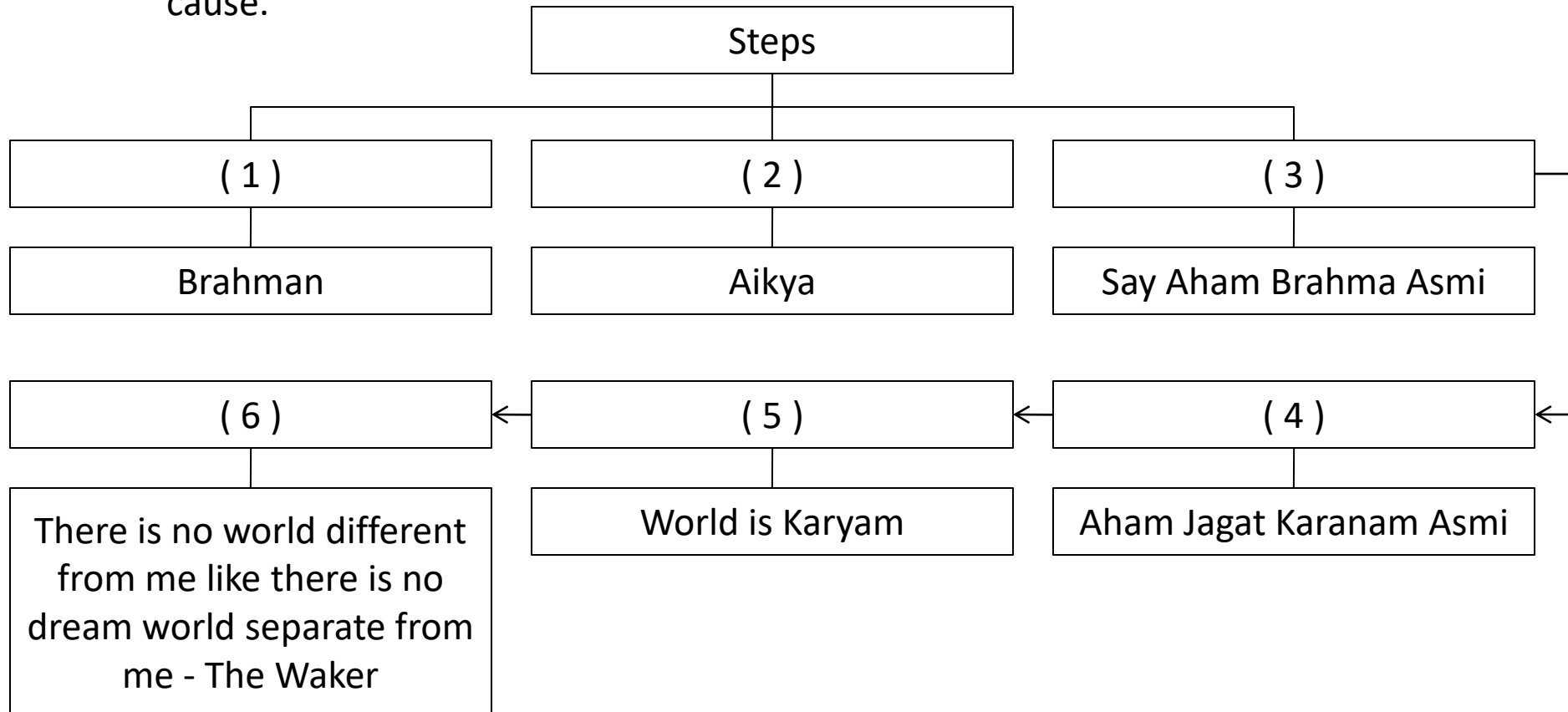
I am Brahman	Brahman is Jagat Karana
A = B	B = C

- Therefore A = C
- There I am Jagat Karanam

Before Mahavakyam	After Mahavakyam
I know I am different from Body / Mind	I know I am Jagat Karanam

I don't know I am cause of Body :

- Body is effect... Body represents entire creation... There is no effect separate from cause.



- No waking world separate from me the Consciousness Turiya / Atma.

- Dream world can threaten me until I wake up.
- Dvaitam reduced to Advaitam (Mt. Everest)
- Karyam / Karanam - 2 words - Substance one
- Pot / Clay - 2 words - One substance
- Matter(Nama / Rupa)Consciousness - 2 words - One substance Consciousness.
- Consciousness and Nama Rupa = Matter.
- I and Nama Rupa = World - I am stuff of world.

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

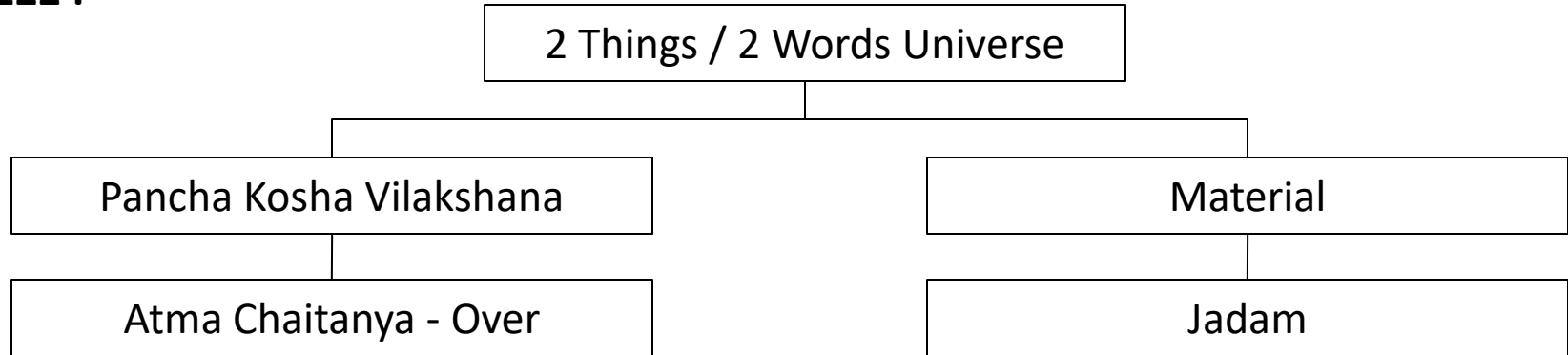
In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

All world - Nama / Rupa... Rise / Exist / Set in me

- World can't threaten me
- Wave can't threaten water
- Ornament can't threaten gold
- Furniture can't threaten wood
- Verse 223 - 240 - 'Paramatma' Vichara

Lecture 79

Verse 222 :



Duality Not removed :

- 1) Jada / Chetanam - 2 Principles are there
 - Prakirti / Purusha - 2 Principles are there (Sankhya)
- 2) Brahman Jagat Karanam
- 3) Jagat Karanam, Brahman is Atma Chaitanyam.
 - Therefore I come to know, I am Karana Brahman.
- 4) Creation Jagat / Pancha Kosha = Karyam
- 5) 2 Distinct Entities - I and Matter - Body
 - Consciousness and Matter - world
- After introducing Brahman... Consciousness and Matter have Karya - Karana Sambandha.
- Previously it is Drk / Drishya Sambandha, Doesn't remove duality.

- Karya Karana Sambandha removes duality, clock is Drishyam Object.

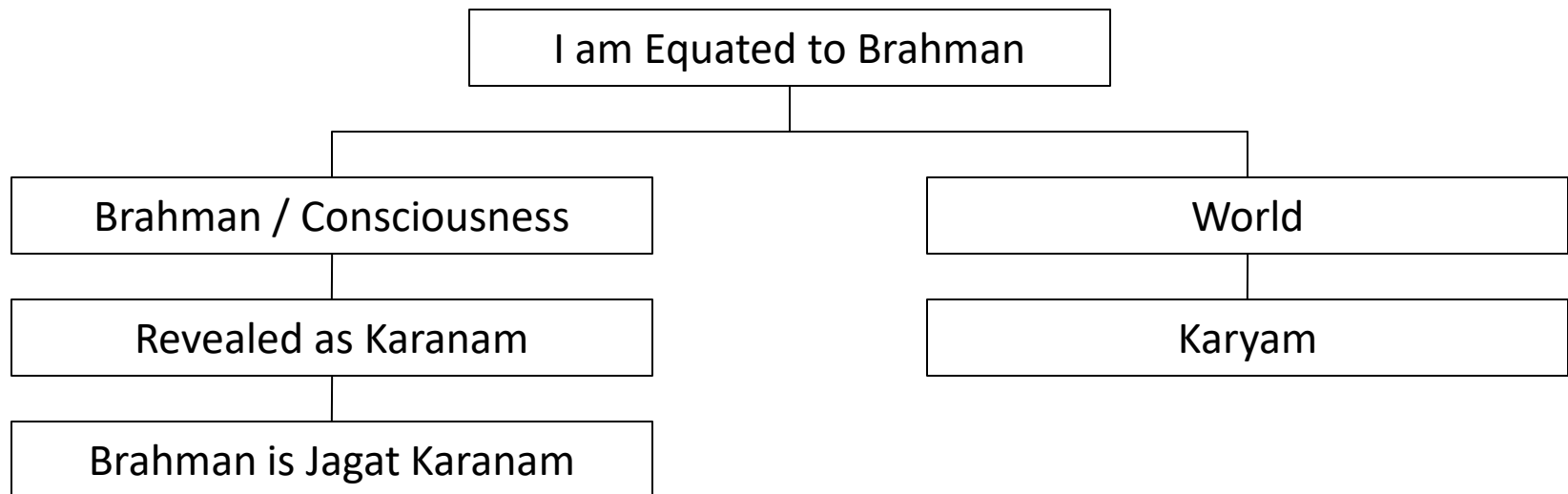
I am Consciousness - Subject :

- I (Subject) and Clock Matter (Object) - Difference entity
- Drk and Drishya - Sambandha - Both Exist
- 2 Entities

Observer and Observed(Very Important Logic)

- Both exist independent 'I and Clock' Therefore Dvaitam...
- 6) Once Karana-Karya Sambandha is negated, Because Karyam can't exist separate from Karanam...
- Wood Karanam - Table Karyam / One Substance - 2 Names
 - Wood is table Nama and Form - Table has no Substantiation.

1) I am Consciousness



3) I am Karanam of world :

- Therefore I am Jagat Karanam
- Therefore no world different from me 'Consciousness' principle.

Example : Svapna :

- I and world... Clearly distinct...
- On waking up... world which was distinct from me - Doesn't exist independent of me.
- Unbelievable in Svapna... Fact in waking
- Unbelievable in waking... Fact in Turiyam

Sambavana Yukti :

- Shows possibility of Vedantic teaching... Never prove
- Picture drawn in huge canvas.

Verse 220 - 243 - Macrocosm :

- Jivatma Vyashti - Tvam - Wave - Discovers i am water
- Paramatma Samashti - Tat - Ocean - Discovers i am water

Verse 223 :

ब्रह्माभिन्नत्वविज्ञानं भवमोक्षस्य कारणम् ।

येनाद्वितीयमानन्दं ब्रह्म सम्पद्यते बुधैः ॥ 223 ॥

brahmābhinnaṭvavijñānaṁ bhavamokṣasya kāraṇam |

yenādvitīyamānandaṁ brahma sampadyate budhaiḥ || 223 ||

The cause for liberation from transmigration is the realisation of one's identity with Brahman. By means of this, wise men attain Brahman, the one without a second, the bliss Absolute. [Verse 223]

- Not enough to know I am water - Substratum of wave / Vyashti... 1 / 2 knowledge.
- Should Know - I am water... Substratum of ocean / Samashti.

Then teaching complete :

- Only when knowledge of my identification with Brahman is known, it removes problem of Samsara.
- Moksha = Knowledge of Atma / Paramatma / Brahman.
- One has to know Brahman for liberation - Attain Advitiyam Brahma Anandam.

Verse 224 :

ब्रह्मभूतस्तु संसृत्यै विद्वान्नावर्तते पुनः ।

विज्ञातव्यमतः सम्यग्ब्रह्माभिन्नत्वमात्मनः ॥ 224 ॥

brahmabhūtastu saṁsṛtyai vidvānnāvartate punaḥ |

vijñātavyamataḥ samyagbrahmābhinnatvamātmanah || 224 ||

No more does one return to the world of transmigration after having become of the nature of Brahman. One must, therefore, strive to realise one's identity with Brahman. [Verse 224]

- Unseen subtle modification... Wise who have become, Brahman will not enter Samsara again.

Doubt :

- Am “ I “ Know / Become / Both
- Knowing Brahman is becoming Brahman.
- Knowledge - I am Brahman - No other way

- Aham Brahmasmi

Karna :

- Knew Kunti has 6th son
- Told Tat Tvam Asi
- He knew and became
- By knowledge he becomes
- Knowing is as though becoming.

My attempt only to know :

- I happen to know I am what I want to be, Brahma Jnani = Brahma Butaha.
- Doesn't come here back to Samsara... No rebirth gets Moksha.
- I don't have 1st birth... Gita :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ
na hanyatē hanyamānē śarīrē ॥ 2-20 ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- Rebirth is important seeing.
- Everyone should know, identity of myself as 'Consciousness' principle, with Brahman Jagat Karanam.

Abinnatvam :

- Non difference Aikyam oneness... Binnatvam = Difference.

Knowledge should be thorough :

- Half knowledge = I know I am Atma without rebirth but I am worried about rebirth of Sukshma.
- Because it goes from one Sthula Shariram to another.
- Worried because it is my Sukshma Shariram.
- I know I am Atma... Which Sukshma Shariram is my Sukshma Shariram...
- All Sukshma Sharirams are in Me

Real understanding :

- No question of rebirth / No worry, Some don't believe in rebirth - Talk problem of old age.
- Verse 223 and 224 - introductory verse.

Verse 225 :

सत्यं ज्ञानमनन्तं ब्रह्म विशुद्धं परं स्वतःसिद्धम् ।
नित्यानन्दैकरसं प्रत्यगभिन्नं निरन्तरं जयति ॥ 225 ॥

*satyam jñānāmanantam brahma viśuddham param svataḥsiddham |
nityānandaikarasam pratyagabhinnam nirantaram jayati || 225 ||*

Brahman is existence-knowledge absolute, extremely pure, transcendental, self-existing, eternal, indivisible bliss, not essentially different from the individual Jiva and with no differences within or without. It is ever Victorious! [Verse 225]

Brahman :

- Rely on Sruti alone, not available for Pratyaksha / Anumana.

Taittiriya Upanishad :

- Brahmanda Valli - Paraphrase of Satyam... Here
- 1) Satyam = Pure Existence - Never subject to negation / Destruction.
- Yatu Adadyam Tatu Satyam
- What you can never negate is Pure Existence, everything else gets reduced as something or other.
- Pure Sat = Basic existence.

2) Jnanam :

- Knowledge which is not subject to negation or destruction.

What type of Jnanam?

Satyam	Jnanam
<ul style="list-style-type: none">- Not Negatable- Not Destructible Synonym of Jnanam	<ul style="list-style-type: none">- Not Negatable / Destructible- There is persistent of Chaitanyam in Every knowledge- Ghata / Pata / Manushya Jnanam(Awareness alone is Persistent factor)

- I am Aware of Pot / Cloth / Vriksha.
- Consciousness principle / Awareness(Persistent) and Object.

- When we stop knowing process - Sense organ and mind.
- There is 'Consciousness' principle... 'Conscious' of blankness.
- Not Consciousness is blank... Consciousness of blankness.

What I am Consciousness - Varies :

- That I am Consciousness doesn't vary
- Satyam = Pure Existent
- Jnanam = Pure Consciousness
- When you extract Existence and Consciousness separately - Cosmic Mixi.
- Put all subjects into Mixi.
- In every object... Earth is, Space is.
- Leave world aspect... Pure Existence remains.
- To talk about world, require earth world knowledge... Corresponding knowledge is there.
- Mix - 2... Pure knowledge / Awareness.
- Pure Existence and Pure knowledge... Name it as Brahman.

What is knowledge of knowledge and Existence?

- Existence and cloth = Cloth existence
- Existence - Associated with hall... Hall existence - Size measure.
- Here unqualified Existence... Not associated with any object... Size is Anantham....

- Jnanam and association with object.

Pot knowledge :

- Has time wise location
- Has space wise location
- Has birth
- Qualified knowledge has location and dimension
- Unqualified knowledge = Awareness / Consciousness, can't have location.

Therefore Anantham :

- Brahman = Combination of infinite Existent and Consciousness.
- Existent / Consciousness - Not 2 separate entities.
- “ Infinite Existent = Infinite Consciousness “(important definition)

Corollary :

- Infinite Existence and infinite... Identical
- Unqualified Existence and unqualified Consciousness are identical
- Clock Existence - is outside
- Clock Knowledge is inside - There is Vikalpa
- Clock Existence and clock knowledge - Not same.
- Knowing sugar - Doesn't give, sugar Existence.

In Vyavaharika Parlance :

- Existence / Consciousness - Divided as subject / object.
 - Remove qualification - Difference between subject and object.
 - In Jagrat I am Knower
 - In Svapna I am Knower
 - Subject / Object divided
- } Difference

In Sushupti :

- Qualification Existence / Consciousness removed
- Unqualified Existence / Consciousness - Both have merged into me, Rahu Grahasta...
- In sleep I am pure Existence = Pure Consciousness also, As I wake up qualification of body / Mind / World come up.

There is division :

- Qualified existence and qualified knowledge.
- Anantham - Has become - Sa - Antham
- Nirvikalpa - Has become - Savikalpam

Brahma Anubava : Prasno Upanishad :

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ ।
भगवन् कत्येव देवाः प्रचां दिधारयन्ते
कतर एतत् प्रकाशयन्ते कः पुनरेषां वरिष्ठ इति ॥ १ ॥

Atha hainam Bhaargavo Vaidarbhih papraccha
Bhagavan katyeva devaah prajaam vidhaarayante?
Katara etat prakaasayante? Kah punareshaam Varishtha? iti

Then Bhargava, of Vidarbha, questioned the master : “O Bhagavan, how many factors (devas) support the living being? Which of them enlightens this? Again, who among them is the greatest?” [II – 1]

- Everyone Experiences unqualified Unlocated / Dimension free, Existence / Consciousness - Naturally in sleep.

Artificially in Samadhi :

- Brahman = Limitless Existence / Unqualified Consciousness - That Brahman I am.

All Sadhanas - To own up :

- I am unqualified / Limitless Consciousness
- I am crystallised essence of world.
- When I am diluted... Juice concentration... I am Sara of world.
- Diversified / Diluted I = world
- Total expansion = Waking
- Partial expansion = Dream

Vishuddham : Totally pure

- Without any 2nd Substance - Other than it to make it impure.

“Param” :

- Absolute
- It can't be brought into relative world of Time / Space.

Therefore study of ‘Consciousness’ difficult :

- Our orientation to bring Brahman into Desha / Kala Prapancha and Find it in Vyavaharika Prapancha with physical / Chemical / Natural laws.

- Brahman is Paramartika... Doesn't come under Vyavaharika plane... Absolute.
- Not away from Vyavaharika

Question :

- Where is Paramartika - Can't answer
- Based on Vyavaharika Oriented mind - Paramartika can't be away from Vyavaharika.
 - Pure Existence can't be away from qualified Existence.
 - Pure Consciousness can't be away from qualified Consciousness.
 - Dream can't be away from waking
- Dream is in and through waking plane
- Pure existence and Pure Consciousness... In and through Paramartika plane, not circumscribed by Vyavaharika - Therefore Param.

Waker :

- In and through dream world
- Not affected by dream rain / Sun
- Waker Param w.r.t. dream
- Brahman Param w.r.t. waker

Param :

- Not physically away in and through Vyavaharika not conditioned by Vyavaharya.
- Consciousness not conditioned in brain
- Doesn't come under neurological laws.

Svata Siddam :

- How you prove 'Consciousness'
- Meaningless
- Consciousness need not be proved
- You are 'Conscious' being
- That which is used for proving everything need not be proved.

If 'Consciousness' - Need not be proved - What is purpose of Shastra?

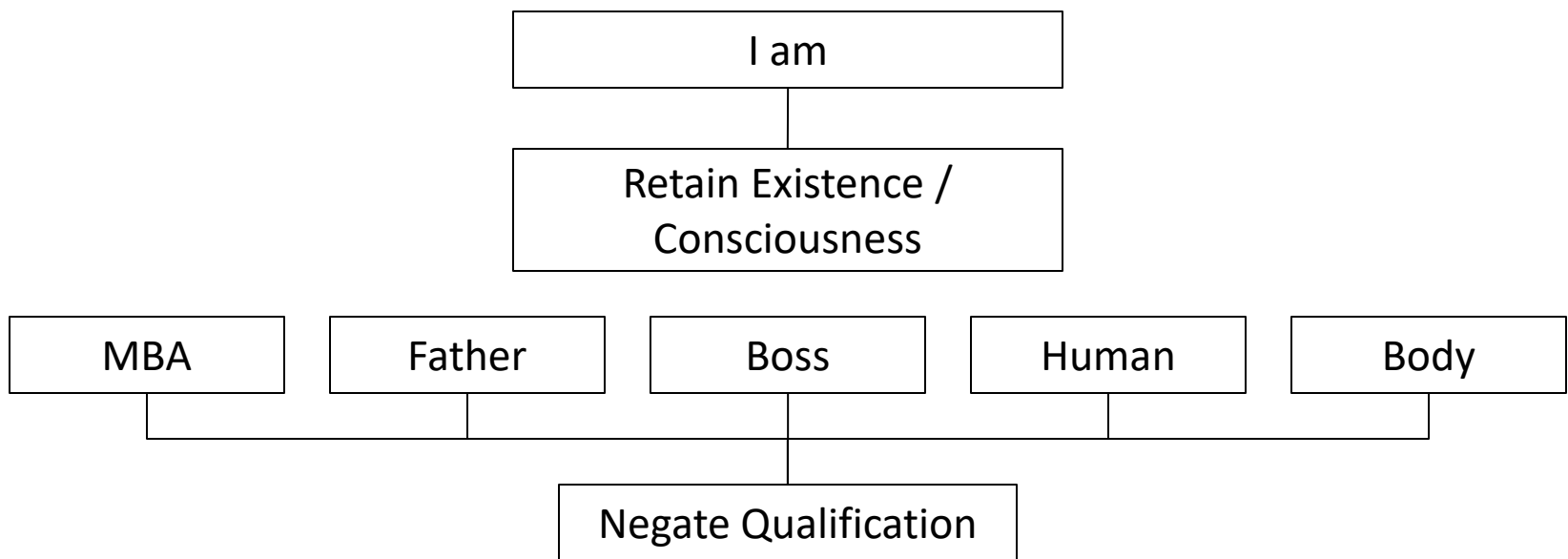
- To negate qualification from Consciousness, Wave in front - Wants to know water.
- Take qualified water - Negate Nama / Rupa.

Teach wave :

- Nama / Rupa = Water you are.

Teaching Aim :

- Qualified Consciousness I am... Evident as I am.
- Remove qualification from I am = BA / MBA (Remove Attributes from i)
- Svata Siddha - I am - Self Evident.



What is benefit? Nitya Ananda Rasam

- Own “Beingness” Limitations belongs to me.
- Removed / Wall broken - Unification of micro and macro...

Drop Qualification / Limitation :

- Anantham Experienced = Ananda
- When qualifications go away... what is experienced as Ananda...
- Anantham Owned up = Ananda.
- Sense organs - Pleasure - Walls of division - Temporarily gone.
- We get into Nirvikalpa Avastha in all experiences... Not permanent.

- When it is Nirvikalpa Jnanam... it is permanent.
- Samadhi - Sushupti - Jagrat - Swapna - Avasthas - Temporary

Jnanam :

- I am pure Existence / Consciousness - Divisionless
- Nitya Ananda - Eka Rasam - All the time.
- Pure / Homogenous all the time.

Pratyak Abinnam :

- Brahman non different from you...

“ Nirantaram” :

- Remains excellently ever successful / Victorious.
- Central portion of Vivekachoodamani.

Lecture 80

Verse 225 :

सत्यं ज्ञानमनन्तं ब्रह्म विशुद्धं परं स्वतःसिद्धम् ।
नित्यानन्दैकरसं प्रत्यगभिन्नं निरन्तरं जयति ॥ 225 ॥

*satyaṁ jñānāmanantam brahma viśuddham param svataḥsiddham |
nityānandaikarasam pratyagabhinnaṁ nirantaram jayati || 225||*

Brahman is existence-knowledge absolute, extremely pure, transcendental, self-existing, eternal, indivisible bliss, not essentially different from the individual Jiva and with no differences within or without. It is ever Victorious! [Verse 225]

- Tayoho Viveka Katham... 7 Questions - Over.

How you differentiate Atma from Anatma?

- Extension of answer = Pancha Kosha Vilakshana
= Pancha Kosha Viveka
- Chaitanya Svaroopam - Different than Anatma
- Consciousness = Atma... Panchaupashama - Anatma = world, No controversy - its object... Accepted by all.
- Controversy - Only in Body / Mind category(Object or Subject)
- World and (Panchakosha - Body / Mind) = Object - Conclusion = Anatma
- Atma = I / Consciousness Principle, who am experiencing 3, One witness of world / body / Mind.

Corollaries :

- Anatma = Inert
 - = Subject to Modification Vikaratvam
 - = Vikalpatvam Subject and Division
- 1) Chetana / Nirvikara / Nirvikalpa, Sentient / without modification - division.
- 2) That which is without division = All pervading, No division in Consciousness... Makes object limited.
- Therefore one Consciousness... Pervades all Body / Mind / world.
- World = Samskara / Achetanam / Savikalpa Vastu.
- Answer to 7 Questions over.

What is relationship between Atma / Anatma?

- Basic Question = Dvaita / Advaita / Visishta Advaita.

3) Systems :

- Only when Consciousness / Matter discussed
- Distinct / Main - Subordinate



Consciousness - Depends on Matter or Matter - Dependent on Consciousness?

Stretch Answer :

1) I - Atma = Brahman :

- Atma = Brahman... Karanam for Anatma.
- Atma = Brahman, Brahman = Consciousness.
- Therefore I = Karanam for Anatma
- Consciousness = Cause of Matter

What is relation between Atma - Anatma?

- Karya - Karana Sambandha

Corollary :

- 1) One Karanam other than Karyam

Therefore one Substance :

- Karyam can't exist separate from Karanam.

No Pot	Without Clay
Effect	Cause

- 2 Words one Substance

- Entire Anatma = word... No Substance called Anatma.
- World } - Name.... Vacharambanam Vikaro Nama Dheyam
- Body }
- Mind }

Chandogyo Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातं स्याद्वाचारम्भणं विकारो
नामधेयं मृत्तिकेत्येव सत्यम् ४

yatha somyaikena mrtpindena sarvam
mrnmayam vijnatam syat; vacarambhanam
vikaro namadheyam mrttiketyeva satyam || 4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality.[6 – 1 - 4]

- Only substance = I = Atma - Awarer of Anatma.
- Experienter... Only substance.. Whatever experienced - Non substantial.

Example : Svapna Moon :

- What is experienced non – Substantial
- Truth = I - waker
- Similarly I - Consciousness - Only substance
- I Myself seemingly appeared as Svapna.
- Subject / Object / Instrument / Interaction / Emotion.... All myself.
- Idagum Sarvam Yada Yam Atma..

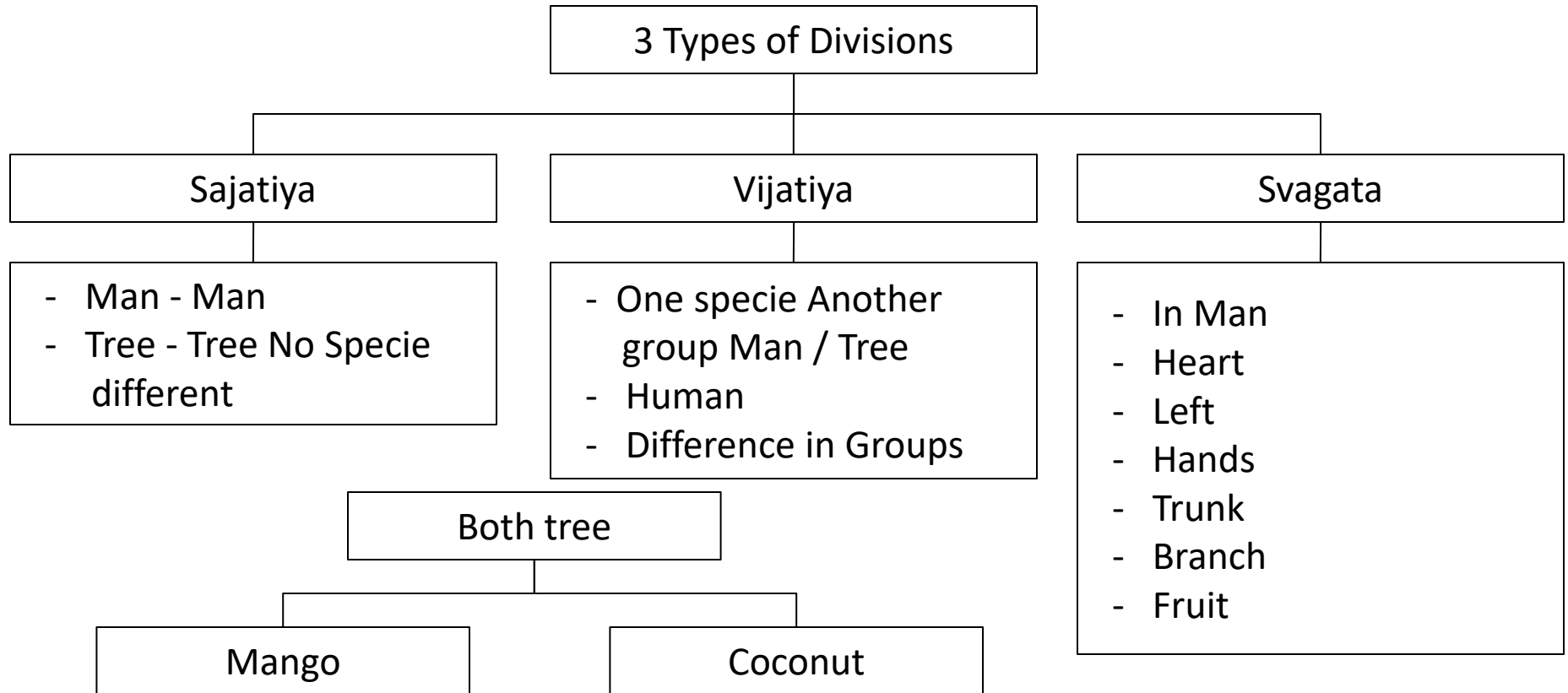
Verse 225 - 240 :

- Brahma Svarupam - Brahman = Advaita / Nondual.

Brahman = Sat	Chit	Ananda
Pure Existence	Pure Consciousness(Jnanam)	Anantham = Satyam / Jnanam / Anantham

We now know 'Existence' as Adjective :

- Brahman = Parama Advaitam - Absolutely Secondless / Divisionless....



- Brahman doesn't have 3 Bhedas

No Vijatiya :

- No 2nd thing belonging to non Brahman category

No difference in Brahman :

- No - No 2 Brahman.

- Non internal difference... Top bottom same Brahman Partless, No object other than Brahman.
- How no 2nd object - world solid - Achetanam
- How No 2nd Sentient / Brahman insentient world.
- World not 2nd Substance - Brahman and world - No 2nd substance
- World - Another word for Brahman - Clay / Pot.
- Clay / Pot(Nama / Nominal 'Existence') - No Sajatiya / Vijatiya Beda.
- Accept world for transactions like Pot / Jug.

Brahman	World
Karanam	Karyam

- Different words = Acceptable at transactional level.
- Accept world = Vyavaharika Dvaitam
= Vyavaharika Satyam
- Give empirical reality like Plate / Jug...
- When seriously understood... Say Mithya Eva Satyam.
- Similarly Brahman satyam - Jagan Mithya.
- What has transactional utility, can't be counted.
- Countable only one - No 2nd substantial entity.
- Many 2nd Things - Akasha / Vayu / Agni... There is nothing other than Brahman...

How to know that?

- Advaitam only after enquiry
- One wood - 4 chairs for inventory
- For survival be Dvaitam - For action / For Kriya
- For freedom be Advaitin - Bava - Knowledge
- Vyavahara - Natural
- Inborn - Vision
- Teaching required - Energy in motion / Particles in motion
- Advaita Drishti - Requires Vichara
- At the time of conviction - Knowledge helps in life's crisis.

Dvaitin / Kapila	Visishta Advaitin
Madhavacharya	Ramanujacharya

Verse 226 :

सदिदं परमाद्वैतं स्वस्मादन्यस्य वस्तुनोऽभावात् ।
न ह्यन्यदस्ति किञ्चित् सम्यक् परमार्थतत्त्वबोधदशायाम् ॥ 226 ॥

*sadidaṁ paramādvaitaṁ svasmādanasya vastuno'bhāvāt |
na hyanyadasti kiñcit samyak paramārthatattvabodhadaśāyām || 226 ||*

This absolute oneness alone is real since there is nothing other than the self. Truly, there is no other independent entity in the state of realisation of the supreme truth. [Verse 226]

Verse 227 :

यदिदं सकलं विश्वं नानारूपं प्रतीतमज्ञानात् ।
तत्सर्वं ब्रह्मैव प्रत्यस्ताशेषभावनादोषम् ॥ 227 ॥

*yadidaṁ sakalaṁ viśvaṁ nānārūpaṁ pratītamajñānāt |
tatsarvaṁ brahmaiva pratyastāśeṣabhāvanādoṣam || 227||*

This entire universe which, because of ignorance, appears to be of infinite forms, is in fact, Brahman alone, which is free from all limitations of thought.[Verse 227]

Why we don't count world as 2nd thing?

- Taking world / Pot / Desk as substance is ignorance, world / Pot / Desk... another word for transaction.
- 1st Secret name = Brahma, Vedosi Chaitanyam Brahman.
- University of plurality = Many Nama / Rupa / Karma Form / Name / Function
Different - I am observer(Subject Sentient) world observed.

2 Things - Basic mistake :

- No observed other than observer / Reality / Substantiality

What you experience :

- Small star / Flat earth not true, Stationary earth - Not true.
- In dream - World distinct from me - Frightens me.

Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- What is fact = All Jagat / Universe is Brahman alone

What type of Brahman?

- Free from plurality... Experienced by us Kalpita Dvaitam...
- Free from plurality experienced by us perceived plurality - Brahman is free from.

Verse 228 :

मृत्कार्यभूतोऽपि मृदो न भिन्नः
कुम्भोऽस्ति सर्वत्र तु मृत्स्वरूपात् ।
न कुम्भरूपं पृथगस्ति कुम्भः
कुतो मृषा कल्पितनाममात्रः ॥ 228 ॥

*mṛtkāryabhūto'pi mṛdo na bhinnah
kumbho'sti sarvatra tu mṛtsvarūpāt |
na kumbharūpaṁ pṛthagasti kumbhaḥ
kuto mṛṣā kalpitanāmamātraḥ || 228||*

Though a pot is a modification of clay, it is not any different from it. In Essence, the pot is the same everywhere, so why call it a pot. It is merely a false and fancied name. [Verse 228]

Mistake :

- 10 Names = 10 Substances, Object orientation.
 - Plurality in Nama - Not plurality in Nami
 - Clay - Plate / Pot / Jug
 - Gold - Ring
- } identical

Condition :

- Karya Karana Sambandha required, Clay - Gold different.
- Plurality when there is Karya Karana Sambandha
- Brahman - World - There is Karya Karana Sambandha.

Nothing called pot :

- Word used for transaction - In every part of pot there is clay.
- Non substantial pot separate from clay.
- Pot is false / Unreal... Mere Kalpita Nama only.
- Nama Invented by me for transaction.
- What has only name is Mithya in Vedanta Shastra.

Lecture 81

Verse 227 - 228 : Brahman = Jagat Karanam

यदिदं सकलं विश्वं नानारूपं प्रतीतमज्ञानात् ।
तत्सर्वं ब्रह्मैव प्रत्यस्ताशेषभावनादोषम् ॥ 227 ॥

*yadidaṁ sakalaṁ viśvaṁ nānārūpaṁ pratītamajñānāt |
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This entire universe which, because of ignorance, appears to be of infinite forms, is in fact, Brahman alone, which is free from all limitations of thought.[Verse 227]

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कुम्भोऽस्ति सर्वत्र तु मृत्स्वरूपात् ।
न कुम्भरूपं पृथगस्ति कुम्भः
कुतो मृषा कल्पितनाममात्रः ॥ 228 ॥

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kumbho'sti sarvatra tu mṛtsvarūpāt |
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kuto mṛṣā kalpitanāmamātraḥ || 228||*

Though a pot is a modification of clay, it is not any different from it. In Essence, the pot is the same everywhere, so why call it a pot. It is merely a false and fancied name. [Verse 228]

2 Types of Definition

- Svarupa
- Direct definition
- Intrinsic features
- Parts definition / Height complexion
- Brahman = Satyam / Jnanam / Anantham

- Tatastha
- Indirect Definition
- Extrinsic features
- Not Intrinsic Part
- Ram son of Dasaratha

Verse 225 : Tatastha Lakshanam :

- Brahman not Satyam Jnana Ananthas but Jagat Karanam - Extrinsic feature.
- What is relation between Brahman and world.
- Brahman = Karanam, World = Karyam.
- Tatastha Lakshana given through extrinsic, Features as long as world is there.
- Once you have negated world - Brahman not Karanam also.
- Karya Drishtya - Karanam
- Karya Nisheda - Karanatva status will also go “ Karanam Na Nashyati”
- Svarupa Lakshanam - Does not depend on external factors.
- Tatastha Lakshanam depends on external factors.
- We always start with Tatastha Lakshanam, even though Svarupa Lakshanam is more important.

Chapter 7th : Gita :

Bhagawan definition :

- I am cause of whole creation
- Tatastha Lakshana

Brahma Sutra : Svarupa - Lakshana (Jnanam)

जन्माद्यस्य यतः ।
Janmadyasya yatah

Brahman is that) from which the origin etc., (i.e. the origin, sustenance and dissolution) of this (world proceed).[I – 1 – 2]

Bagawatam 1st Dhyana Sloka :

ॐ नमो भगवते वासुदेवाय
जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्
तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्स्वरयः ।
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा
धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥ १ ॥

om namo bhagavate vāsudevāya
janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ sva-rāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi.

"O my Lord, Sri Krishna, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisance's unto You. I meditate upon Lord Sri Krishna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Krishna, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth." [1 - 1 - 1]

- (Bakti) / Jnanam, No true Bakti without Jnanam.

Benefit of Definition :

1) :

Brahman Karanam	World = Karyam
Substance	Property

- Before I thought, clay / Pot - 2 Substances
- By saying it as Karyam and Karanam, i reduce 2 Substances to one.

Pot :

- Form belonging to clay
- Property of Clay

Mrith :

- Ghata(Akara) - Alone Substance

1st :

Bhagawan / Ishvara	Dvaita Siddanta - 2 Substances
<ul style="list-style-type: none">- Substance / Person / Elsewhere- Look for Location / Vaikunta	<ul style="list-style-type: none">- World- Here- Substance

2nd :

Karanam	Karyam
<ul style="list-style-type: none">- Bhagawan Substance	<ul style="list-style-type: none">- World = Form of Bhagawan- Pot = form of clay- World = Property of Bhagawan

- Property and substance can't be physically away.
- Wherever property, there alone is substance Bhagawan - here and now.
- Nana Varna Akruti - Vishwam Darspana.....(Dakshinamurthy Stotram)
 - Visishta Advaitam
 - Properties Qualified Substance, Non dualism

Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

One Substance	Viseshanam
Viseshya	World

- Remaining in Visishta Advaita for long time, Bhagawan alone is there.
- I am property of Bhagawan - Most problems gone.

3rd : For Technical Problem :

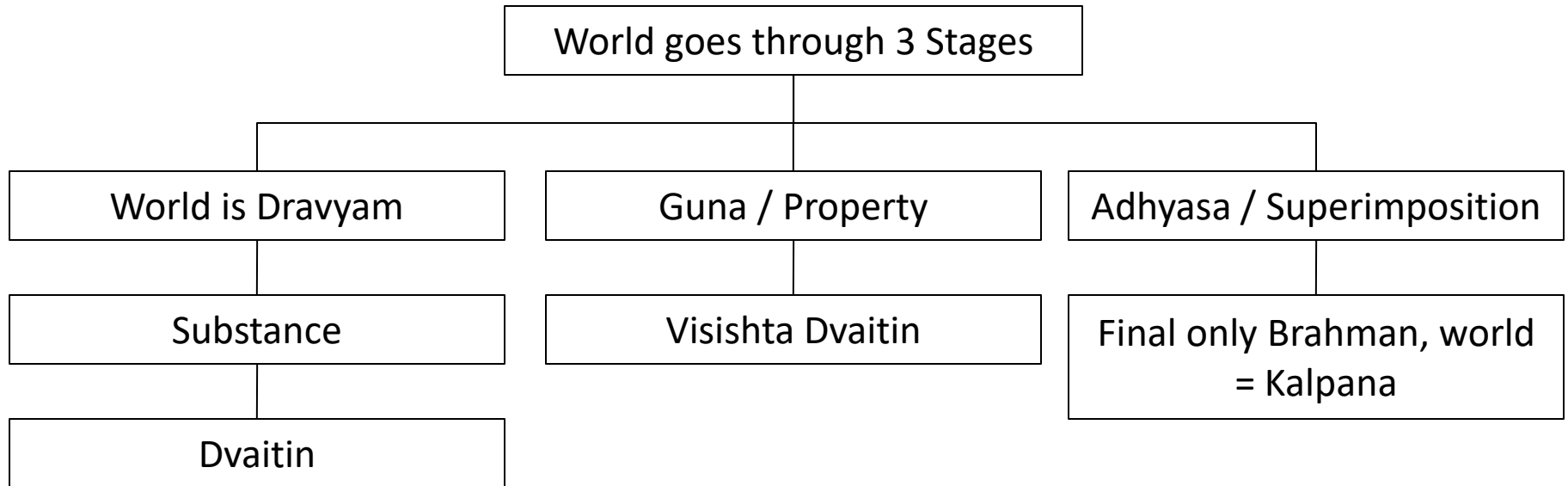
Brahman	World
Substance	Nama / Rupa / Property

- Scriptures reveal Brahman = Nirguna....

How world is property of Brahman?

- World is not even a property of Brahman
- World is Superimposition on Brahman.

Adhyasa on Brahman :



- World changes from Dravyam - Guna → Adhyasa
- Pot doesn't exist at all
- Pot is Kalpita Nama Matram(Superimposed / Property)

Verse 229 :

केनापि मृद्भिन्नतया स्वरूपं
घटस्य संदर्शयितुं न शक्यते ।
अतो घटः कल्पित एव मोहा-
न्मृदेव सत्यं परमार्थभूतम् ॥ 229 ॥

*kenāpi mṛdbhinnaṭayā svarūpaṁ
ghaṭasya sandarśayitunī na śakyate |
ato ghaṭaḥ kalpita eva mohā-
nmṛdeva satyaṁ paramārthabhūtam || 229||*

No one can show by demonstration that the essence of a mud-pot is other than the mud. Therefore, the pot is merely imagined through delusion and the mud aspect alone is the enduring reality in the mud-pot.[Verse 229]

- Substantiality of pot - Nobody can establish.
- If substance - Ask what is weight of pot = weight of clay.
- No separate weight of clay / Pot - After production weight should increase.

Bangle - Nama Matram :

- What is non substantial - Don't lean on world, Nivrithi, card board chair.
- Bhagawan alone is substance - world Non Substantial Lean on Bhagawan.

Gita : Chapter 8th :

मामुपेत्य पुनर्जन्म
दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः
संसिद्धिं परमां गताः ॥८-१५॥

*mām upētya punarjanma
duḥkhālayam aśāśvatam |
napnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ ||8-15||*

Having attained Me, these Mahatmas (great souls) do not again take birth, which is the house of pain and is non-eternal, they having reached the highest perfection - Moksha. [Chapter 8 – Verse 15]

- Everything other than me - Dukha.
 - Enjoy world without depending on world... Be Sakshi... Don't get stuck with - person / Object / Position / Status / Situation - Like wind moves everywhere - Never get attached.
 - All people / Object / Status / Position are Nama Matram.
 - Substantiality of pot depends on clay.
 - Moha - Kalpitaha
 - Param - பொருள்
 - Param Artha
- } I = Ultimate Substance

Verse 230 :

सद्ब्रह्मकार्यं सकलं सदेवं
तन्मात्रमेतन्न ततोऽन्यदस्ति ।
अस्तीति यो वक्ति न तस्य मोहो
विनिर्गतो निद्रितवत्प्रजल्पः ॥ 230 ॥

*sadbrahmacāryaṁ sakalaṁ sadevaṁ
tanmātrametanna tato'nyadasti |
astīti yo vakti na tasya moho
vinirgato nidritavatprajalpaḥ || 230||*

So too, the entire universe, being the effect of the real Brahman, can be nothing other than it. It is of the essence of that and it cannot exist apart from that. Anyone who says it does, is Still under delusion and twiddles like one in deep sleep. [Verse 230]

- Reduce product to property and then superimposition next.
- World - Source of problem
- World - Seen as Karyam
- Karyam reduced as property
- Property converted into superimposition
- Dravyam - Karyam - Guna - Adhyasa
- Every being / Situation - Karyam of pre Existence / Brahman.
- Since world is product, it is Brahma Matram, No separate Existence.
- Brahman and new name
- I and new name
- Person thought he was worm... Afraid of bird.
- Shown - worm, Shown self in mirror.... Does bird know I am not worm!
- He was afraid of bird / Fear of bird - Verbal only Moha Nidra not gone.

Verse 231 :

ब्रह्मैवेदं विश्वमित्येव वाणी

श्रौती ब्रूतेऽथर्वनिष्ठा वरिष्ठा ।

तस्मादेतद्ब्रह्ममात्रं हि विश्वं

नाधिष्ठानाद्भिन्नताऽऽरोपितस्य ॥ 231 ॥

brahmaivedaṁ viśvamityeva vāṇī

śrautī brūte'tharvaniṣṭhā variṣṭhā |

tasmādetadbrahmamātraṁ hi viśvaṁ

nādhiṣṭhānādbhinnatā''ropitasya || 231 ||

Truly, this entire universe is Brahman this is the declaration of the Atharva-Veda. Therefore, this universe is Brahman alone, for a superimposition has no existence independent of its Substratum. [Verse 231]

- Teaching keeps in Yukti / Sruti / Anubava.
- 3 Fold Norms / 3 Pillars of validity.

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left.
All this world is indeed the Supreme Brahman. [II – II – 11]

- World = Word, Substance = Brahman = I

Science :

- Element - Molecule - Atom can't be broken - Subatomic particles
- External matter doesn't exist separate from observer / Brahman irreducible substance.

Observed / Universe	World negating Statement
<ul style="list-style-type: none"> - Non Substantial - Reduced to word - Neti Neti <p>World :</p> <ul style="list-style-type: none"> - Move - it, I forget screen - Vishwam Darpanam.... Atharvana Veda 	<ul style="list-style-type: none"> - I am Substance - Remember daily - Remember in Crisis - Don't be afraid of Movie world - I am the Screen

- Superimposed name can't exist separate from Substance.
- Pot can't exist separate from substance clay.
- Superimposed world can't separate from substance Brahman / Myself.
- No Aikyam so far... Nididhyasanam.

Taittiriya Upanishad Conclusion :

हा३ वु हा३ वु हा३ वु ।
 अहमन्नमहमन्नमहमन्नम् ।
 अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।
 अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।
 अहमस्मि प्रथमजा ऋता३स्य ।
 पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।
 यो मा ददाति स इदेव मा३ वाः ।
 अहमन्नमन्नमदन्तमा३द्भि ।
 अहं विश्वं भुवनमभ्यभवा३म् ।
 सुवर्नं ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

Hā3 vu hā3 vu hā3 vu,
aham-annam-aham-annam-aham-annam,
aham-annādo3-'ham-annādo3-'ham-annādaḥ,
ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,
aham-asmī prathamajā ṛtā3-sya,
pūrvam devebhyo-'mṛtasya nā3 bhāyi,
yo mā dadāti sa edeva mā3 vāḥ,
aham-annam-annam-adantamā3-'dmi,
aham viśvam bhuvanam-abhya-bhavā3m,
suvarna jyotiḥ, ya evam veda, ity-upaniṣat.

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

- Subject - Object – Instrument – Everything.
- Superimposed can't exist separately than Adhishtanam.

Lecture 82

Verse 223 - 240 :

Verse 231 :

ब्रह्मैवेदं विश्वमित्येव वाणी
श्रौती ब्रूतेऽथर्वनिष्ठा वरिष्ठा ।
तस्मादेतद्ब्रह्ममात्रं हि विश्वं
नाधिष्ठानाद्भिन्नताऽऽरोपितस्य ॥ 231 ॥

*brahmaivedaṁ viśvamityeva vāṇī
śrautī brūte'tharvaniṣṭhā varīṣṭhā |
tasmādetadbrahmamātraṁ hi viśvaṁ
nādhīṣṭhānādbhinnatā''ropitasya || 231||*

Truly, this entire universe is Brahman this is the declaration of the Atharva-Veda. Therefore, this universe is Brahman alone, for a superimposition has no existence independent of its Substratum. [Verse 231]

1) Central theme of Vivekachudamani / Upanishad :

- Jivatma / Paramatma - Aikyam - Jeeva Brahma Aikyam.

Revealed Through : Tat Tvam Asi :

Tvam	Tat
<ul style="list-style-type: none">- Jeeva- Student- You- Panchakosha Vilakshana	<ul style="list-style-type: none">- Pronoun- Stands for Noun - Brahman

Chandogyo Upanishad : 6th Chapter :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत १

Sadeva somyedamagra asidekamevadvitiyam;
tadhaika ahurasadevedamagra asidekamevadvitiyam.
tasmadasatah sajjayat

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Begins with Sad Eva Soumya Idam... Brahman and Jeeva identical.
 - Chaitanyam Behind 5 Koshas
 - Chaitanyam pervading and different from 5 Koshas
- 2) Brahman = Jagat Karanam - Important discussion.

Conclusion :

- No creation separate from Brahman.
- Before Aikyam - Creation has to be negated through wisdom - Otherwise world hangs on as separate entity.
- Content for ornament = Gold
- Content for world = Brahman God

Jiva / Ishvara	Jagat
Karanam	Karyam

- World Swallowed by Ishvara.

3) Jeeva / Brahman - Merged to one Atma = Advaita Siddhi

Verse 231 :

Mundak Upanishad :

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥ १० ॥

puruṣa evedaṁ viśvaṁ karma tapo brahma parāmṛtam |
etadyo veda nihitaṁ guhāyāṁ so'vidyāgranthiṁ vikiratiha somya || 10 ||

The Purusa alone is all this Universe the Sacrificial works (Karma) and Austerities (tapas). O Good-looking youth! He who knows this highest and immortal Brahman as seated in the cavity of the heart, unties the knot of ignorance even here, in this every life.[2 – 1 - 10]

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham || 11 ||

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- Brahman alone Manifesting as world.
- No world as Substance.
- Brahman Satyam, Jagan Mithya.

Brahman Satyam	Jagan Mithya
<ul style="list-style-type: none">- Substance- Adhishtanam	<ul style="list-style-type: none">- World = Mithya / Adhyasa- Only Nama / Form

Verse 232 :

सत्यं यदि स्याज्जगदेतदात्मनोऽ
नन्तत्त्वहानिर्निगमाप्रमाणता ।

असत्यवादित्वमपीशितुः स्या-

न्नैतत्त्रयं साधु हितं महात्मनाम् ॥ 232 ॥

satyaṁ yadi syājjagadetadātmano'

nantattvabhānirnigamāpramāṇatā |

asatyavāditvamapīśituh syā-

nnaitattrayaṁ sādhu hitaṁ mahātmanām || 232 ||

If the universe as it is, is real, the Atman would not be infinite, the scriptures would be false, the lord Himself would be guilty of Having spoken an untruth. None of these three is considered either desirable or wholesome by the pure minded ones.[Verse 232]

- If Brahman and world taken as 2 Substances.

What are problems:

a) World will not be taken as independent reality.

- Advaitin - Minority - World unreal
- All others, world real
- Brahman loses status of infinite, Brahman real / World real.
- 2 Realities will limit each other
- Space wise / Time wise / Vastu Wise - Limited Paricheda.
- If no More space limited.

b) If Brahman's Shadow enters room, it will not limit room

- Mithya / 2nd thing can't limit.
- Satya Vastu order of Same reality will limit. Space time interconnected.

Vastu Paricheda :

- If I am human, I am not table / Chair / Animal / Plant.
- Humanness excludes Animalness - Property wise limitation Chair - Limited by Chairness - Not Tablesness.
- If Brahman / world - 2 Entities - Brahman will loose world status
- World will loose Brahman status –
- If world real - Brahman loses Anantatva Hannihi - Loss of status.

c) Why Brahman should have Anantha status?

Some say :

- God is elsewhere - World here
- Lord - Person - Symbolic
- If Brahman Limited - Sruti's definition - Falsified

Basic Definition : Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited :
Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

d) By negating Anantham :

- Vedas unreliable source = Veda - Apramanata.

Why Veda to be taken as Pramanam?

- Study started as Veda Pramanam, Umpire says 'Out'
- Sraddha in Sadhana Chatushtaya Sampatti / umpire assumed and appointed in beginning of play.
- Narayana Svayam - Gita, Smriti falsified.
- (1) Brahman Limited / (2) Veda / (3) Gita - invalid / 3 Doshas
- In Brahma Sutra Buddhism / Jainism Discussed.
- 3 Defects not Acceptable to Mahatma.

Verse 233 :

ईश्वरो वस्तुतत्त्वज्ञो न चाहं तेष्ववस्थितः ।
न च मत्स्थानि भूतानीत्येवमेव व्यचीकृपत् ॥ 233 ॥

īśvaro vastutattvajño na cāham teṣvavasthitaḥ |
na ca matsthāni bhūtānītyevameva vyacīkr̥pat || 233 ||

The lord, who knows the secret of all things, has expressly supported this view in his words, "But i do not live in them" "Nor do beings exist in Me"[Verse 233]

3rd Dosha : if world is accepted real :

- Krishna established Jagan Mithyatvam.

Gita : Chapter 9 - Verse 4 : 2nd line

राजविद्या राजगुह्यं
पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं
सुसुखं कर्तुमव्ययम् ॥ ९-२ ॥

rājavidyā rājaguhyam
pavitram idam uttamam |
pratyakṣāvagamaṁ dharmyam
susukhaṁ kartum avyayam || 9-2 ||

This royal science, royal secret, the supreme purifier, Realisable by direct intuitive knowledge, according to the dharma, is very easy to perform and imperishable. [Chapter 9 – Verse 2]

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṁ sarvaṁ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṁ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My Unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

- I support world - I am supporter.
- World supported by me - World doesn't support me... Dream supported by waker
Dream doesn't support waker
- Desk / chair supports Book / Body - Body / Book doesn't support desk / Chair.
- Adhara - Adheya Sambandha
- Supporter - Supported Sambandha.

Ishvara	World
Supporter	Supported - 1 st Part of teaching

Problem :

- 1) Desk / Book - 2 Things
- Chair / Person - 2 Things
- Ishvara / World - 2 Things
- No world in Me - Mastani Sarva Butani, world is in Me

How Advaitam



Na cha Mastani Butani, World is Not in Me

Gita :

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṁ sarvaṁ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṁ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My Unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

How to accept both and reconcile :

- Thing is Existence / Thing is not Existence.
- Possible when thing is neither Existence / Nor not existent but seemingly 'Existence' category.

- Existence - From one angle - Dream Non Existence form From another angle
- Dream 'Existence' - Because experienced / Frightens me from experiential angle.

On waking up :

- Dream can't be counted as 2nd thing
- Rs 1 Lakh in dream - Can't be counted in waking.
- Mithya - Seemingly existent
 - On analysis it is not there
- Wall = Intangible energy
- Only Brahman alone... World not factually existent.

Gita : Chapter 9 - Verse 4 :

- World seemingly - Existent - Mithya world not in Me
- If world real - Krishna can't say - World not in me

World in Consciousness - Mithya :

- Consciousness - Not in world - Satyam world not real.
- Krishna negates world - World seemingly existent.
- Lord Ishvara - Knows reality - Vastu Tatvataha - I may be confused.
- Beings can go wrong - Live and let live

Verse 234 :

यदि सत्यं भवेद्विश्वं सुषुप्तावुपलभ्यताम् ।

यन्नोपलभ्यते किञ्चिदतोऽसत्स्वप्नवन्मृषा ॥ 234 ॥

yadi satyam bhavedviśvaṁ suṣuptāvupalabhyatām |

yannopalabhyate kiñcidato'satsvapnavanmṛṣā || 234||

If the universe were true, it would have been perceived even in the deep sleep state. Since it is not at all perceived, it must be, like dreams, false and unreal. [Verse 234]

- World is not intrinsic nature of Brahman / Consciousness.
- What is intrinsic will be permanently there.
- Heat intrinsic nature of fire - Fire ever hot
- Heat not intrinsic nature of water - Water gets cold

What is my intrinsic nature :

- My Purushatatvam - I am human being / Intellectual / Emotional / Incidental attributes of Jagrat and Svapna...
- In Sushupti - All attributes shed - My physical personality shed
- Intellectual emotional shed
- What is proof - I - Chaitanya Tattvam alone remains.
- I am able to talk about absence of everything in sleep.
- Indicative of Chetana(Alone Real) Svabava
- Achetana I - Experiencer - unreal.

- Once I establish - Unreality of physical / Emotional aspect - Extend to world also.
- Because part of world is my physicality.
- Only when I am identified with physical body, I am experiencing world.

Physical Body	World = Similar Nature
- Prove it unreal in Sushupti	- Unreal - Because Body and Mind - Have Similar status - Both Pancha Butani

- Shariram - Subject to Arrival / Departure - Unreal
- Prapancha of Same Nature - Unreal



Supporting Logic - Sruti is Primary logic

Lecture 83

Verse 235 :

अतः पृथङ्नास्ति जगत्परात्मनः
पृथक्प्रतीतिस्तु मृषा गुणादिवत् ।
आरोपितस्यास्ति किमर्थवत्ताऽ-
धिष्ठानमाभाति तथा भ्रमेण ॥ 235 ॥

*ataḥ pṛthagnāsti jagatparātmanah
pṛthakpratītitistu mṛṣā guṇādivat |
āropitasyāsti kimarthavattā'-
dhiṣṭhānamābhāti tathā bhrameṇa || 235||*

Therefore, the world does not exist independent of the supreme self and like 'Qualities' the notion of its separateness is false. Can a superimposition have any meaning apart from its own substratum? Through delusion, it is the substratum itself which appears like that. [Verse 235]

भ्रान्तस्य यद्यद्भ्रमतः प्रतीतं
ब्रह्मैव तत्तद्रजतं हि शुक्तिः ।
इदंतया ब्रह्म सदैव रूप्यते
त्वारोपितं ब्रह्मणि नाममात्रम् ॥ 236 ॥

*bhrāntasya yadyadbhramataḥ pratītaṁ
brahmaiva tattadrajataṁ hi śuktiḥ |
idantayā brahma sadaiva rūpyate
tvāropitaṁ brahmaṇi nāmamātram || 236||*

Through error of judgement whatever a deluded man perceives can only be Brahman and Brahman alone. The silvery sheen perceived is nothing but a mother-of-pearl. Brahman is ever-present as 'this' universe and that which is superimposed on Brahman can only be a name. Verse 236]

Lecture 84

Verse 223 Nature of Brahman :

1) Tatastha Lakshana :

Example :

- Rama Griha Kim... Crow on Rama's house, Kakavat Griham Devadatta Griham...
- Crow not intrinsic feature of house.
- Once house understood then in your Buddhi.
- You understand house without crow in your mind.
- Don't include crow - Intellectually eliminate crow - Not physically.

How we know we have intellectually eliminated crow ?

- Next time when we come - we don't look for crow.
- Today also know Rama Griham - Understood house with extraneous factor.

Tade - Tishtadi - Not intrinsic :

- Asangaha / Without being intrinsic part unconnected.
- World not intrinsic part of Brahman.
- If so, will have Svayatha / Modification.

World	House
Crow	Brahman

- Show Brahman with help of world.
- Once Brahman understood, world must be intellectually removed.

Gita :

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My Unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

- Introduce world - Understand Brahman negate world.
- Introduce crow, understand house, negate crow.

Verse 237 :

अतः परं ब्रह्म सदद्वितीयं
विशुद्धविज्ञानघनं निरञ्जनम् ।
प्राशान्तमाद्यन्तविहीनमक्रियं
निरन्तरानन्दरसस्वरूपम् ॥ 237 ॥

ataḥ paraṃ brahma sadadvitīyaṃ
viśuddhavijñānaghanam nirañjanam |
prāśāntamādyantavihīnamakriyaṃ
nirantarānandarasavarūpam || 237||

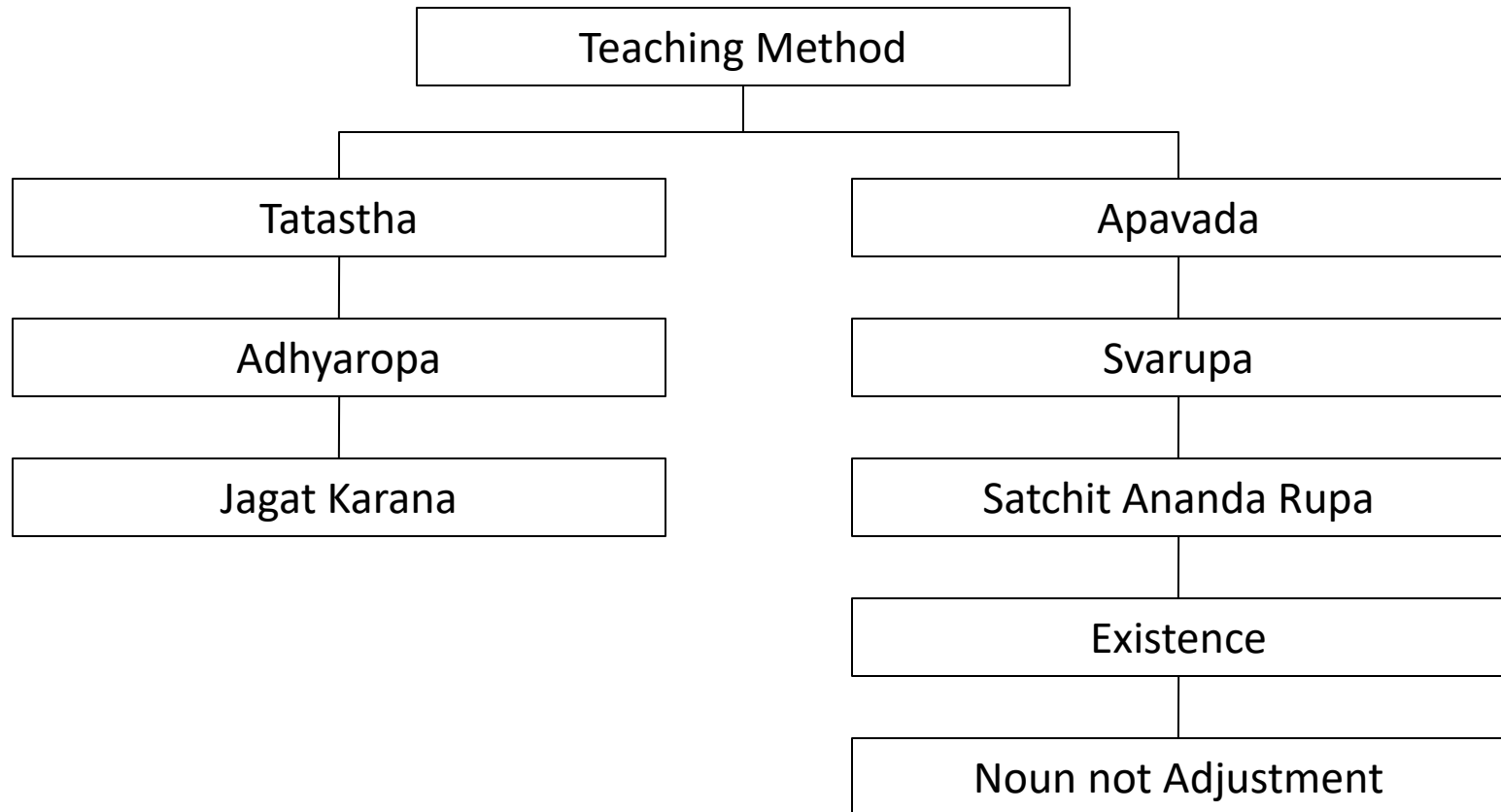
निरस्तमायाकृतसर्वभेदं
नित्यं सुखं निष्कलमप्रमेयम् ।
अरूपमव्यक्तमनाख्यमव्ययं
ज्योतिः स्वयं किञ्चिदिदं चकास्ति ॥ 238 ॥

nirastamāyākṛtasarvabhedaṃ
nityaṃ sukhaṃ niṣkalamaprameyam |
arūpamavyaktamanākhyamavyayaṃ
jyotiḥ svayaṃ kiñcididaṃ cakāsti || 238||

Therefore, whatever is manifested is the supreme Brahman itself-real, Non-dual, extremely pure, the essence of knowledge absolute, taintless, supremely peaceful, without beginning or end, beyond all activity, always of the nature of bliss absolute, transcending all diversities created by Maya, eternal, the essence of joy, indivisible, immeasurable, formless, Unmanifest, nameless, immutable and self effulgent. [Verse 237 and 238]

Svapna Lakshanam :

- Brahman is Evident - Recognised - After Tatastha Lakshanam Svarupa Lakshanam.



a) Brahman = Infinite :

- Man / Tree - Existent, Adjective belonging to noun = Vyavaharika Sat, relative existence.

b) Satchit Ananda Rupa :

- Not Independent
- Depends on Noun
- Tallness Reveals property
- Can't exist independently
- Tall tree / women
- Brahman = Noun, existence - Absolutely existent
- Not dependent on world / Therefore Absolute Sat.
- All Substances dependent on That 'Sat' Existence.

c) Advaitam - without 2nd, Why Nondual?

- If Existence - Property of object, as Many objects, so many properties.
- Tall trees... 5 / 7 / 9 - Distinct Substances.
- In between, tallness doesn't exist... Pluralistic existence.
- Existence as noun... on 'Existence' in which all other are loaded / Embossed.
- Pure Existence - Not available for Human derivation.
- Therefore use intellect to assimilate revelation not desire revelation.
- Don't use deriving logic, Use revelation logic.

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत १

Sadeva somyedamagra asidekamevadvitiyam;
tadhaika ahurasadevedamagra asidekamevadvitiyam.
tasmadasatah sajjayat

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Pure creation - Pure Existence was there without plurality noun.
- Vishudha Vigyana Ghanam - Pure 'Consciousness'

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- 'Consciousness' as noun not Adjective.
- Empirical experience reveals 'Consciousness' as property.
- Body conscious / Sentient... Consciousness experienced as property of matter.

Never have seen Consciousness as noun :

- Can't put body and matter in test tube, 'Consciousness' will not come out.
- We will never be able to separate Consciousness from matter and experience 'Consciousness' independently.
- Our knowledge of Consciousness is only property of matter.
- Consciousness as separate entity - We know through Sruti.... 'Gandha ' 'Consciousness' itself.
- Vishuddham - Unmixed with matter.

Niranjanam :

- Asangatvat - without impurities - Like space - Not tainted.

Prashantham :

- Sound doesn't disturb it - Ever tranquil

Athyanta Vihinam :

- Without beginning / End - Space wise / Time wise / Transcending Time / Space.
- Akriyam Kriya Rahita - without Action, Brahman creates world as though....
- Tasya Kartarapiman Vidya Kartara Avyayam - Creator of Dream without Motion

- Dream dances in me without touching me.

Similarly Brahman Actionless :

- Nirantara Ananda rasa Svarupam.
- Nature of pure Ananda... Unmixed with sorrow - Nirakara - without gap.
- Poorna Ananda Svarupa



Not experiential pleasure

- Non experiential Pleasure / Joy / Pleasure, bliss / Ecstasy.
- All these experiential pleasure - Because it is indicative of experience.
- Timeless experience... Contradiction / Oxymoron, Because Avastha changes.
- Any experience depends on mind - Mind constantly changing entity.
- See photo of Bhagawan continuously.
- Sleep will come, from Samadhi... will come out.
- Brahman Ananda = Anantha = Poornata = Nature - Non experiential.
- As a result of this, mind will get fullness which is experiential.
- As a result of knowledge, mind experiences Poornata... Because I know Aham Brahma Asmi... Phalam of knowledge experienced not Brahma.
- Niranthara - Unbroken Ananda - Anantha rasa Grahnam.
- Such Brahman becomes understandable / Evident / Available for knowledge.

Verse 238 :

- Nondual - Sarva Bheda Rahitam

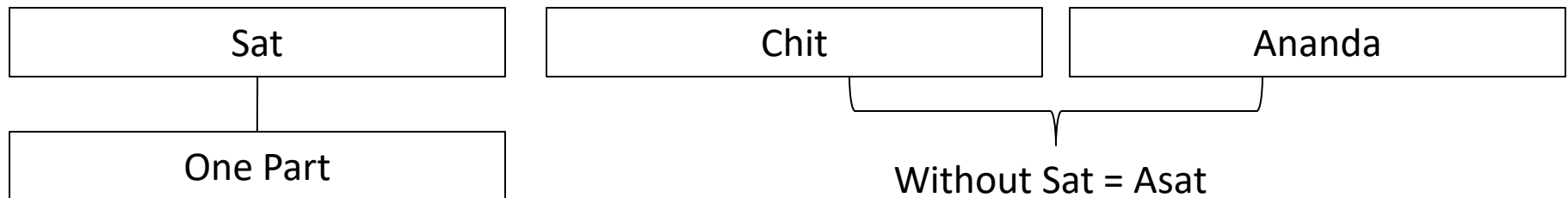
3 Fold Bheda :

Sajatiya	Vijatiya	Svagata
<ul style="list-style-type: none">- Tree and Tree- Sajatiya	<ul style="list-style-type: none">- Tree / Human- Specie	<ul style="list-style-type: none">- Tree and Fruit and Leaves

- Relative distinction - Tree and human is there Sajatiya / Vijatiya Beda.
- Chetana / Achetana - Relative concept - Not absolute sentient / Insentient.
- Tree / Stone - Vijatiya Beda
- Male / Female - Sajatiya Beda
- Human / Animal - Specie According to context Beda talked.

Brahman No : Beda - Why no Beda?

- There is nothing other than Brahman - No internal differences
- Sat / Chit / Ananda not Svagata Beda....



- Not 3 Parts... 3 Names from 3 Angles.

One Person :

- Father / Son / Brother / Not head, is father / Leg - Sun / Hand - Brother.

Nirastharam :

- Free from division
- Division caused by Maya / Prakriti / Apparent / Seeming division - Not real division.

Like Svapna :

- Many divisions

Nityam :

- Eternal / Timeless

Sukham :

- Ananda - Poornam - Anantah fullness
- Not experiential

Nishkalam :

- Without division - Niravayavam
- Personal God Intermediate Stage for knowing Brahman

↑

With Legs / Hands

↑

Avyaya

- Go beyond personal god to know truth.

Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 – Verse 4]

- Through personal God - Go to Brahman.

Aprameyam :

- Why not object of knowledge
- If it is object of knowledge, it will fall within division of Knower / Known / Knowing instrument.
- There will be Pramata(Knower) / Pramanam(Source of Knowledge) - Beda will come
- Even though not object of knowledge, it can't be known.

How to prove its existence?

- Only through knowledge - Should know
- Tat Tvam Asi - You can't know, because it is essence of knower - Need not know, secret...

Arupam :

- Formless... If form - Division / Limitation.
- Limitless

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate II 15 II

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

Avyaktam :

- Indriya Agocharam not available for sensory perception / Inference(based on Sensuous data) Therefore only Anumeyam.

Anuvakyam :

- Nameless - Names with reference to relative - Empirical experiences.
- Defined Infinite, because of finite experiences.

Real Name :

- Mounam Vakhyanam silence is name

Avyayavam :

- Decayless
- Apakshya Rahitam
- No senility.

Svayam Jyoti :

- Self Evident - No other proof required.
- Later revealed as 'Consciousness' it doesn't require proof because everything proved by Consciousness.

To Prove Consciousness :

- Require Another proof
- Existence doesn't require proof

Existence	Requires
<ul style="list-style-type: none">- Sound- Form	<ul style="list-style-type: none">- Ears- Eyes

- Pure 'Existence' - Doesn't require proof because, it is Consciousness itself.

Meditate and tie up all definitions :

- There is interconnection - Go from one to another - See all definitions in one sweep...
- Defined Thing - Oneness - Sahasra Nama Nami Vishnu 'Consciousness' - One.
- Defined entity is Myself - Should become my definition - After Mahavakya Vichara.
- Arupa / Avyayam / Nirastha Maya Kruta Bhedam.
- This Brahman - Kinchitu - Can't be categorically myself.
- Defined in absolute - No standpoint
 - No name
- Brahman shine - Chakshita.

Verse 239 :

ज्ञातृज्ञेयज्ञानशून्यमनन्तं निर्विकल्पकम् ।

केवलाखण्डचिन्मात्रं परं तत्त्वं विदुर्बुधाः ॥ 239 ॥

jñātrjñeyajñānaśūnyamanantam nirvikalpakam |

kevalākhaṇḍacinmātram param tattvam vidurbudhāḥ || 239 ||

Sages realise the supreme truth in which there are no distinctions such as the knower, the knowledge and the known; which is infinite, transcendental and which is of the essence of knowledge absolute. [Verse 239]

Without Jnantru	Jneya	Jnanam
- Pramatra - Subject, knower	- Known - Prameyam	- Pramanam - Knowing Instrument

- Anantham - How to know Brahman.

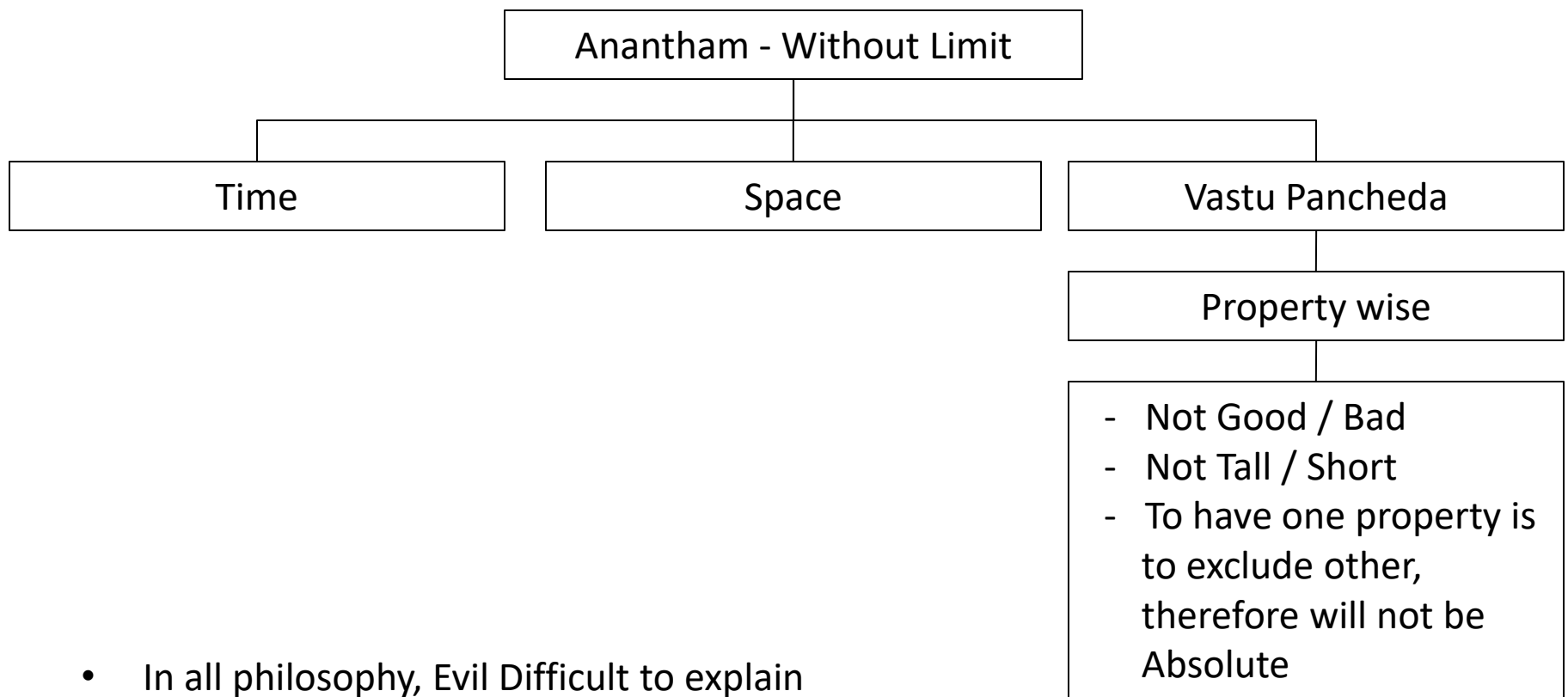
Brahman Jnanam : Keno Upanishad :

नाहं मन्ये सुवेदेति नो न वेदेति वेद च
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च २

*Naham manye suvedeti no na vedeti veda ca
yo nastad veda tad veda no na vedeti veda ca*

I do not think that 'I know it well.' But not that I do not know; I know too. Who amongst us comprehends it both as the Not known and as the Known... He comprehends It. [Chapter 2 – Verse 2]

- Knowing that Brahman is not an Object of Knowledge, is knowing Brahman.
- Don't know Brahman as Object.
- Knowing Brahman in the form, That it is not Object is Knowing Brahman.
- Jnatru / Jnana / Jneya / Shunyam.



- In all philosophy, Evil Difficult to explain
- If God outside - God Limited

If Evil :

- Included in God... god not embodiment of Goodness
- Evil is ignorance / Agyanam
- No Evil other than ignorance

Ajyana :

- Evil belongs to Vyavaharika Satya Superimposed on Brahman... Not part of Brahman.
- Evils superimposed god - Not part of God.

Kevala Khanda Chinmatram :

- Vishuda Vigyana Ghanam.. (Vivekachudamani - Verse 237)
- Pure Consciousness - Nondual / Divisionless
- Param Tattvam - Absolute Entity

- Beyond relative / Transcends relative

Beyond :

- Not - Far Away.. Adyar beyond Mylapore means belongs to different order of reality.

Screen	In and through Movie, beyond Movie
Not Affected	Nama / Rupa

- Waker - Beyond dreamer / Dream world in and through - Not having same order of reality - Wise know without knowing.

Verse 240 :

अहेयमनुपादेयं मनोवाचामगोचरम् ।

अप्रमेयमनाद्यन्तं ब्रह्म पूर्णमहं महः ॥ 240 ॥

aheyamanupādeyaṁ manovācāmagocaram |

aprameyamanādyantam brahma pūrṇamaham mahah || 240 ||

That which can neither be thrown away nor taken up, that which lies beyond the limits of mind and speech, which is immeasurable, which is without beginning and end, which is whole and one's own self, which is of outshining glory That is the self.[Verse 240]

- Aheyam - Anupadyeyam - Neither object of rejection or acceptance.
- Life = Taking / Giving from shop = Vyavahara

Brahman :

- Not object of transaction.
- In Moksha - Won't go to Brahma
- Get Brahma - Not subject to rejection.

Mano / Vacho - Agocharam :

- Beyond scope of words / Thoughts inconceivable.

Mahan Manaha :

- Greatest illuminator / Mahan Jyoti.

Lecture 85

Verse 223 - 240 : Nature of Brahman

अहेयमनुपादेयं मनोवाचामगोचरम् ।

अप्रमेयमनाद्यन्तं ब्रह्म पूर्णमहं महः ॥ 240 ॥

aheyamanupādeyaṁ manovācāmagocaram |

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That which can neither be thrown away nor taken up, that which lies beyond the limits of mind and speech, which is immeasurable, which is without beginning and end, which is whole and one's own self, which is of outshining glory That is the self.[Verse 240]

1) Brahman :

- Mahat Jyoti
- illuminator of everything
- Consciousness
- Poornam.

2) Jnanam / Brahman :

- Aikyam - Main topic of Vedanta.
- Verse 241 to 253 - Oneness of individual self and universal self.
- Essence of Jeeva / Brahman one Consciousness / Existence – Satchit, Therefore one and Same.

Verse 241 and 242 :

तत्त्वंपदाभ्यामभिधीयमानयोः
ब्रह्मात्मनोः शोधितयोर्यदीत्थम् ।
श्रुत्या तयोस्तत्त्वमसीति सम्यग्
एकत्वमेव प्रतिपाद्यते मुहुः ॥ 241 ॥

tattvampadābhyāmabhidhīyamānayoḥ
brahmātmanoh śodhitayoryadīttham |
śrutyā tayostattvamasīti samyag
ekatvameva pratipādyate muhuḥ || 241||

ऐक्यं तयोर्लक्षितयोर्न वाच्ययोः
निगद्यतेऽन्योन्यविरुद्धधर्मिणोः ।
खद्योतभान्वोरिव राजभृत्ययोः
कूपाम्बुराशयोः परमाणुमेवोः ॥ 242 ॥

aikyaṁ tayorlakṣitayorna vācyayoḥ
nigadyate'nyonyaviruddhadharmiṇoḥ |
khadyotabhānvoriva rājabhṛtyayoḥ
kūpāmburāśyoḥ paramāṇumervoh || 242||

If Sruti in her maxim 'That thou art', repeatedly establishes the identity of Brahman and Jiva, indicated by the term 'That' (tat) and 'Thou' (Tvam) respectively, then stripping these terms of their relative associations, their implied but not literal meanings are to be inculcated. For they are of contradictory attributes like the sun and the glow-worm, the king and the servant, the ocean and the well, mount Meru and the Atom. [Verse 241 and 242]

1) Brahman :

- Mahat Jyoti
- illuminator of everything
- Consciousness
- Poornam.

2) Jnanam / Brahman :

- Aikyam - Main topic of Vedanta.
- Verse 241 to 253 - Oneness of individual self and universal self.
- Essence of Jeeva / Brahman one Consciousness / Existence – Satchit, Therefore one and Same.
- Tat Tvam Asi technical Name / Great equation.
 - Existence = MC2
 - Jeeva = Brahman
- Can't be understood through perception / Inference / Science - Therefore Apaureshaya Vishaya.
- Not accessible to Human means of knowledge.

Mandukya Upanishad (Atharvam) :

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म
सोऽयमात्मा चतुष्पात् ॥ २ ॥

sarvaṃ hyetad brahmāyamātmā
brahma so 'yamātmā catuspāt || 2 ||

All this is verily Brahman. This Atman is Brahman. This Atman has four quarters (Parts). [Mantra 2]

Brihadaranyaka Upanishad (Yajur Veda) :

ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वाग्मदेवः प्रतिपेदे, अहं मनुरभवत् सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योज्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

tathā rsinam, tathā manusyānām. taddhaitat paśyan rsir vāma-devaḥ pratipede, aham manur abhavam sūryaś ceti, tad idam api etarhi ya evam veda, aham brahmāsmīti sa idam sarvam bhavati; tasya ha na devāś ca nābhūtyā īśate, ātmā hy esam sa bhavati. atha yo anyām devatām upāste, anyo'sau anyo'ham asmīti, na sa veda; yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manusyam bhuñjyuh, evam ekaikah puruso devān bhunakti; ekasminn eva paśāv ādīyamāne'priyam bhavati, kimu bahusu? tasmād esām tan na priyam yad etan manusyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

Chandogyo Upanishad (Sama Veda) :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच

Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa atma tattvamasi svetaketo iti bhuya eva ma bhagavan vijnapayatviti tatha somyeti hovaca.

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.' [Svetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 – 8 – 7]

Others : Taittiriya Upanishad :

तस्यैष एव शरीर आत्मा । यः पूर्वस्य ।
तस्माद्वा एतस्मात् प्राणमयात् ।
अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य यजुरेव शिरः ।
ऋग्दक्षिणः पक्षः । सामोत्तर पक्षः
आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ २ ॥

tasyaisa eva sarira atma yah purvasya,
tasmadva etasmatpranamayat,
anyo'ntara atma manomayah, tenaisa purnah,
sa va esa purusavidha eva, tasya purusavidhatam
anvayam purusavidhah, tasya yajureva sirah,
rgdaksinah paksah, samottarah paksah,
adesa atma, atharvangirasah puccham pratistha,
tadapyesa sloko bhavati ॥ 2 ॥

Of that former (annamaya), this pranamaya is the atman. Different from this pranamaya – self made up of the pranas, there is another self constituted of the mind, with that self made of mind, the pranamaya is full. This also is of the form of man. Its human form is according to that of the former. Of it, Yajus is the head, Rk is the right side, Saman is the left side, the scriptural injunction (adesa) is the trunk and the group of hymns of Atharva-vada is the tail and the support. There is the following Vaidika verse about it. [II – III – 2]

Chandogyo Upanishad :

- 9 Times Tat Tvam Asi.

Example :

- To show possibility of Aikyam.
- Think 10 like of Sruti then Possible
- Raise our level to level of Sruti - You are Fat / Happy

You are Fat	Happy
Physical personality	Mental

According to context take meaning of “You “ :

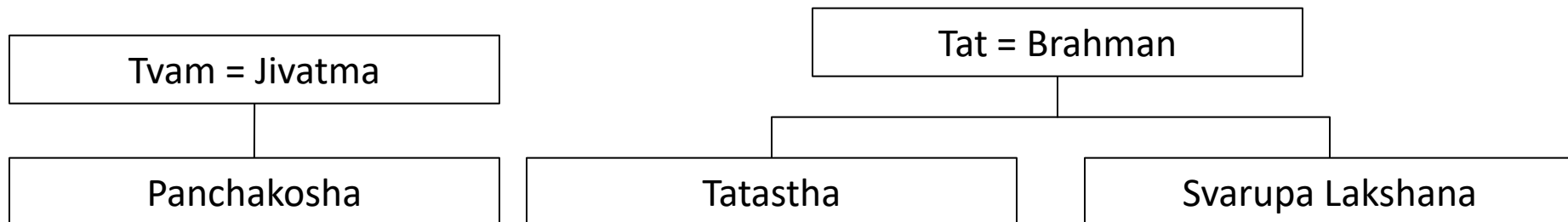
- You are all pervading - Panchakosha Viveka.
- Introduced ‘Consciousness’ - Finger should go up to Consciousness principle.
- Limitation of Body / Mind - Not perceived at all, You are whole...
- Co-operative - Listening Not hostile / Enemical.
- How to accept - Should be Approach... Sruti reaches intellect.

9 Example :

- Tat Tvam Asi.... Brahman = Paramatma... Atma = Jivatma.

Tat	Tvam
Brahman	Atma = one

- Oneness not at body level - Jivatma finite.
- Paramatma = Infinite / immortal at body level.
- Jivatma = Proper meaning - Introductory Sloka Pratigya Sloka.



- Asi = Mangalya String.

Verse 242 : Principles :

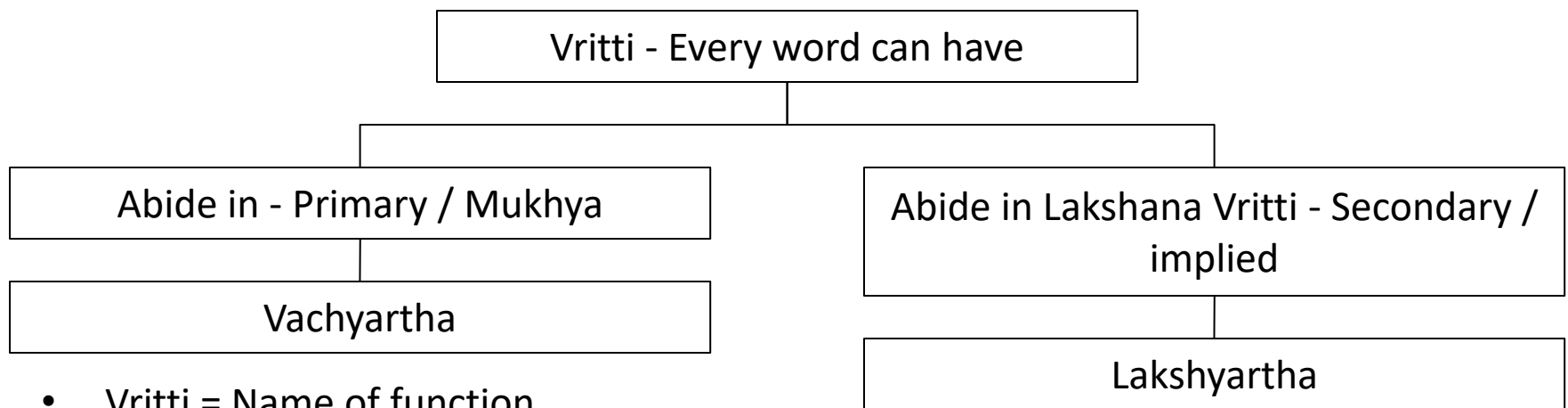
- Every word can have more than one meaning, method by which word conveys meanings is called Vrittihi - Verbal function of word Shabda Pramana Vichara...
- Analysis of words and means of knowledge not available for cross verification.
- Temple - Known by words and perception.
- Colour only through eyes.

Means of Knowledge : That which reveals

- Shastra - Chakshu - Not accessible for cross verification.
- If vagueness - Go to Shastra not science
 - Not verified / Contradicted by other

Pravirti - Function of word :

- Abida - Vritti - Primary popular meaning
 - Rubihi
- Lakshana Vritti - Method of implication
 - Secondary Gauna Vritti - Figurative, He is a lion.



Arthaha :

- Name of meaning - Revealed thought that function

1st Job :

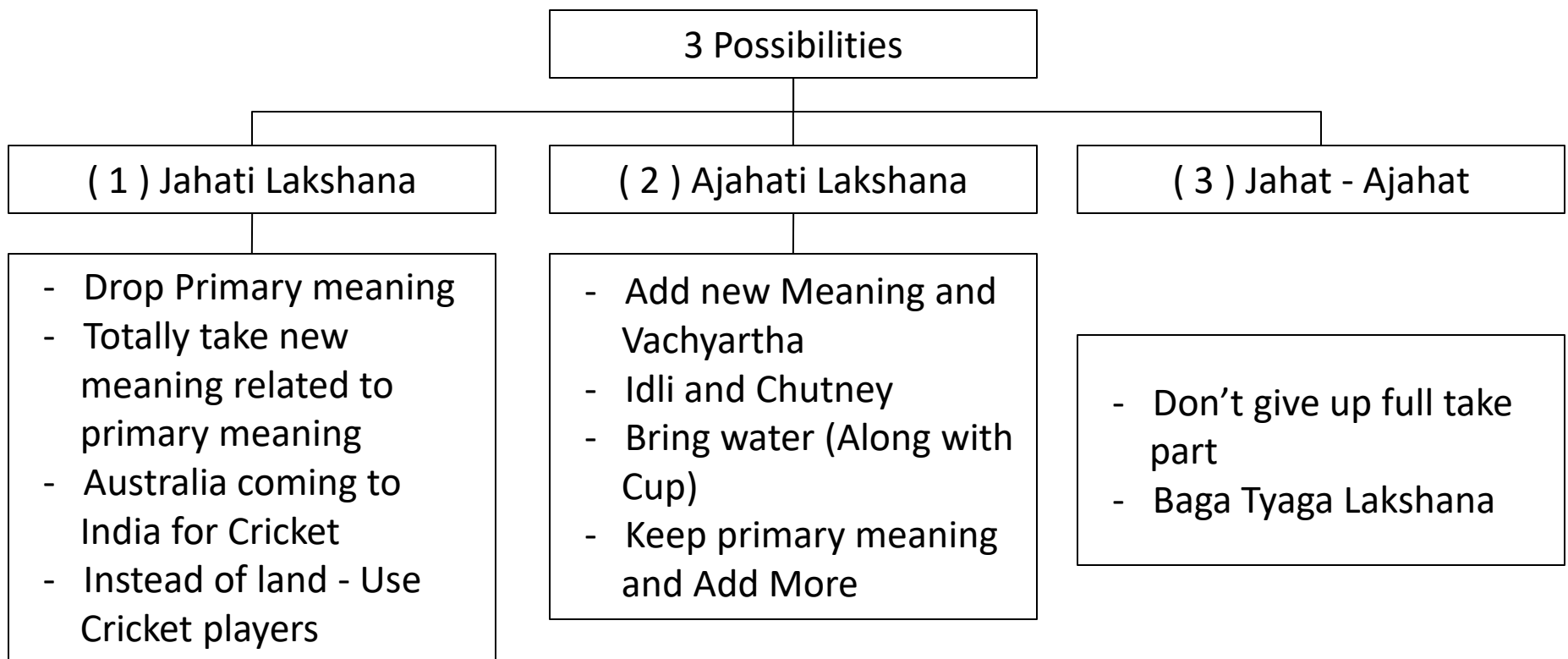
- Apply primary meaning - Powerful / Popularly known.
- If sentence doesn't communicate / Contradiction / Dismiss speaker / Take secondary.
- In Vakhyarthā Vritti - Shankara

How to arrive at secondary meaning?

- Life = Writing / Speaking
- Vedas - 5000 Years BC

Norm's for Secondary meaning :

- 1) Should be connected to primary meaning



- Auto running (Scooter Sahita driver running)

3rd : Bagatyaga Lakshana / Ajahati Lakshana :

- Don't give up / Take
- Primary not totally given up or retained
- Give up part of primary - Take up part of primary
- Bring mango / Banana / Mango and seed - Banana and skin.
- I have eaten mango (Not with seed)
- I have eaten banana (Not with skin) fruit minus skin.

- In this space - I was eating / Sitting... Enjoying before.
- Take place Building - Part of primary meaning given up.
- I am worried... not sense organ, I = Psychological personality.

Bagatyaga :

- Take part of i... give up all other parts.

I am Fat Bagatyaga :

- Emotion not Fat... Everywhere I use 'I' used Bagatyaga Lakshana.

I am Seated in Hall :

- Bagatyaga Lakshana
- Not whole hall
- Part of hall
- I dipped in Ganga.

Primary Meaning :

- Panchakosha and Consciousness.
- God = Brahman and Creative power

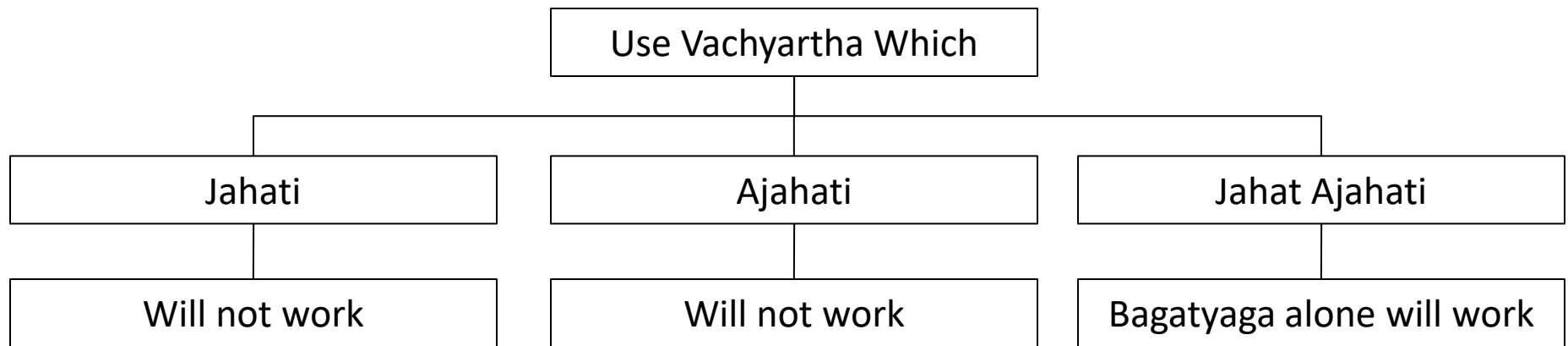


Jagat 'Consciousness' power



Maya Shakti = Power of creation

- Primary meaning - Finite
- Paramatma - Eternal / immortal Jagat Karanam
- Mortal - Not cause of creation
- I - Consciousness cause of Creation
- Abida Vritti can't take place use Vachyarthas.



- Jivatma = Consciousness - Minus Panchakosha
- Ishvara = Consciousness without his creative power.
- Removal - Creative power of God and created body = Pure Consciousness left out.
- Eka / Advitiyam Chaitanyam... Claim that 'Consciousness' as myself - Then I can say.
- I alone appear as limited Jeeva and creator also By myself, neither am I creator / created... I am Adhishtanam of created / Creator.

Lecture 86

1) I = Created and Consciousness

- God = Creator and Consciousness
- Verse 241 to 253 - Aikyam - Mahavakya.

Tatu	Tvam
Ishvara	Jeeva

- You Jeeva is identical with Ishvara.

2) Jeeva = Conscious being and Limited knowledge / Power / Defects / Papam.

- Ishvara = Conscious being and Superior Attributes
 - Created - Creator
 - Worshipper - Worshipped
 - Dasa - Swami
- Diagonally opposite attributes, with primary meaning, can't accept oneness.
- Go for secondary meaning by removing part of primary Meaning.
- Here Attributes responsible for difference.

Between Jeeva and Ishvara :

Jeeva	Ishvara
<ul style="list-style-type: none">- Sat / Chit Tattvam - Conscious being- Bangle and Chain- Wave and Ocean	<ul style="list-style-type: none">- Not different in Sat / Chit / existence / Consciousness- No difference in Gold- No Difference in water

Name / form / Function different :

- Gold (Leave behind) and Attribute (Remove / Separate) = Chain / Bangle.
- If you remove gold... Jahati Lakshana.
- Intellectually remove Attributes - What's left behind is gold / Sat - Chit.
- Therefore Jivatma = Consciousness being
- Ishvara = Consciousness being
- Remove incidental attributes which make them different.
- Bagatyaga Lakshana = Retaining secondary meaning of Jeeva and Ishvara Shabda.
- This is way to gain grasping of Mahavakya.

} Realisation

Verse 242 :

- Oneness never for primary meaning, popular meaning of Jeeva and Ishvara... we retain Attributes of Jeeva / Ishvara when we take primary Meaning.

- Sarvagya - Namah
- Sarva Shaktiya - Namaha
- Anantha Kalyaya Guna - Sampanne Namaha, Contact I - invoke my attributes.
- I am Worried, soaked in Attributes of Jeeva and Ishvara.
- Therefore will see difference alone we don't take oneness - Consciousness - Behind Attributes when you say / you are god.
- Creative / Sustaining power = Attribute of God.

Consciousness not creator / Created :

- Creative power / Blessing power / glory in god = Attributed.
- I at myself with Attributes - Anonya... Virudha Dharma....
- Mutually opposed Attributes - 'Vachyartham' / Alpagya... Sarvagya limited knowledge.
 - Alpashaktiman - Sarva Shaktiman
 - Alpa Guna - Sarva Guna
 - Satya Kamaha - Satya Sankalpaha
 - Alpa Vyapi - Sarva Vyapi
 - Dasa - Swami
 - Created - Creator.

4 Example : Glow worm :

- Body with light in Akasha, Luminary in Sky - Sun.
 - Worm - Darkness not dispelled
- 1) Jeeva = Glow worm Ishvara = Sun in Vachyārtha
 - 2) Servant Ruler / Rajah Ruled
 - 3) Well / ocean
 - 4) Atom / Himalayas - No oneness.

Verse 243 :

तयोर्विरोधोऽयमुपाधिकल्पितो

न वास्तवः कश्चिदुपाधिरेषः ।

ईशस्य माया महदादिकारणं

जीवस्य कार्यं शृणु पञ्चकोशम् ॥ 243 ॥

tayorvirodho'yamupādhikalpito

na vāstavaḥ kaścidadupādhireṣaḥ |

īśasya māyā mahadādikāraṇaṁ

jīvasya kāryaṁ śṛṇu pañcakośam || 243 ||

The difference between them is only created by Superimposition and is not real. The conditioning in the case of Ishvara is Maya or Mahat and so on, and listen, the conditionings in the case of the Jiva are the five sheaths. [Verse 243]

- Difference in attribute between Jivatma / Paramatma.

Do attributes belong to 'Consciousness' - intrinsically :

- Attributes are incidental caused by Consciousness - External factor of Upadhi...

Crystal	Appears Colored because of flower / Cloth
Colorless	Upadhi

Dance Program :

- One person with focus light and color paper.
- Consciousness = Nirguna - No Attribute.
- All finite transferred from Ishvara to Jeeva.

Ishvara	Jeeva
Superior Attributes transferred to Consciousness 500 watts bulb	Inferior Attributes transferred to Consciousness 5 Watts Bulb

- Electricity - Not partial... Concave / Convex Mirror - Long / Flat face

Consciousness	
Not Sarvagya : - Alpagya Sarva Shaktiman, Sareshwara, Anyatra Dharma / Adharma	<ul style="list-style-type: none">- Imagined because of eternal factors... Seemingly- Appearance of redness - Remove notion...- Crystal colorless whether flower is there or not

- Similarly, Presence / Absence of flower can't make any Distinction in nature of crystal.
- Chaitanya like crystal...

1st Word in Rudram :

- Shudaspatika Shankasam...
- Lord Shiva - Attributeless ' Consciousness ' - Like Colourless
- Crystal - Trinetra Pancha Vakratam Lord with 3 eyes
- What are 2 Upadhis - Upadhi of Ishvara = Maya Shakti (1)
- Cause of Mahat (2) - Karanam.

Hiranyagarbha (3) : 1st Product of creation

- Maya - Mahat → 'Hiranyagarbha' (Prathamajaha)
- Ishvara's attribute = Creative attribute / Creative power, Because of Maya Upadhi...

Soundarya :

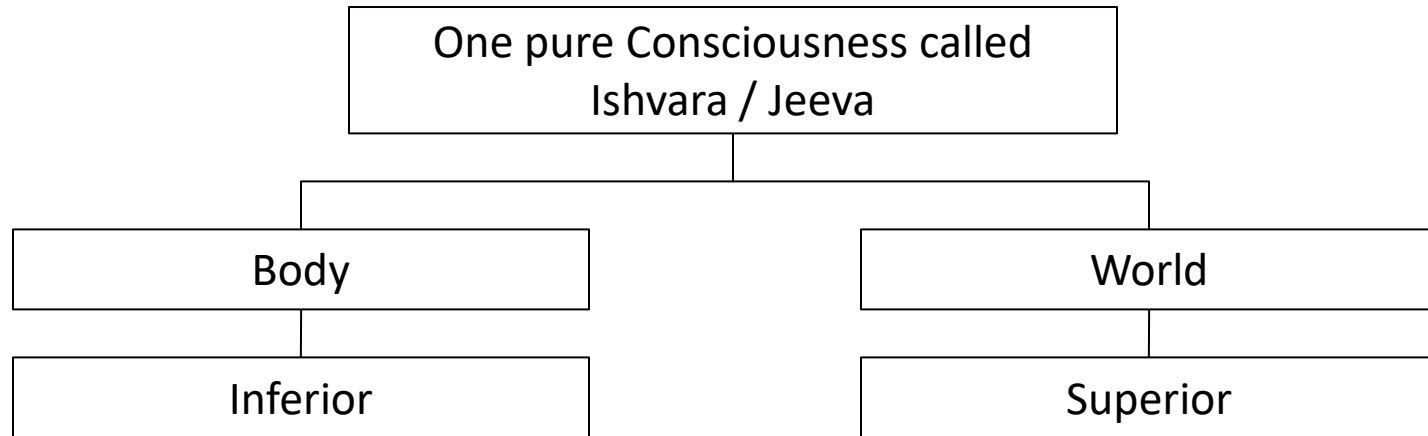
- Shivaha Shantya Yuktaha...
- Maya Shakti / Nirguna Brahman... Personified as Mrs. Shiva.
- Mr. Shiva can't do anything without support of Mrs. Shiva (Maya Shakti) creative power.

Shiva :

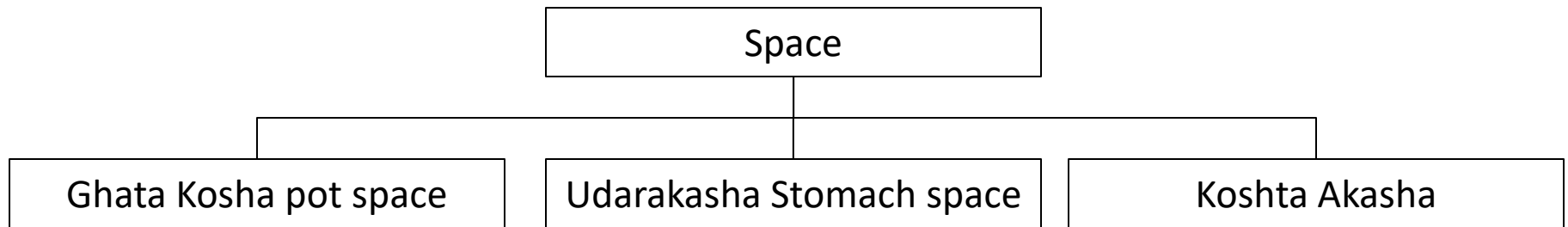
- Nirguna Brahman - Minus creative power of Ishvara, World not possible
- Upadhi of Jeeva, is Karyam, is product / Created body in form of Panchakosha.....

Ishvaras Upadhi - Maya	Jeevas Upadhi - Shariram
<ul style="list-style-type: none">- Superior Attributes- World, Prapancha, Maya	<ul style="list-style-type: none">- Interior Attribute- Body, Shariram

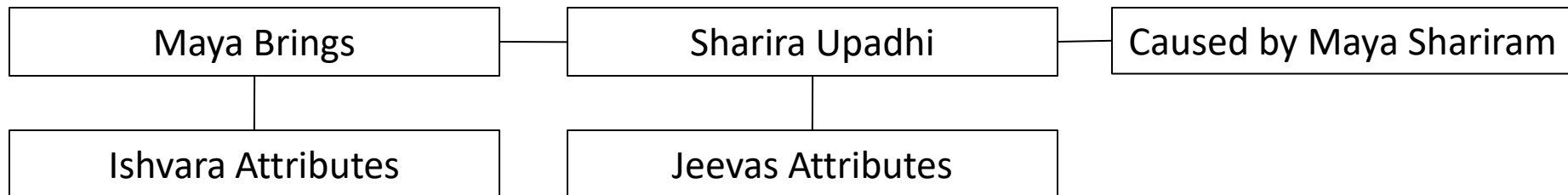
- Remove body and world... Both are pure Consciousness.
- One Pure Consciousness called Ishvara / Jeeva.



- If 2 Pure Consciousness... Each has Limitation... Two size / Form comes...



One Pure Consciousness :



If there is Consciousness / Maya / Shariram - 3 Entities

Maya	Shariram
Gives Superior Attributes	Gives inferior Attributes

2 Upadhis and one consciousness.... where is Advaita?

- Attributes superimposed, To superimpose you require 2 Upadhis.
- Maya and Shariram - Mithya - Enjoying lower order of reality... Can't be counted as reality.
- For empirical purposes can count.
- Upadhi Maya / Shariram... Lesser order of reality... Mithya...
- Convex mirror gives - Inferior face
- Concave mirror Gives - Superior face

Verse 244 :

एतावुपाधी परजीवयोस्तयोः

सम्यङ्निरासे न परो न जीवः ।

राज्यं नरेन्द्रस्य भटस्य खेटकः

तयोरपोहे न भटो न राजा ॥ 244 ॥

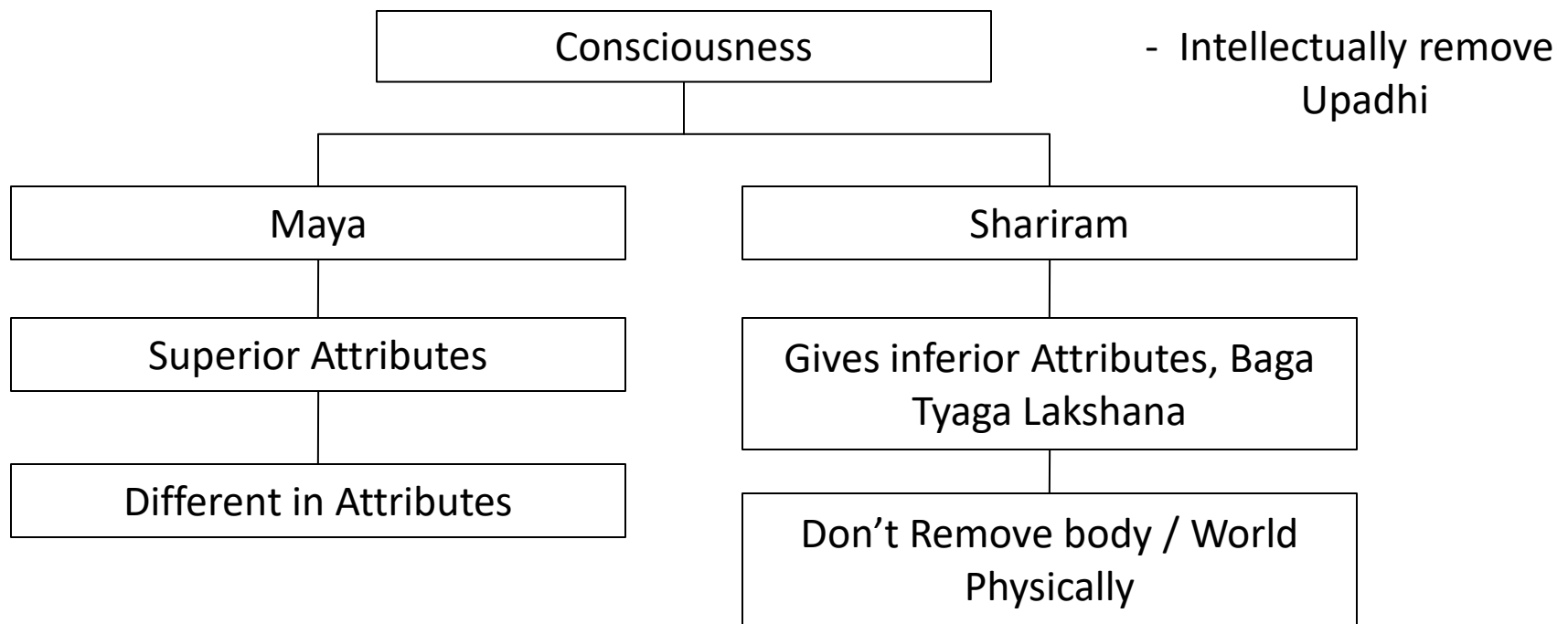
etāvupādhi parajīvayostayoḥ

samyānnirāse na paro na jīvaḥ |

rājyaṁ narendrasya bhaṭasya khetakaḥ

tayorapohe na bhaṭo na rājā || 244 ||

These two are superimpositions of Ishvara and Jiva, but when they are completely eliminated, there is neither Ishvara nor Jiva. When the kingdom of the king and the shield of the soldier are taken away, there can neither be a king nor a soldier. [Verse 244]



- Eyes See - Bright / Dim light, See one electricity underlying.
- Therefore remove Upadhi... For Jeeva and Ishvara Shariram / Jagat.

Definition :

- Upadhi That which seemingly transfers its Attributes to nearby Objects.
- Jigna Paper / Flower(Transfers redness to crystal) → Upadhi for red Crystal

Maya	Pancha Kosha / Shariram
Karana Upadhi	Karya Upadhi

- Totally Negate them by Understanding them as Lesser order of reality.
- W.r.t Consciousness... as Good as not there...

What you discover :

- Minus world... Ishvara loses Ishvaratvam status, minus Maya Upadhi.

Jiva loses - Jiva Status :

- Subject to birth / Karma / Old age / Death / Travel from Loka / Shradha / Male children...
- As long as I am Ajnani - I am anxious about these things.
- Once I lose Sharira Upadhi - Jeeva loses Jeevatvam... Only pure 'Consciousness' left behind - Like wave / ocean.
- As long as you see Nama / Rupa....

Wave Ness	Ocean Ness
<ul style="list-style-type: none">- Effect- Body	<ul style="list-style-type: none">- Cause- Panchakosha

- Intellectually Remove Nama / Rupa.
- Wave - Minus Waker Ness = Pure water
- Ocean - Minus ocean Ness = Pure water
- When 2, there is cause and effect Relationship Only H2O - In Chaitanyam - No cause / Effect...

Raja	Police	Traffic Policeman
<ul style="list-style-type: none"> - Crown - Controller - Without crown Human - Kingdom is Upadhi for Bring – Kings Status 	<ul style="list-style-type: none"> - Armour / Uniform / Controlled - Without this, Human - Upadhi is Uniform which gives status... 	<ul style="list-style-type: none"> - Without Uniform not powerful

- Nobody intrinsically King / Eternally, not king.
- From absolute standpoint Jeeva and Ishvara are not there.

Vedantin not Nastika :

- Dismiss Ishvara, not from empirical worldly angle - As long as I am operating through body / Mind / Intellect / individual, accept I am Jiva / And superiority of Ishvara.
- No contradiction if Advaita understood.

Vachyarthā	Lakshyarthā
Vyavaharika	Paramartika - Bheda

Lecture 87

- Verse 241 to 253 - Mahavakya

Verse 244 :

एतावुपाधी परजीवयोस्तयोः

सम्यङ्निरासे न परो न जीवः ।

राज्यं नरेन्द्रस्य भटस्य खेटकः

तयोरपोहे न भटो न राजा ॥ 244 ॥

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These two are superimpositions of Ishvara and Jiva, but when they are completely eliminated, there is neither Ishvara nor Jiva. When the kingdom of the king and the shield of the soldier are taken away, there can neither be a king nor a soldier. [Verse 244]

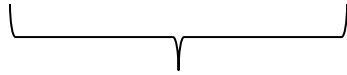
- 1) Revealing identity of Jeeva = Ishvara with Popular meaning - No oneness.

Jivatma	Paramatma	Focus on Consciousness	Focus on Attributes
<ul style="list-style-type: none"> - Consciousness being with inferior Attributes - Wave 	<ul style="list-style-type: none"> - Consciousness being with Superior Attributes - Ocean 	<ul style="list-style-type: none"> - Aikyam 	<ul style="list-style-type: none"> - No Aikyam - Focus on Name and Form of Wave / Ocean, no-oneness seen

To See Water :

- Wave and ocean should drop Nama / Rupa Amsha and focus on water Amsha.

- Temporarily separate Jeeva and Ishvara from their attributes - Upadhis.
- Jivatma = Conscious being... Sat chit Atma
- Ishvara = Conscious being... Sat chit Atma
- Not small / Big attributes.... But sat chit



Attributes

- Free from Attributes... Is Anantha

King	Solder	Human beings
Kingship	Armour Dress	Once Upadhi removed, Bossing / Kingship gone, one same being

- Controller controlled Relationship gone.
- In case of Jeeva / Ishvara... Once Attributes are negated, no Divided 'Consciousness', Undivided Akhanda Artha Jnanam.

Verse 245 : Baga Tyaga Lakshana :

अथात आदेश इति श्रुतिः स्वयं
निषेधति ब्रह्मणि कल्पितं द्वयम् ।
श्रुतिप्रमाणानुगृहीतबोधा-
त्तयोर्निरासः करणीय एव ॥ 245 ॥

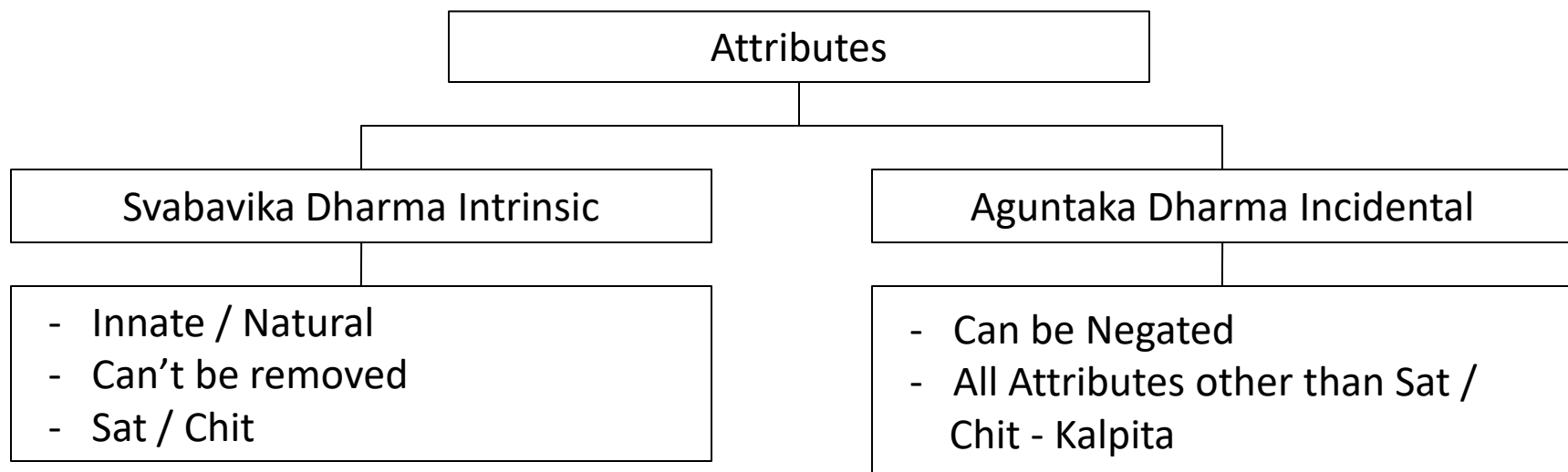
*athāta ādeśa iti śrutiḥ svayaṁ
niṣedhati brahmaṇi kalpitaṁ dvayam |
śrutipramāṇānugrītabodhā-
ttayornirāsaḥ karaṇīya eva || 245 ||*

‘Now is the injunction’ and so on. In these words the scriptures reject the imagined duality in Brahman. Supported by the authority of the scriptures one must certainly eliminate these two superimpositions by means of direct realisation. [Verse 245]

- Because we don’t remove total Jiva / Ishvara, Remove only attribute part of Ishvara and Jiva.

How to remove attribute?

- To understand substance... we need attributes... Think of person... Height / Weight / Male....



Snake Ness :

- Attribute to rope - Cobra / Poisonous / Wild, Attributeness in dream.
- Negatable attributes can't be included as substance.

Chaitanyam Satchit / Brahman :

- Shastra tells us that it can't be negated
- All Objectifiable Attributes Negatable - Sensuously or mentally (Conceived)

Brihadaranyaka Upanishad :

- Murtha / Amurtha Brahmana...

Nature of Atma :

- Na iti... Anything objectified / Objectifiable.

What's left behind is Atma :

- Sruti negates - Differentiating Attributes, Limited knowledge / power of Jiva negated... Dravyam... differentiating Attributes.
- Amatra Dharma / Adharma... Good / Bad, Superimposed on 'Consciousness'
- Consciousness not Good / Bad.

Brihadaranyaka Upanishad :

तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजनं वासः, यथा पाण्ड्वाविकम्, यथेन्द्रगोपः, यथाग्न्यर्चिः, यथा पुण्डरीकम्, यथा सकृद्विद्युत्तमः, सकृद्विद्युत्तेव ह वा अस्य श्रीर्भवति य एवं वेद; अथात आदेशः—नेति नेति, न ह्येतस्मादिति नेत्यन्यत्परमस्ति; अथ नामधेयम्—सत्यस्य सत्यमिति; प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ ३ ॥

tasya haitasya puruṣasya rūpam | yathā māhārajanam vāsaḥ, yathā pāṇḍvāvikam, yathendragopaḥ, yathāgnyarciḥ, yathā puṇḍarīkam, yathā sakṛdvidyuttam; sakṛdvidyutteva ha vā asya śrīrbhavati ya evaṃ veda; athāta ādeśaḥ—neti neti, na hyetasmāditi netyanyatparamasti; atha nāmadheyam—satyasya satyamiti; prāṇā vai satyam, teṣāmeṣa satyam || 3 ||

The form of that 'being' is as follows: Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendor like a flash of lightning. Now therefore the description (of Brahman): 'Not this, not this.' Because there is no other and more appropriate description than this 'Not this.' Now Its name: 'The Truth of truth.' The vital force is truth, and It is the Truth of that.[2 – 3 - 6]

- All Objectifiable... Unobjectified can't be known... Therefore can't talk Objectifiable / Mental Conceivable doesn't belong to Jeeva / Ishvara... Conceiver left out....
- Concepts dropped - Concept less conceiver is Brahman... What you conceive - Drop it!
- One who is aware of all concepts = Conscious principle not inert revelation by negation.
- Therefore to understand Mahavakya... have to negate superior attributes of Ishvara - Upadhi and inferior attributes of Jeeva Upadhi.
- Because they are less real.. Not as real as 'Consciousness'.
- Take help of Sruti - Knowledge.

Verse 246 :

नेदं नेदं कल्पितत्वान्न सत्यं
रज्जुदृष्टव्यालवत्स्वप्नावच्च ।
इत्थं दृश्यं साधुयुक्त्या व्यपोह्य
ज्ञेयः पश्चादेकभावस्तयोर्यः ॥ 246 ॥

*nedam nedam kalpitatvāna satyam
rajjudṛṣṭavyālavatsvapnavacca |
itthaṁ dṛśyaṁ sādhyuktyā vyapolhya
jñeyaḥ paścādekabhāvastayoryaḥ || 246 ||*

‘Neither this(Gross), nor this (Subtle)’ like the snake seen in the rope and like dreams, are not real, being products of the imagination. By a perfect elimination of the objective world by reasoning, one must realise the oneness underlying the Jiva and the Ishvara. [Verse 246]

Technical Verse :

- Whatever is existent can’t be negated because it is existent.
- Whatever is non ‘Existence’ need not be negated because non-existent.

What can be negated ?

- Something different than existence and Non-existence... Can be negated = Sat / Asat Vilakshana.

Different than :

Sat	Asat
Existent	Nonexistent

- Seemingly existent can be negated.

Rope Snake :

- Existent Rope Snake can be negated
- Nonexistent Rope snake need not be negated

- Negate seemingly existent snake = Anrutam / Maya.
- Jivatma / Ishvara - Attributes - Negatable Mithya
- Ishvara's superior attribute is not Sat, Don't say Ishvara is Asat.
- Attribute is negated by Sruti - Neti Neti - Not - Na Idam.

They are not Asat :

- If non existent Sruti need not negate - Both not Satyam.

Example :

- Snake superimposed on rope
- Dream superimposed on waker
- Jiva's limited knowledge and Ishvara's omniscience unreal.
- Dream unreal when you wake up.
- In dream - Afraid - will never accept.

Dream	Waking	Satchit
Real	Super real	Most real

Degrees of Reality :

Dream	Waking	Atma / Brahman
Lower	Higher	Best

This world unreal	Brahman / Consciousness Super Real
<ul style="list-style-type: none"> - W.r.t - Body - Attributes 	<ul style="list-style-type: none"> - Higher order - Absolute knowledge - All knowledge

- Negate Objectifiable differentiating attributes.

One :

- Advayayam - Secondless without second has to be recognised / Owned / Yat Svajpanam Kurute / Not negate perceptions - Negate at level of knowledge.

Remember :

- Attributes, lesser order of reality
- Do not stop anything - Sruti logic to be used - Yukti.

Verse 247 :

ततस्तु तौ लक्षणया सुलक्ष्यौ
तयोरखण्डैकरसत्वसिद्धये ।
नालं जहत्या न तथाऽजहत्या
किन्तूभयार्थात्मिकयैव भाव्यम् ॥ 247 ॥

tatastu tau lakṣaṇayā sulakṣyau
tayorakhaṇḍaikaṛasatvasiddhaye |
nālaṁ jahatyā na tathā'jahatyā
kintūbhayārthātmikayaiva bhāvyam || 247 ||

Therefore, the two terms (Ishvara and Jiva), should be carefully considered through their indicative meanings in order to establish their absolute identity. Neither 'The method of total rejection', Nor 'The method of complete retention' will suffice. One must reason by a combined process of both.[Verse 247] ⁹³¹

- Retain 'Consciousness' after negating attributes.
 - Can't negate Ishvara totally
 - Pure Jivatma - Without attributes
 - Pure Paramatma - Without attributes
- } Has to be grasped
- Good attribute, impurity - Sarva Dharman.
 - By using function of implication to arrive at oneness of Jivatma / Paramatma...
 - Sajatiya / Vijatiya / Svagata Beda Rahitam - 3 words indicate total freedom from all directions = Merger = Dropping notion of Bheda.

2 Example :

- Soyam Devadatta.

That Devadatta	This Devadatta
<ul style="list-style-type: none"> - That time difference is Attributes college / Bell Bottom / Long hair beyond perception 	<ul style="list-style-type: none"> - This time / Place / Attribute - Within perception

Bagatyaga Lakshana :

- Person Jeeva kept same person one and same
- Differentiation attributes given up.

Lecture 88

Verse 248 and 249 :

स देवदत्तोऽयमितीह चैकता
विरुद्धधर्माशमपास्य कथ्यते ।
यथा तथा तत्त्वमसीतिवाक्ये
विरुद्धधर्मानुभयत्र हित्वा ॥ 248 ॥

*sa devadatto'yamitiha caikatā
viruddhadharmāśamapāsyā kathyate |
yathā tathā tattvamasītivākye
viruddhadharmānubhayatra hitvā || 248||*

संलक्ष्य चिन्मात्रतया सदात्मनोः
अखण्डभावः परिचीयते बुधैः ।
एवं महावाक्यशतेन कथ्यते
ब्रह्मात्मनोरैक्यमखण्डभावः ॥ 249 ॥

*saṁlakṣya cinmātratayā sadātmanoh
akhaṇḍabhāvaḥ paricīyate budhaiḥ |
evaṁ mahāvākyaśatena kathyate
brahmātmanoraikyamakhaṇḍabhāvaḥ || 249||*

‘This is that Devadatta Just as in this sentence, the identity expressed is Arrived at by eliminating contradictory portions. So too, it is in the statement, ‘That thou Art’. Men of wisdom should give up contradictory elements on both sides and recognise the identity of Ishvara and Jiva, carefully noting that the essence of both is knowledge absolute. In such hundreds of scriptures, wise declare the oneness and the identity of Brahman and the Jiva. [Verse 248 and 249]

Tatu

Tvam

- Nominative case
- No Proposition in between

Ramasya	Griham
Genitive	Nominative

- Not identical / Different Related.
- House of Rama - 2 Separate entities
- Relationship indicated by preposition.
- Water for Abisheka ← Proposition to indicates relation
- Tat Tvam - No Preposition / No Relation because no 2 Separate entities.
- You are Brahman - Brahman is you - No Relationship.
- Not related - Both one and Same object revealed.

Problem :

- Brahman = infinite / Ishvara... Ourselves = Jivatma.
- Take essence / Core of Jeeva and Ishvara and equate.
- Like water - Essence of wave and ocean
- Similarly Consciousness - Essence of Jiva and Paramatma

Difference I see is non consequential :

- Taking essence and dropping nonsense = Bagatyaga Lakshana
- That Devadatta - college friend
- This Devadatta - Grey face / Hairless / Contradiction / Attributes.
- That difference - Place / Time / Attributes (Dharma - Beda) property difference.

- Forgetting / Time / Space / Property differences and retain core / Consciousness Superficial attribute...
- One person Devadatta retained... Aikyam Saha Devadatta = Iha Devadatta...
- Apply same in Tat Tvam Asi
- Remove opposite attributes - Ishvara - All knowledge
I - Have limited knowledge
- All power / Limited power
- Cause status / Effect status
- Wave Effect / Cause ocean...
- Causality and Effect are attributes - Sat chit(Pure) - Alone left

Consciousness different from knowledge

- | | |
|---|---|
| <ul style="list-style-type: none"> - I am Consciousness being - I have no knowledge - In Sleep no Knowledge 'Consciousness' continues - Presence of Knowledge before / During / After | <ul style="list-style-type: none"> - W.r.t Object - When I apply by Mind and Sense organs - I Acquire knowledge - Knowledge is attribute |
|---|---|

- Consciousness continues in Sleep.

Brahman	Consciousness / Jiva
Sad	Chit

- Sad Eva Chit - Chit Eva Sad.

Verse 249 :

- Take Attributes - Core of each after removing all attributes.
 - Chinmatram = 'Paramatma' - Attributes Consciousness - Implied by
= Jivatma - Attributes Consciousness - Tat Tvam
 - Wave implies Water
 - Ocean implies Water
- Once Arrived at Water essence of Wave / Ocean then
Aikyam

Other Philosophies :

1) Tasya Tvam Asi :

- You belong to lord
- Not Oneness
- You are part of Bhagawan
- Bhagavan - Total Tamil Nadu is India Tamil Nadu also India Tamil part of India.

2) End of Long Sentence :

- Sa Atma tat Tvam Asi
- No Gap Read together... you are not Brahman... Combination rule Not casual about this revelation.
- Paramatma / Jivatma oneness alone is Mahavakyam.
- Oneness of Brahman and Atman
Paramatma and Jivatma
- Union / Merger = Aikyam.

Moksha :

- Jivatma Merging into Paramatma

Aikyam :

- Not merger but Understanding.

Fact :

- Jivatma / Paramatma Non different / Dropping requirement of merger.
- Words 2... Substance = 1
- Akasya Bavaha Aikyam Akhanda Bava = Non difference between Jivatma / Paramatma revealed.